THE

AM

AND

MEMORABLE WORKS

OF

JOSEPHUS,

A MAN OF MUCH HONOUR

AND LEARNING AMONG

THE

JEWS.

Faithfully Tranſlated out of the *Latin* and *French*,

By *THO. LODGE*,

Doctor in Phyſick.

Whereunto are newly added the references of the Scriptures throughout the Hiſtory, and afterwards collected into a Table.

Bernardus Epiſtola ad Suggerium.

Tunc recentia jucundiùs bona clareſcunt, cum fuerint malis comparata prioribus.

LONDON,

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To the Right Honourable Father of Arts and Arms,

CHARLES *LORD* HOWARD,

Baron of *Effingham*, Earl of *Nottingham*, High Constable of the Castle, and Forrest of *Windsor*, Lord chief Justice in *Eyre* of *England*, Governour and Captain Generall of all her Majesties Maritime Forts and Castles, High Admirall of *England* and *Ireland*, Lieutenant of *Sussex* and *Surrey*, Knight of the most Noble Order of the Garter, and One of her Majesties most Honourable privie Councell.

Right Honourable,

THere is a saying in Zenophon *most worthy the citing and insight; that matters of worth and consequence are both to be committed and commended to their trust and protection, who know the w ight and value thereof, and both can and will defend the same by authoritie and Reason. For this cause, and upon this ground, I have chosen your Honour out for a most noble Patron of this most famous and accomplished Historie of the Jewes: which (for dignitie and antiquitie of the subject, the elegancie and puritie of the style, the choise proprietie of copious words, the gravitie and varietie of Sentences, the alterations and memorable Events; and lastly, for the birth and dignitie of the Authour) requireth a spirit of no less wisedome, courage, and nobilitie than your self, who have power to defend, and knowledge to discern the worth thereof. Vouchsafe therefore to levell the eye of your* [illegible] *upon the Center of this happie Historie: and as* Themistocles *was animated to noble actions by beholding* Miltiades *Trophees; and* Alexander *in seeing* Achilles *Tombe, did grievously sigh with an honourable emulation: so let the zeal, magnanimitie, and admirable constancy which every where affronteth you in this Book (and ravisheth the best minds from the boundless troubles of this world, and draweth them into the contemplation of true perfection) so settle your honourable love and affection to emulate the same, that as for glory in Arms; so for preserving and protecting Arts, you may outstrip your competitors, and amaze too curious expectation. And in mine opinion the time challengeth no less at your hands: for as your transcendent dignitie and courage hath returned us an happie harvest in our expected and long possessed peace, as by your second care and diligence next under her sacred Majestie, we all reap the fruit and felicitie of blessed abundance: so by your example in reading and respecting both learning, and the learned, you shall pull down that* Babel, *which confused ignorance hath raised to over-reach industry; yea, you shall strengthen the weakned ability of learning which (alas the while) is now-adays like a commoditie without request, scarce saleable by the hands of a cunning Broker. Nothing is more worth money, and less in request: onely the worlds blind creatures (as S.* Hierom *termeth them) the unlettered take delight in their errors, whose writings (as* Plutarch *speaketh of* Aristophanes *Poem) are written for no moderate mans pleasure. Let therefore your upright estimation of this work (most noble Earl) awaken the dead devotion of such as contemn Arts; and let no such corrupt drones (as made sale of unfull thoughts for good merchandise) buz about the hive of true science: But as Emperours, Kings, and Princes have ever in their Greek, Italian and French, with a respective acceptance, and bountifull hand, entertained this History; so let this translation of* Josephus *which courteth you now in English, be accepted at your hands, and countenanced by your Honour: for whose unconfined felicitie both I, and other of my name have ever prayed, and will never cease to studie.*

Your Honours unfainedly devoted,

THOMAS LODGE.

¶ 2

1655

TO THE COVRTEOUS READER,

As touching the uſe and abuſe of Hiſtorie.

IF Hiſtorie were as eaſily conceited and made uſe of, as (according to *Baldus*) it hath true proportion and documents for the government of mans life; I ſhould hold it no ſin, ſo preciſely to preſcribe a limitation and bound, to ſuch as ſhould enter the Liſt, and conſult with example: for what more pleaſing to our ſelves, or profitable for ſocieties could ever befall us, then in this Theater of mans life, (wherein Hiſtorie affordeth all ſorts of Actors) to ſit and learn prevention by other mens perils, and to grow amply wiſe by forraign wrecks? All which being traduced to our private uſe, we may either as partners in what we have paſt, or obſervers of future caſualties by precedent events, tie ages to our memories; and preventing our eſcapes, by ſurvey of other mens repentance, briefly beget experience by ſight, or foreſight of worldly caſualties, and form a mirrour of fore-paſſed errors, to forejudge our future calamities. But for that it behoveth us to enter this worldly Academy the more prepared, the more that Hiſtorie is fraught and filled full with plentifull fruit: and whereas the difficulty and difference is alike, to yeeld an upright verdict both of a mans own, and other mens life; neither may any man rightly examine another (how wiſe ſoever he be) except in equall ballance he weigh his own imperfections; it muſt neceſſarily follow on both ſides, that with the more wiſedom, and the greater obſervation we ought to intertain Hiſtory, leſt our mind like the wind ſhould wander uncertainly, and our devotion ſhould prevent our reſolution; our eſteem, our knowledge. For as in an ample and well furniſhed and affluent banquet; although ſome things, (and they to few men) ſeem pleaſant, otherſome to other are without taſte and ſeem tart, and every one judgeth his meat not by proof, but by the palate; yet notwithſtanding there is a certain mean, which either Natures ordinary, or the refined kind of nutriment (being ſimple and incorrupt) hath faſhioned and fixed for moſt apteſt for the body; from which, whoſoever varieth, or either beyond meaſure, or without judgement, followeth his fooliſh appetite, in glutting himſelf beyond diſcretion, reapeth more incommoditie then pleaſure by theſe pleaſures: So in the diverſitie of mans life, although a thouſand forms, a thouſand ſimilitudes be offered, and that every man faſhioneth other mens manners to his mind, yet there is but one true path that vertue walketh in, which whoſoever tracteth with judgement, doth truely know the uſe of life; whereas they that ſit in a plentifull banquet, in affecting all things, can make uſe of nothing. Now how many are there, I pray you, that in reſpect of either of their own, or other mens facts and words (according to the rule of vertue) can be more choice in judging minds, then meats, and that in this matter ſeemeth not ſufficiently inſtructed? Wherein I wonder that men eſpie not their errors, whereas they imagine that Hiſtory is the inſtructor of ſuch as read the ſame; whereas it onely yieldeth matter of inſtruction, even as the banquet miniſtreth meat according to every mans affection. Some therefore are ſeduced with the ſweetneſs of the Stile, and in ſeeking their pleaſure, loſe their profit; who reap no other fruit of Hiſtory then to beguile time, and beget officious idleneſſe, laughing away houres, and not repent: others in reading, glory, hunt it in a ſhadow, where if they could make uſe of it in proportion, they could not fall to repent it. And whereas no man can aſpire to true glory without true vertue, neither no wiſe man will hope further: yet ſee we many men, that because they have read many excellent works, will be Capricious and pretend wiſedom; reſembling thoſe Tragedians, who will, after they have diſcharged themſelves of their parts and appar-

wherein

wherein they counterfaited the Emperour, yet retain his Royall and Princely manners: Some triviall and light witted, that made an Eclipſe of a ſhadow, make more of the embleme then the work; the habit then the Doctor: ſo admirall effects worketh Hiſtorie in mens minds. Now whereas it is the moſt exact and chiefeſt intent of Hiſtorie to awaken mens idleneſs, and arm them againſt caſualties, and the whole bent of example hath no other iſſue; it falleth out through mens ſecuritie (who ſuppoſe that their neighbours perils concern them not) that whatſoever is of note, is overſlipt with a deaf and ſleeping judgement; and things that memorie ſhould beſt love, are loſt in her. To conclude, there are ſome that will have every mans ſhooe fitted on their own Laſt, and tie all mens pens to their own pleaſures: for which cauſe, partly by reaſon of this ſecret, partly through this ill ordered, and confuſed and raſh method of reading, as of corrupt humours, ſo their is grown a certain Κακοξιλια of judgement and reſolution: and as in temperate bodies, meat yieldeth very little profit; ſo reap they no fruit or benefit by their reading. By this, good Reader, thou maiſt eaſily conceive, how a Hiſtorie ought to be read: how mens lives ought in themſelves to be examined: finally how equall a proportion is required in both. And truely in my opinion, the chiefeſt ground of this difficultie, is the perverſneſs of our judgements: which is the cauſe, we therather reſpect our own inclinations what they are, then the true life and force of example. Furthermore, this is no leſſe miſery then the former, that ſuch as write, ſet down ſuch things as are acted, not onely for our profit ſake, but to feed their own humours: and like to certain Architects, (by interpoſing their judgements) do vainly praiſe ſome things, ſuppoſing that our imitation ſhould be tied to their pleaſure; where, if they performed what they ought to do, the Reader ſhould encounter with no ſuch diſtractions: but now in like manner as Cooks, who rather reſpect their maſters pleaſurable taſte, then his profit; would God the Hiſtoriographer did not affect flatterie. It therefore appeareth that in two ſorts (firſt in our own judgement; and next, to the prejudice of thoſe that write) we are circumvented in that they ſet not down ſuch events as paſs in their own nature, and as they are. For he that writeth an Hiſtorie, is the Interpreter of thoſe things that are paſt: whoſe judgement being depraved, it fareth with them as with the pureſt and moſt richeſt wine, which waxeth muſtie by reaſon of that veſſell wherein it is incloſed, or is by ſophiſtication corrupted: which is the greateſt folly, and moſt intollerable deceit that may befall men. They therefore who negligently undertake a Hiſtorie, (or ſuppoſe that life were to be paſt raſhly, and without an exact obſervance of all offices,) are no leſs deceived then certain countrey peſants in the laſt troubles in *France* (of whoſe folly I drew ſome example) who attempting and entering upon a Citie not far off from them, and lighting into an Apothecaries ſhop furniſhed with all kind of drugs and dainties, and being allured by the pleaſure, odours and delight of the confections they taſted; and ſuppoſing all to be of the ſame kind, devoured, taſted, and ſwallowed down every thing: whereupon ſome fell ſick of feavers, ſome grew phrenſie, and many loſt their lives to pleaſe their appetites; at leaſtwiſe, he that ſcaped beſt, gave occaſion of laughter to the lookers on. For as life, ſo Hiſtorie (the image of life) is fraught with pleaſure, and diſpleaſure; and only in the uſe of life, the wiſedome of life conſiſteth.

Farewell: uſe this, and my ſelf, as two twins born for thy profit.

Thine, THOMAS LODGE.

The Titles of all ſuch Books as are contained in this Hiſtorie.

1. *A Hiſtorie in twentie Books, wherein the Antiquitie of the Jews is diſcovered.*
2. *Joſephus Life. Written by himſelf all.*
3. *Seven Books of the Warres of the Jewes.*
4. *Two Books againſt Apion the Grammarian, in Juſtification of the Antiquitie of the Jews.*
5. *A Book as touching the memorable Martyrdome of the Maccabees.*

A brief Computation very profitable and necessary to the understanding of the HISTORY.

From *Adam* untill the Deluge, there were years 1656
From the Deluge untill *Abrahams* time 292
From *Abraham* untill the departure out of Egypt 500
From the departure out of Egypt, untill the building of the Temple by *Solomon.* 480
From the building of the Temple, untill the Captivitie in Babylon. 410
From the return from the captivitie, untill the Maccabees time 432
From the Maccabees time, untill *Herods.* 134
From *Herods* time, untill the finall and fatall destruction of Jerusalem. 103

The Jews have two sorts of years: the Politick sort which beginneth in September; and the Sacred or Ecclesiastick, which beginneth in March

They have twelve Moneths or Moons, every third year hath a thirteenth Moneth of 22. dayes, and the fourth year hath a thirteenth moneth of 23 dayes.

Before the Captivitie of Babylon, they accounted the moneths successively by 1, 2, 3, &c. since their return they have named them rather after the manner of the Chaldees then Hebrews.

The Hebrew.	The English.	The Greek.
Nisan.	March.	*Andineen.*
Zin or *Far.*	Aprill.	*Veritien.*
Sivan.	May.	*Distre.*
Tamuz.	June.	*Xantique.*
Ab	July.	*Arthemisien.*
Elul.	August.	*Desien.*
Ethanin or *Tisri.*	September.	*Paneme.*
Bul or *Marksuan.*	October.	*Loie.*
Casleu.	November.	*Gorpian.*
Thebet.	December.	*Hyperberete.*
Sebath.	January.	*Dien.*
Adar.	February.	*Apelleen.*

This Nation in their beginning, was governed by Judges.

Moses	*Jair*
Josuah	*Jeptha*
Othoniel	*Absan*
Adol	*Elon*
Baruc and Debora	*Abdon*
Gedeon	*Samson*
Abimelech	*Eli*
Thola	*Samuel.*

After them they had these things.

Saul	*Ochozias*
David	*Athalia*
Solomon	*Joas*
Roboam	*Amasias*
Abia	*Ozias*
Asa	*Joathan*
Josaphat	*Achaz*
Joram	*Ezechias*
Manasses	*Eliacim*
Amon	*Joachim*
Josias	*Zedechias.*
Joachas	

The Captivitie of Babylon continued 70. years; Governors after the Captivity.

Zorobabel	*Nagge*
Rhesa.	*Hagaieli*
Jehan Ben Resa	*Naum*
Judas Hircanus	*Amos*
Joseph	*Matthathias*
Abner	*Joseph Arses*
Heli	*Iannes Hircanus*
Mahat	*Mattathias.*

The Maccabees, who have been both Governors and Priests.

Judas	*Simon*
Jonathan	*John Hircanus.*

These

These following have been both Kings and Princes.

Ariſtobulus 1.	*Hircanus*
John Alexander	*Ariſtobulus the ſon of Ariſt.*
Alexandra	*Ariſtobulus* 3.
Ariſtobulus 2.	*Hircanus.*

The race of *Herod.*

Antipater	*Archelaus the Great*
Herod the Great	*Agrippa the ſon of Agrippa.*

The names of ſuch as were high Prieſts from the time of their departure out of Egypt, until the building of the Temple, which was made by *Solomon.*

Aaron	*Achitob*
Eleazar	*Achimelech*
Phinees	*Abiathar*
Abiſua	*Sadoc*
Buſqui	*Achimaas*
Oſes	*Azarias.*
Heli.	

From the building of the Temple, untill the Captivitie of Babylon.

Joram	*Urias*
Joſes	*Nerias*
Axioram	*Odeas*
Sudeas	*Sellum*
Joathan	*Helcias.*

From their return out of Babylon, untill the Maccabees time.

Saraia	*Joiada*
Joſedech	*Jonathan*
Joſua	*Jadus*
Joachim	*Onias* 1.
Eliaſib	*Simon* 1.
Eleazar	*Jaſon*
Manaſſes	*Onias* 4.
Onias 2.	*Lyſimachus*
Simon 2.	*Alcimus.*
Onias 3.	

High Prieſts ſince the Maccabees time untill the laſt deſtruction and overthrow of that Citie and Nation.

Simon Boethus	*Joſeph* 3.
Joſeph 1.	*Ananias*
Joſeph 2.	*Iſmael*
Joazar	*Joſeph*
Eleazar	*Annas*
Joſuah the ſon of Sias	*Eleazar*
Joazar	*Simon*
Ananus	*Joſeph Caiphas*
Iſmael	*Jonathas*
Theophilus	*Ioſuah the ſon of Dãneus*
Simon	*Joſuah the ſon of Gamaliel*
Matthias	*Matthias*
Elion	*Phinees or Panaas*

Kings of Iſrael, otherwiſe called Kings of the ten Tribes, or of Samaria.

Jeroboam 1.	*Joachaz*
Nadab	*Joas*
Baaſa	*Jeroboam* 2.
Ela	*Zachary*
Zamri	*Manahem*
Amri	*Pecha the ſon of Manahẽ*
Achab	*Pecha the ſon of Romelia*
Joram	*Oſeas.*
Jehu	

Kings of Aſſyria and Babylon.

Phulbelocus	*Nabuchodonoſor* 1 (great
Phulaſſer	*Nabuchodonoſor the*
Salmanaſſar	*Evilmerodach*
Senacherib	*Nerigoloſſorar*
Aſſaradon	*Laboſardach*
Berodach Benmerodach	*Baltaſſar.*

Kings of Perſia.

Cyrus	*Xerxes*
Cambyſes	*Sogdianus*
Smerdes Magus	*Darius the baſtard*
Darius the ſon of Hiſtaſpis	*Artaxerxes Mnemon*
Xerxes the ſon of Darius	*Artaxerxes Ochus*
Artabanus the Tyrant	*Arſames* (*Arſames*
Artaxerxes with a long hand.	*Darius the ſon of*

Kings of Syria after the death of *Alexander* the Great.

Seleucus Nicanor	*Alexander Epiphanes*
Antiochus Soter,	*Demetrius Nicanor*
Antiochus ſurnamed God	*Antiochus Sedetes*
Seleucus Callinicus	*Demetrius Nicanor*
Seleucus Ceraunus	*Alexander Zebina*
Antiochus the Great	*Antiochus Gryphus*
Seleucus Philopater	*Antiochus Cyzicenus*
Antiochus Epiphanes	*Seleucus Gryphus.*
Antiochus Eupator	*Antiochus Pius.*
Demetrius Soter	

The Kings of Egypt, after the death of *Alexander* the Great.

Ptolomey Soter	*Evergetes Phiſcon*
Philadelphus	*Lathyrus*
Evergetes	*Alexander*
Philopator	*Auletes*
Epiphanes	*Cleopatra.*
Philometor	

Kings of the Tyrians.

Abibalus	*Phelletes*
Hiram	*Ithoballus*
Belaſtartus	*Badezor*
Abdaſtartus	*Merimus*
Aſtartus	*Pigmalion.*
Aſtarimus	

For the better understanding of the Coines and Measures, whereof there is some mention made in this Historie; observe *I pray you that which followeth.*

SAth was a measure containing about some seven pints French.
The Epha contained three Saths.
The Core or Homer contained ten Ephas, that is to say thirty Saths, and was the same measure both in drie and liquid things.
The Log contained a French measure.
The Hin contained twelve Logs.
The Bath contained as much as the Epha.
The Cad was a kind of Pitcher containing such a quantitie as a young Maiden might well carry.
The common Sicle contained the weight of foure ounces, whether it were of Gold, silver, or any other Metall.
The sacred or holy Sicle weighed half an ounce of any metall whatsoever.
The common Sicle of silver was valued at about some shilling of our money.
The holy Sicle of silver was valued at about some two shillings.
The common Drachme was the eighth part of an ounce.
The sacred Drachme was the fourth part of an ounce.
The Pound weighed twelve ounces.
The ordinary Talent contained fiftie four pounds, eight ounces and a quarter of Troy waight in any Metall: yet it was not currant money, but a masse made up after the manner of an ingot
The sacred Talent contained one hundreth pounds.
Furthermore, note this for your better knowledge, that when as *Josephus* quoteth the Olympiades without any specification of the years therein contained, he ordinarily comprehendeth the space of four years compleat.
Furthermore, where the Latin word *Stadium* hath divers significations amongst both Greeks and Latins, (as the controversie between *Plinie* and *Diodorus Siculus* may well testifie) and for that divers of our English Translators have sometimes called it a Stade, otherwhiles a Stound, and otherwhiles improperly, a Furlong; I pray you in reading this Historie, whereas any of these words occure, suppose them for one and the same measure of ground, and according to the Greeks account, (which I suppose *Josephus* most respected in this Historie) conclude it to be either of 600. foot as the Olympique, that is of 120. pases, or as the Pyrrhique, which contained 1000. foot, that is 200. pases. As for the furlong, either multiply him 8 times to make him a Stade, or as an oversight in the Printing, it passe with the Errata.

The names of those AUTHORS which are alledged in this Historie.

A
Acusilaus.
Agatharcides.
Alexander.
Andrew.
Apion.
Apollonius Molo.
Apollodorus.
Ariphanes.
Aristæus.
Aristotle.

B
Berosus.

C
Cadmus.
Castor.
Chæremon.
Cherilus.
Clearchus.
Conon.

D
Demetrius Phalereus.
Dim.

E
Ephorus.
Euhemeras.
Eupolemus.

H
Hecatusæus.
Hellanicus.
Hermippus.
Hermogenes.
Herodotus.
Hesiodus.
Hestiæus.
Hierome of Egypt.
Homer.
Hyperocides.

I
Isidore.

L
Titus Livius.
Lysimachus.

M
Manethon.
Menander.
Mnaseas.
Mochus.

N
Nicholas of Damas.

P
Pherecydes.
Philon.
Philostratus.
Polybius.
Polycrates.
Posidonius.
Pythagoras.

S
Strabo.

T
Thales.
Theodotus.
Theophilus.
Theopompus.
Theophrastus.
Thucydides.
Timæus.

Z
Zophyrion.

Franciſ. Patricius de Regno, lib. 2. cap. 10.

Hiſtoriarum cognitio Regibus, Ducibus, Imperatoribus & omnibus Principibus perquam neceſſaria habenda eſt: quam Cicero appellat Teſtem temporum, vitæ Magiſtram, veram memoriæ & veritatis Nunciam.

William D. Brown

Jane THE Bowler.

FIRST BOOK

Jane OF THE MOST Bowler

Ancient History of the Jews:

Written by *Joseph* the son of *Matthias*.

A most excellent Preface, containing the causes which induced the Author to write this History, together with the contents and intents of the same.

CHAP. I.

THey that indeavour themselves to write Histories, seem not (in my opinion) to have one and the same intent and motive, but divers and very different causes of their labours: for some of them are addicted to this study, under pretence to exemplifie their eloquence, and under hope to purchase glory thereby; othersome to the end to give them content, whose worthy actions they couch and comment in their writings, have intermitted no time, nor (to their power) spared to labour. Some there are that having been present in person, and eye-witnesses in the execution of great affairs, have necessarily been inforced to reduce and digest the same in writing: neither wanted there some, who seeing occurrences of high and necessary consequence (which otherwise had been buried in ignorance) have been incited (in respect of common good) to imploy both hand and head, in the publishing thereof: now of these forenamed causes, the two last are they that incited me to the like. For the warre which we had with the Romanes, and the accidents and issues on both parts, (all which in person I beheld, and to my peril I have learned) do compel me to declare the same; and the rather, for that there are some, who in their writings, have depraved, and perverted the truth. I have therefore taken this work in hand, for that in my opinion, the knowledge thereof will be both pleasing and profitable to the Græcians: for it shall contain the antiquity of our whole Nation, their form of Common-weale, both translated and gathered out of the antiquities and chronicles of the Hebrewes. Truth it is, that heretofore and at such time also as I composed the History of the foresaid warre, I had projected and purposed with my self, to lay open to the world, how and whence the Jewes had their first original, what alterations in fortune they had falne into, by what law-maker they had been instructed in piety, and incited to the exercise of vertue: how many warres have they sustained by long and divers manes, and finally how against their will they have been intangled in this last warre, which they waged against the Romanes. But for that the content of this matter, who too ample and copious, I have separated it apart, assigning thereunto this Treatise accomplished from the beginning even to the end; afterwards in processe of time (as it usually happeneth to those that attempt matters of mighty consequence) I was surprized with a certain delay and slothfulnesse, that withdrew me from the translation of so weighty a matter, in an unfamiliar and forrain language. Yet some there were, who inflamed with a desire of knowledge, animated me in this action; and especially *Epaphroditus*, a man enamoured of all learning,

learning, and who in ſpecial, took it for a pleaſure, to take knowledge of the divers occurrences of Common-weales: as he that had been agent, in divers affairs of importance, and ſundry accidents, in all which he hath ſhewed a marvellous magnanimity of courage, with an unmovable reſolution to follow vertue Being thus perſwaded by him, who is accuſtomed to incourage thoſe unto good actions, whom he perceiveth to be apt and prepared to perform things profitable and honeſt: and (that which is more) being aſhamed in my ſelf, that I ſhould rather take delight to follow idleneſſe, than addict my ſelf to any laudable exerciſe; I enforced my ſelf more couragiouſly then before-time; and (beſides all that which hath been ſpoken) I have effectually conſidered with my ſelf, that our anceſtors have thought good to communicate and publiſh the knowledge of our hiſtories to the Grecians, if ſo be that any of them were curious to underſtand the ſame. I have found therefore that *Ptolomey* king of Egypt the ſecond of the name (highly affectioned to good letters, and deſirous to ſtore and gather books) was earneſtly deſirous, that our law and the rules thereof, and the preſcript form of our living ſhould be tranſlated into the Greek tongue. And as touching the high Prieſt *Eleazar* (who hath not been ſecond in vertue to any other whatſoever) he refuſed not to make the ſaid king partaker of the effect of his deſire: to which he had wholly contradicted, had it not been the ordinary courſe of our anceſtors, not to conceal from other men, what thing ſoever was honeſt. For which cauſe I have held it a matter no wayes undecent for me, to follow the vertuous courage of that ſame great ſacrificer, and the rather for that at this day (onely in as much as concerned learning) I ſuppoſed many alſo to be no leſſe affected to good letters, then the king: for he undertook not to have all the writings which we had, but thoſe tranſlators who were ſent unto him to Alexandria, did onely communicate that unto him which was in our law. But thoſe things that are found written in the ſacred books of holy Scripture are infinite, being ſuch as contain in them, the hiſtory of five thouſand years: in which divers unexpected chances, ſundry fortunes of warre, and many changes of politick eſtates are diſcovered. In ſum, if any one have a deſire to read this hiſtory, he ſhall principally learn and apprehend, that all things fall out happily, and beyond their expectation to thoſe men, who obſerve the will of God, and are afraid to tranſgreſſe the Lawes of his Commandements; and that God hath prepared for ſuch the crown and reward of felicity. Contrariwiſe, if they ſhall depart from the diligent obſervance thereof, that which is eaſie ſhall be made impoſſible, and their endeavours in their opinion good, ſhall end in incurable calamities. For which cauſe I exhort all thoſe that ſhall read theſe books, to fix their mind upon God, and that they approve our Law-maker, if (as it worthily deſerved) he hath conſidered the divine nature; and attributed to the ſame ſuch actions as are alwayes agreeable to his power, and hath kept and continued his narration, free from the vanity of fables, wherewith others are poyſoned; although in reſpect of the length of time, and the antiquity of things, he might without controul feign and imagine whatſoever vanities: for he was born more then two thouſand years ago, which is a continuance of ages, to which the Poets neither durſt referre the original of their gods; neither the deeds or lawes of men, whereof they make mention. But in purſuit of our hiſtory, the ſequel of our diſcourſe, ſhall declare all things exactly, and in convenient order. For in compiling this work, I have promiſed to adde nothing, neither to pretermit any thing: and for that all whatſoever we ſhall declare, doth almoſt wholly depend on the wiſdome of our Law-maker *Moſes*; it is neceſſary before all other things, that I ſpeak ſomewhat of himſelf, leſt perhaps any man ſhould wonder how this labour having been enterpriſed, to diſcover the words and works of certaine perſons, is alſo imployed for the greateſt part in deſcribing and diſcovering things that are naturall. We ought therefore to know, that *Moſes* thought it moſt eſpecially neceſſary, either for him that will rightly diſpoſe his life, or impoſe Laws to other men, that firſt and in eſpecial he have the knowledge of the nature of God; to the end that conceiving in his mind the greatneſſe of his works; he might as much as in him lieth, imitate his moſt unequal example; and follow him with all diligence. For it is impoſſible, that a Law-maker being void of this contemplation, ſhould have good ſenſe; or that his writings ſhould be of any moment to induce them unto vertue, who ſhould receive thoſe lawes, except before all things they ſhould learn, that God who is the Father, and Lord of all, and that ſeeth all, giveth happy life unto thoſe that follow him; and contrariwiſe invironeth them with great calamities, who forſake the way of vertue and righteouſneſſe. *Moſes* therefore intending to inſtruct his Citizens in this doctrine, began not his Ordinances with the Treatiſe of contracts and covenants, which we practiſe one with another, as

other

A other law-makers were accuſtomed to do: but he hath lifted their ſpirits on high, to the end they might think on God, and on the ornament of this world made by him, perſwading that the moſt accompliſhed work among all thoſe things which God had made in the world was the creation of us men. After that he had made them capable of things concerning piety; then might he more eaſily perſwade them in the reſt: Whereas other law-makers, addicting themſelves unto fables, have in their diſcourſe impoſed on their gods the infamy of ſinnes committed by men, and by that means have brought to paſſe, that the wicked ſort are yet more wicked and addicted to evil doing. But as touching our law-maker, after he had declared that God had in himſelf all vertue pure and unſpotted, he hath thought good that men alſo ſhould endeavour themſelves to be partakers of the ſame, and on thoſe that
B neither conceive nor believe thoſe things, he inflicteth a grievous and inexorable puniſhment: I exhort the Reader therefore to examine our writings according to this maxime: for to thoſe that conſider after this manner, nothing ſhall ſeem either abſurd or unworthy the magnificence of God; by reaſon that all things have their diſpoſition conformable to the univerſal nature, which our law-maker hath declared ſometimes obſcurely, ſometimes in convenient allegories gravely; and otherwiſe expreſſing that manifeſtly, and publiſhing that in plain words, which he ought openly to make known. The cauſes whereof if any man would ſearch, he might find a moſt deep and very philoſophical contemplation; which I overſlip at this preſent, without longer ſtaying thereon: but if God ſhall give me time, I will inforce my ſelf to compoſe it in a volume, as ſoon as I ſhall have finiſhed this work. For
C this preſent then I will apply my ſelf, to expoſe thoſe things which have been done, beginning at the creation of the world, according as *Moſes* hath ſpoken, and I have found it written in the holy Scriptures, which teſtifie and intreat to this effect as followeth.

CHAP. II.

The creation of the world.

IN the beginning God created heaven and earth. Now the earth not being ſubject to ſight, but covered with thick darkneſſe, and traverſed with an air coming from high: God commanded that there ſhould be light; and after the light
D was made, having conſidered the univerſal matter, he ſeparated the light from the darkneſſe, and named the darkneſſe night, and the light day; calling the morning the beginning of the day, and the evenning the time wherein we ceaſe from travel, and this was the firſt day which *Moſes* in his language called a day, whereof at this preſent I could give a ſufficient reaſon: but for that in a particular diſcourſe I have promiſed to write the general cauſes of all; I will referre the declaration thereof, to his convenient time and place. After this, the ſecond day, he placed the heaven above all the world, and having ſeparated it from other things, he thought good to give it a place apart; and making it firm by the means of a cryſtalline matter, he endowed it with a quality moiſt and rainy, and did harmoniouſly accord the earth with it, to the end the increaſe thereof ſhould be watered
E by dews. The third day, he firmly eſtabliſhed the earth, ſpreading the ſea round about the ſame; and the ſame day, he with a word cauſed all plants and ſeeds to ſpring upon the face of the earth. The fourth day, he embelliſhed the heavens with the ſunne, the moon and the ſtarres, ordaining them their motions and courſes by which the ſeaſons orderly enſuing, might be diſtinguiſht. In the fifth day, he made all kind of living creatures which dwell upon the face of the earth, as well they that ſwim in the deepeſt waters, as thoſe that flie in the air; uniting them together by couples and pairs, to the end that each in their kind might increaſe and multiply. The ſixth day, he made all four-footed beaſts, and diſtinguiſht them into male and female: and in the ſame day, he formed man. So that *Moſes* ſaith, *that the* world and all that is therein was made in ſix whole daies, and that on the *Seventh day*, *God*
F *took reſt and ceaſed from his labours*. By reaſon whereof we likewiſe deſiſt from travel on that day, which we call Sabbath, which is to ſay, repoſe.

The year of the world, 1. before Chriſts nativity, 3963.

Gen. 1. v. 1. and fin.

Hedio and Ruffinus, ch. 1.

The creation of the world.

The firſt day.

The ſecond day.

The third day.

The fourth day.

The fifth day.

The ſixth day.

Gen. 2. 2.

Sabbathum.

After the ſeventh day, *Moſes* began to deſcribe the original of man, and the manner of his creation in theſe tearms: God framed man of the duſt of the earth, and poured into him a ſpirit and ſoul, which man was called *Adam*, an Hebrew word ſignifying *ruddy*, becauſe he was made of *earth*, tempered with *red* or *yellow*: for the earth which is rightly called a *virgin*, that is to ſay, *earth not removed but elementary*, is of that colour. Then brought God all kind of living creatures before *Adam*, ſhewing him as well the *male* as the *female*: on whom *Adam* beſtowed thoſe names, which to this preſent time they retain. And

Hedio and Ruffinus. cap. 1.

Gen. 2. 19.

Gen. 3. 20.

The firſt naming of all creatures.

The year of the world, 1. before Christs nativity, 3963.

seeing that *Adam* had no female to accompany and live with him (for as yet there was no woman) and for that he thought it strange that all other living creatures had their companions: God took one of his *ribs* from him at such time as he *slept*, and of the same he formed a woman; who being brought before *Adam*, he did acknowledg that she was made for him. Now in Hebrew a *woman* is called *Isha*, but this was called *Eva*, which is as much to say, as the mother of all living creatures. He declareth also, that God planted in the East a garden, flourishing and adorned with all sorts of *plants*, amongst which was *the tree of life*, and another the *tree of intelligence*, by which was known both good and evill. And after he had brought *Adam* and his wife into this garden, he commanded them to keep and cherish the plants. Now this garden is watered by a river that invironeth the whole earth, which divideth it self into four *channels* or *rivers*. That which is called *Phison* (which name signifieth *abundance* or *multitude*) floweth by the land of *India*, and entreth into the great sea, and is by the *Greeks* called *Ganges*. As touching *Euphrates* and *Tigris*, they flow into the red sea. *Euphrates* is called *Phora* (that is to say, *dispersion or flower.*) *Tigris* is called *Diglat* (which signifieth *streight and swift.*) *Gehon* runneth by the countrey of *Egypt*, and signifieth as much as *coming from the East:* the Greeks call it *Nilus*. Now God commanded *Adam* and his wife to eat of the fruits of all other plants, and that they should abstain from that of science; telling them, that at what time soever they should taste of the same, they should dye the death. Whereas then at that time, all living creatures were at accord one with another; the *serpent* conversing with *Adam* and his *wife*, was inflamed with *envy*, for that he saw they should be happy, if they continued in the observation of Gods commandements; and that contrariwise, they should cast themselves headlong into ruine and destruction, if they should disobey the same. He therefore maliciously perswaded the woman, to *taste the fruit of the tree of intelligence*, giving her to understand, that the knowledg of good and evil was in the same; and that as soon as they had tasted thereof, they should lead a life no lesse happy then *Gods*: and by this means he caused the woman to fall, which took no regard of the ordinance of God. For having her self tasted of this fruit, and finding it *pleasant* and *delicious* in *taste*, she perswaded her husband also to taste the same: at which time they understood that they were naked, and sought means to cover themselves: (for this fruit had in it self, the vertue to give understanding, and to quicken the thought.) Then covered they themselves with *fig leaves*; which they put before their privities, esteeming themselves more happy then they were before, in that they had found out that which they wanted. But when as God came into the garden, *Adam* (who beforetime was accustomed familiarly to talk with him) finding himself guilty of sinne, hid himself from his presence: but God wondring hereat, asked him for what cause he fled and shunned him at that time, whereas before time he had taken pleasure to talk familiarly with him? *Adam* knowing that he had transgressed the ordinances and commandments of God, answered him not a word, but God spake unto him after this manner: I had provided for you the means whereby you might have led your life without sufferance of any evil, or sense of any misery: so that all whatsoever was requisite for necessity or pleasure, might happen of it self unto you, by my onely providence, without any travel or care on your parts; which if you had well used, age had not so soon overtaken you, but that you might have lived many yeers: but thou hast scorned this mine ordinance, and broken my commandments. For in that thou art silent at this time, it proceedeth not of *vertue*, but of *evil*; of which thou findest thy self culpable: wherefore both old age shall quicklier come upon thee, and the dayes of thy life shall be shortned. *Adam* excused his sinne, and required at Gods hands, that he would not be incensed against him, laying the fault of that which had hapned on *his wife*, alledging that he had offended by reason *he* was suborned by *her*: and the woman accused the *serpent*. But at that time God punished him, because he had suffered himself to be overcome by the counsel of a *woman*; that the earth thence forward never more of her own accord should *bring forth fruit*: but that when they had travelled and almost devoured themselves in labour, it should sometimes give them food, and at other times refuse to sustain them. And as touching *Eve*, he chastised her with *child-bearing*, and *throwes* in *travel*; for that being her self deceived by the serpent, she had drawn her husband by the same means into extream misery. He took also from the serpent his *voice*, and was displeased against him; * by reason of the malice he had conceived against *Adam*, and he put venome on his tongue, declaring him an enemy both to man and woman; whom he commanded to bruise the *head* of the serpent, as well for that the evil which chanced unto men, consisted in the *head*, as also in that being assaulted in that part, he is most easily done to death. Moreover, having deprived him

Gen. 2. 21. Eve the mother of all living creatures.

17 Paradise. The 4. floods of paradise. 10, 11, 13, 14. The 1. *Phison* or *Ganges*. Γάγγης. Hed. *Seth.* 2 *Euphrates.* 3 *Tigris.* 4 *Gehon, Nilus.* Hedio and Russinus, chap. 3. *Gen.* 3. 1. The subtilty of the serpent.

3. 4, 5.

6.

Adam and Eves fall.

7

8, 9.

God speaketh unto Adam.

12 Adam asketh pardon. Adams punishment.

13 Eves punishment.

17, 18. The seed of the woman (that is, Christ) shall bruise the serpents head. *Gen.* 3. 14, 15. The serpents punishment. * Josephs ignorance in understanding this place of Scripture.

A him of his *feet*, he condemned him to *ſlide* and *trail* himſelf along the earth. And after that God had ordained them to ſuffer thoſe puniſhments, he tranſlated *Adam* and *Eve* out of the garden into another place.

14

The year of the world, 1. before Chriſts nativity, 3963.

CHAP. III.

Of the poſterity of Adam: *and of the ten ages even unto the deluge.*

Hedio and Ruffinus. cap. Gen. 4. v. 1, 2. Of Cain and Abel brethren.

BUt *Adam* and *Eve* had two *male children*, the firſt whereof was called *Cain* (which ſignifieth *acquiſition*) and the ſecond was called *Abel* (which is as much to ſay as *mourning*) they had alſo daughters. Theſe brothers addicted themſelves each
B one of them to their *particular exerciſes*. *Abel* the younger honoured *juſtice*, and (ſuppoſing that God was preſent in all his actions) he alwaies and wholly fixed his thoughts on *vertue*: and his exerciſe was *keeping of ſheep*. But *Cain* (being the wickedeſt man amongſt men, and addicted to *unſatiable deſire of profit*) was he that firſt found out the uſe of *the plough*, and who killeth his brother for the cauſe which enſueth. Having concluded among themſelves to ſacrifice unto God, *Cain* offered the *fruits of his labour*, and planting; *Abel* preſented *milk*. and *the firſtlings of his fold*: which ſacrifice of his, was more acceptable to God, in that it rather conſiſted of things produced of themſelves by the *order of nature*, then that which a covetous man had forcibly in a manner extorted *from nature*. Hereupon *Cain* (being wroth, becauſe his brother *Abel* was more honoured by God then himſelf) *ſlew his bro-*
C *ther*; and having hidden his body out of ſight, he thought that ſuch a murther ſhould be concealed. But God knowing well this fact, appeared to *Cain*, and queſtioned with him as concerning his brother, *what might become of him*, for that many daies ſince he had not ſeen him; when as heretofore he had alwaies ſeen him converſant before him. *Cain* (being troubled, and ignorant what anſwer he ſhould make unto God) ſaid firſt that he wondred what was the cauſe his brother was ſo long time abſent: and finally, agrieved in that God continued the queſtion, and did more exactly ſeek after him; he ſaid *he was not his brothers keeper*, or bound to take care of his affairs, Then God reproved and convicted *Cain* of murthering his brother, and ſpake unto him after this manner, ſaying, that he wondred he ſhould deny the knowledg of his brothers death, whereas he himſelf had ſlain him: notwithſtanding
D he acquitted him of the puniſhment deſerved for this murther, by reaſon that *Cain* had done ſacrifice, and made requeſt unto God, that it might pleaſe him to remit ſomewhat of the ſeverity of his juſtice againſt him: yet did God curſe him, and threaten to puniſh his ſucceſſours to the ſeventh generation. Then did he drive him and his wife out of that countrey: whereat being affrighted (for fear he ſhould be encountred and taken by ſome *ſavage beaſts*, and that he ſhould periſh after that ſort) God commanded him to ſuſpect no dangerous event fot that cauſe, aſſuring him that he might ſafely travel thorow all regions, without being either aſſaulted or ſeized by *ſavage beaſts*: and having ſet his *mark upon him*, by which he might be known; he commanded him to depart the Countrey. After that *Cain* (accompanied with his wife) had travelled thorow divers regions, he builded *Nais* (it was a
E place ſo named) and made his abode therein, and in that place had children. But he received not this chaſtiſement for his *better amendment*; but rather became *worſe and worſe*; for he abandoned himſelf to all pleaſures of the body, making it his ſport to outrage thoſe with whom he converſed, filling his houſe with riches gotten by *rapine* and *violence*: and inciting other men to follow his *pleaſures* and *thefts*. he became their Lord and maſter of all miſchievous exerciſes: he overthrew that ſimplicity which men before that time had uſed in their mutual ſocieties, by the inventions of *meaſures* and *weights*; the ignorance thereof was the cauſe that the life of man was eſtranged from deceit: but in ſtead and place of *free* and *ancient courage*, he introduced *fraud* and *deceit*. He it was that firſt *bounded the fields*, and builded the *firſt city*, and made a *wall* and a *rampire*, enforcing his followers to dwell
F therein. This city was named *Enoſa*, by the name of *Enos* his firſt begotten ſonne. But *Jared* was the ſon of *Enos*, of *Jared* iſſued *Malehel*, whoſe ſonne was *Mathuſala*, who begot *Lamech*, who had 77. children by his two wives, *Sella* and *Ada*: amongſt whom, *Jobel* the ſon of *Ada* was the firſt that made *Tents*, and took delight to lead a paſtoral life; contenting himſelf with the ſame. *Jubal* his brother germane exerciſed muſick, and invented the *Pſalterie*, and the *harp*. And as touching *Thobel* one of his ſonnes, by his other wife, he ſurpaſſed all other his brethren in *force*, and *bravely managed the affairs of warre*, by which waies he got more ample *riches*, and means to maintain his life with more pleaſure. He it was that firſt invented the art of *forging*, and the ſhop alſo: and was father to a daughter named

2.

The year of the world, 70. before chriſts nativity, 3894.

3 The ſacrifice of Cain and Abel.

4 Weak reaſon in Joſeph.

5, 6, 7. Cain ſlew his brother Abel.

8 The talk betwixt God and Cain.

9 10, 11, 12.

Cains baniſhment.

14

15

16 Cain is not better'd by Gods chaſtiſements.

Meaſures and weights found out by Cain.

Enoſa the firſt city.

17, 18, 20

Hedio and Ruffinus.

Ver.23,24. *Naama.* But *Lamech* being well exerciſed in Gods law, and foreſeeing that he ſhould ſuffer G
punishment for the fratricide of *Cain*, told it to his wives.

The year of the world, 70. *before Chriſts nativity*, 3894. So it was that during the life of *Adam* himſelf, the ſucceſſors of *Cain* were moſt wicked, teaching and imitating one anothers wickedneſſe, the laſt of them proving alwayes the worſt; ſo that they were ſtrangely inflamed to follow warre and theft: and if perhaps ſome of them were more remiſſe then the other in *murthers*, and commiting *outrages*; yet notwithſtanding were they bold enough to *ſpoil* and *poſſeſſe* the *goods* and *heritage* of other men.

Cain the father of hypocrites and evil men. But *Adam* the firſt man made of earth (for the hiſtory requireth that I ſhould return to ſpeak of him) after the death of *Abel*, and the flight of *Cain*, betook himſelf to *beget children*, highly affecting *ſucceſſion* and *poſterity*, being about the age of *two hundred and thirty years*: beſides which, after he had lived ſome *ſeven hundred* more, at laſt he *died*; amongſt H
Adams years, 930. Gen.4.26. Gen.5.3,4,5. Seth the ſonne of Adam a vertuous man. whoſe children (which were many) he hath *Seth*. And for that it were too long to ſpeak of all of them, I will onely touch that which concerneth *Seth*: He being nouriſhed and trained up by his father to the years of diſcretion; ſtudied virtue, and left his ſucceſſion heirs, and followers of his ſanctity: who being all of them well born, remained in the world free from all contention, and lived happily: ſo that it never happened that any of them in any ſort did injury to any man. Theſe invented the ſcience of the *celeſtial bodies*, and all that which concerneth the *beauty* and *order* of the ſame. And to the end that their inventions ſhould not be defaced out of the memories of men, neither ſhould periſh before they were perfectly known, (inſomuch as *Adam* had foretold them of the general deſtruction of all
Two pillars raiſed. things after two ſorts, the one by *the force of fire*, and the other by the *voilence and abundance* I
of waters) they made *two pillars*; the one of *brick*, and the other of *ſtone*; and ingraved in each of them ſuch things as they had invented, to the end if that of *brick* ſhould be aboliſhed by the overflowes and rage of waters, that other of *ſtone* ſhould remain, and expreſſe unto men that which was imprinted therein for their inſtructions. That of *brick* then was conſecrated by them, and is in the countrey of *Lycia* even at this preſent day.

Chap. IV.

The deluge from which Noe *and his family eſcaped, and dwelt in the field of Senaar.*

He dio & Ruffinus, chap.6. Gen.5.6. Thoſe whom Joſephus nameth in this place *Ange's*, Moſes calleth the *ſons of* unGod. Gen.6.2. Heb.11.7. 2 Pet.2.7, 11,13. IN this manner perſevered they during the courſe of *ſeven ages*, honouring one God the K
Lord of all things, having alwayes a reſpect of virtue. But afterwards in proceſſe of time, they degenerated from the ancient inſtitutions of their fore-fathers, neither obſerving humane lawes, neither continuing their accuſtomed ſervice of God; and they that beforetime induſtriouſly exerciſed themſelves in *vertue*, afterward with twice as zealous ſtudy followed *wickedneſſe*; and grew at laſt to that height of impiety, that they provoked Gods heavy diſpleaſure againſt them. For divers *Angels of God* accompanying themſelves with women, ingendred outragious infants, and contemners of all good, by reaſon of that truſt they had in their forces, whoſe hainous actions were not much unlike thoſe which the Greeks have in their fables feigned of the *giants*. But *Noah perplexed and extreamely* diſpleaſed with ſuch their miſdemeanors, exhorted them to change their
thoughts, and amend their miſdeeds: and (ſeeing them mollified by no admonitions; but L
that they were wholly poſſeſſed with the pleaſure which they took in vices) he fearing leſt they ſhould kill him and his family, left them to their looſeneſſe, and with his wife, children, and all his family, departed into another countrey. Then God (delighting in the juſtice of man) not onely condemned the men of that age of extreme malice, but alſo concluded to deſtroy all whatſoever creatures were in the world, and to produce another new race, devoid, and repurged from all impiety: he abridged alſo the life of them, ſo that they lived not any more ſo long time as they were wont, but onely attained the term of ſixſcore years; and he covered the land with waters, and by this means all of them were deſtroyed.
Onely *Noah* eſcaped by the means and way which God had taught him in ſuch manner as M
followeth: He builded an *Ark of four ſtages*; in *length three hundred cubits*: in *breadth fifty*: and in height *thirty*: into this he entred with his *mother*, his *wife*, and his *children*, and their *wives*, purveying himſelf of all things requiſite both for their ſuſtenance and uſe: he cloſed alſo therein all ſorts of *living creatures*, two and two, *male* and *female*, for the conſervation of every kind, and of ſome of them ſeven couples. The ſides of this Ark were ſtrong, and the cover alſo; ſo that no water could pierce the ſame, and whatſoever ſtorm might come, it was able to reſiſt it. Thus was *Noe* (by ſucceſſion of nature, the tenth from *Adam*) ſaved with all his houſhold; for he was the ſonne of *Lamech*, whoſe father was *Methuſala*

A *thuſala* the ſonne of *Enos*, the ſonne of *Fared*, the ſonne of *Maleel*, who with divers other brethren were begotten of *Cainan* by *Enos*: who was the ſonne of *Seth*, the ſonne of *Adam*. This deſtruction happened, the *ſix hundred year of Noahs* age (and the ſecond moneth, which was called Dius by the Macedons, and by the Hebrewes *Marſomane*) for ſo have the Ægyptians diſtinguiſht the year (but *Moſes* ſet down *Niſan* for the firſt moneth in his Chronicles, which is *Zanthicus* among the *Macedons*, for that in this moneth he brought the Iſraelites out of the thraldome of the Ægyptians) He made this law therefore, that all things which appertaine to divine ſervice, ſhould take their beginning and reckoning from this moneth, but in reſpect of the times and termes of buying and ſelling, and all other

B traffike, he obſerved the firſt policy of the year, beginning in *December*: *Moſes* wrote that the Deluge began the *ſeven and twentieth day* of the above named moneth, which was the year *two thouſand ſix hundred fifty and ſix*, after the creation of the firſt man *Adam* (which time is carefully calculated in holy writ, in which the birth and death of great perſonages of that time are moſt exactly ſet down.) At ſuch time then as *Adam* was 230. years old, his ſon *Seth* was born unto him, and the ſame *Adam* lived 930. years; *Seth* about the age of 250. years, begat *Enos*, who after he had lived 905. years, left the government of his affaires to his ſonne *Cainan*, whom he had begotten about the 190. year of his age. After that *Cainan* had lived 910. years, he had his ſonne *Maleel*, begotten by him the 170. year of his age. The ſaid *Maleel* having lived 195. years died, leaving his ſon *Fared*: who about

C the age of 162. years, engendred *Enoch*, who lived 962. years. After *Enoch*, ſucceeded his ſon *Methuſala*, begotten about the age of 162. years, at ſuch time as the ſaid *Enochs* father was yet alive: and after that *Enoch* had lived 365. years, he was taken up unto God (whence it cometh to paſſe that his deceaſe hath not been exemplified in writing.) *Mathuſala* the ſon of *Enoch*, in the year of his age 187. years, had *Lamech* for his ſon, who lived 782. years, to whom he left the ſoveraignty, having held the ſame 969. years And *Lamech* after he had governed 707. years, he declared his ſon *Noe* for Governour, at ſuch time as the ſaid *Lamech* had lived 182. years, which *Noe* governed for the ſpace of 900. years.

All theſe years calculated into one ſum, accompliſh the time above written. Yet to perfect this account, we ought not to ſeek out the deceaſe of theſe Perſonages (for they li-

D ved in the ſame time that their children and ſucceſſours did:) but the onely thing we are to obſerve, is their births. As ſoon then as God had given the ſign, and that it began to *rain* for the ſpace of whole *fourty dayes*, the water fell and overflowed the whole earth *fourteen cubits high* (which was the cauſe that divers could not eſcape, becauſe there was no meanes of flight, or place of refuge.) But as ſoon as the rain was ceaſed, the water began to decreaſe by little and little for the ſpace of one hundred and fifty dayes, about the 27. day of the ſeventh moneth. *Noe* perceiving then that the Ark was on ground upon the top of a certain mountain of the countrey of *Armenia*; he opened the ſame, and ſeeing the earth did a little diſcover it ſelf round about the ſame, he conceived ſome better hope, and held himſelf ſatisfied: Some few dayes after, when the water was ebbed ſomewhat more; he

E ſent out a *Raven* (deſiring to know if the reſt of the earth were delivered from the waters, and whether without danger he might iſſue out of the Ark:) But the *Raven* finding the earth bebayned in water, returned unto *Noe*: who the ſeventh day after ſent out a *Dove* to find out the eſtate of the earth, which returned bemired, and bearing in his nebbe an *Olive branch*: whereby *Noe* perceived that the earth was delivered from the Deluge; and having as yet expected *ſeven dayes more*, he ſet at liberty all living creatures that were in the Ark. But as ſoon as *himſelf*, his *wife*, and his *family* forſooke it, he offered ſacrifice unto God, and feaſted, and rejoyced both he and all his houſhold. The *Armenians* in their language have called the place where *Noe* deſcended, by a name *Aprobaerion* (which ſignifieth as much as *deſcent*) and in that place even at this preſent the inhabitants of that countrey

F ſhew ſome remnants and memories of the ſame. All thoſe that have written ſtrange Hiſtories, have made mention of this *Deluge*, and of the *Ark*: among the number of whom is *Beroſus* the Chaldean, who now ſetting down occurrences of this Deluge, writeth after this manner: Some ſay likewiſe that a certain part of this Ark is in *Armenia*, near to the mountain of the *Cordæans*, and that ſome men have brought from thence ſome part of the pitch wherewith it was calked, which the men of that place are wont to uſe inſtead of a preſervative againſt inchantment. *Hierome* the Egyptian alſo (who hath written the Antiquity of the *Phœnicians*) hath made mention of this matter: as alſo *Mnaſeus* with divers others: *Nicholas* of Damas likewiſe in his ninety ſixt Book ſpeaketh hereof after this manner: Above the Region of *Mineans* there is a great mountain in *Armenia* called *Baris*, in which it is

altered

The year of the world, 1656 before the Nativity of Chriſt, 2308.

Niſan or Zanthicus is April to us.

11 Gen.5.à v.3. ad finem. This compariſon doth not exactly agree with the Hebrewes and the 70. Interpreters.

Gen.5.24. Enochs death is not written in holy Scriptures.

Gen 7.4. In the Greek copie and Moſes are 40. dayes a v.17. ad 20. The Latine Joſephus, 90. Gen.8.1.

Noe ſendeth Raven out of the Ark.

8 ſe- wet

Noe ſac- the Ark ſacrificeth God

16,

Hedio and Ruffinus.

The year of the world, 1687. before Christs Nativity, 2307.

Hedio and Ruffinus, chap. 6. *Gen.* 8. 20. Noah prayeth God that he will drown the earth no more.

ported that divers retyred themselves for safety during the time of the *Deluge*, and there G
escaped they: and that a certain man born on an *Ark*, arrived upon the highest top of
that mountain, and that certain timbers of that bottome had been kept a long while: and
it may be that this is that whereof *Moses* the Law-maker of the Jewes maketh mention.
But *Noe* fearing lest God (having condemned all men to a general perdition) should every
year overflow the earth after this manner; offered burnt-sacrifice unto God; beseeching
him, that hereafter he would entertain the ancient order, and that no so great calamnity
might succeed, by which all living creatures should come in danger to be utterly extinct
and exterminated; but that inflicting deserved punishment on the reprobate, he would
spare the innocent, whom in his mercy he had preserved from danger; otherwise they
should be more miserable and condemned by an harder censure, if they were not wholly H
warranted, but should be reserved to be swallowed up by another Deluge; and having suffer-
ed the fear and sight of the first, to perish by the second. He prayed him therefore that he
would be pleased to accept of his sacrifice, and in his mercy vouchsafe that he would here-
after conceive no more any so hainous hate and displeasure against the earth, to the end that
men might by their labours till it, and building them Cities, might possesse the same in
peace, wanting none of those commodities which they enjoyed before the Deluge: but that
they might equall their forefathers in old years, and length of life.

21. God heareth Noes prayer. *Note* Hedio and Ruffinus chap. 8. Man is the authour of his death not God. Gods Covenant with Noah.

Noe having in this sort finished his requests, God (who loved him for the uprightnesse of
his heart) granted him his request, denying himself to be the author of their deaths who I
were drowned, but that they themselves by their own malice had procured those punish-
ments due unto them. For had he desired that they should be extinguished, he would not
have brought them into the world. For better it is, *not to grant life, then to destroy those to
whom thou hast given it.* But (saith God) through their contempt of my service and graces,
they have inforced me to humble them under the rigor of this vengeance: hereafter I will
not so exactly pursue and examine their iniquities, to the end to chastise them in my dis-
pleasure; especially for thy sake: And if hereafter at any time I shall send any tempest, fear
not (how huge and hideous soever the stormes be) for there shall be no more Deluge of
water upon the earth. In the mean time I command you to keep your hands innocent
from murthers, and all manslaughter, and to punish those that commit wickednesse. I leave K
the use of all other living creatures to your sustenance or service; in as much as I have made
you Lord over all, as well those that breathe upon the face of the earth, as those that swim
in the waters, and such as inhabit and flie amidst the aire: but you shall not eat any blood
in as much as therein consisteth the soul and life of living creatures. And I declare unto
you, that I will desist to draw the shafts of my displeasure against men. And I will give you
the Rainbowe for a sign: for this bowe in their opinion is the bowe of God. And after that
God had pronounced these words, and made these promises, he departed.

The year of the world 2007. before Christs Nativity. 1949.

The Rainbow the sign of atonement between God and Noah, *Gen* 9. 11, 12. 14, 15. Hedio and Ruffinus chap. 8. Noes age 950. years.

Noe lived after the Deluge three hundred and fifty years, and having spent all this time
of his life in happinesse, he dyed after he had lived in the world nine hundred and fifty years.
Neither is there cause why any man (comparing this our present age, and the shortnesse of L
years thereof, with the long life of the ancients) should think that false which I have said:
neither followeth it consequently, that because our present life extendeth not to such a
terme and continuance of years, that therefore they of the former world attained not the
age and long life which we publish of them. For they being beloved of God, and newly
created by him, using also a kind of nutriment agreeing with their natures, and proper to
multiply their years, it is no absurd thing to suppose that their years were of that continu-
ance: Considering that God gave them long life, to the end that they should teach vertue,
and should conveniently practise those things which they had invented *in Astronomy*, and by
Geometry: the demonstrations whereof they never had attained, except they had lived at
the least six hundred years. For the great year is accomplished by that number of years: M
whereof all they bear me witnesse, who either Greeks or Barbarians, have written ancient
histories. For both *Manethon* (who hath written the history of *Egypt*) and *Berosus* who
hath registred the acts and affaires of the *Chaldeans* (together with *Mochus Hestiæus*, *Hie-
rome* of Egypt) who historified the state of the Phœnicians with others, accord with me in
that which I have said. *Hesiodus* also, *Heccataeus*, *Hellanicus*, and *Acusilaus*, *Ephorus*, and *Ni-
colaus* do declare, that they of the first world lived *one thousand years*. Notwithstanding
let every man judge of these things, as best liketh him.

CHAP.

A

CHAP. V.

Of the Tower of Babylon, and the change of tongues.

NOe had three ſonnes, *Sem*, *Japhet*, and *Cham*, born one hundreth yeares before the Deluge. Theſe firſt deſcended from the *mountaines* into the *plaines*, and there made they their habitation: which when other men perceived (who for fear of the Deluge had fled the *plaines*, and for that cauſe were loath to forſake the *mountaines*) they gathered courage and perſwaded themſelves to do the like: and the *plain* where they all dwelt was called *Senaar*. And whereas they were commanded by God, that (by reaſon of the increaſe and multitude of men) they ſhould ſend certain diſtinct Colonies to inhabit divers countries of the world (to the end that no ſeditions might grow betwixt the one and the other; but contrariwiſe in labouring and tilling a great quantity of ground, they might gather great ſtore of fruit) they were ſo ignorant that they diſobeyed God, and falling into great calamities ſuffered the puniſhment of their offences. For, whereas they flouriſhed in increaſe (by reaſon of the great number of their youth) God counſelled them again that they ſhould divide themſelves into colonies. But they (thinking that the goods which they poſſeſſed, proceeded not *from him*, or *his bounty*, but preſuming *that their force was the onely cauſe of their abundance*) did not obey him, but rather ſuſpected that God ſought to betray them, to the end that being thus divided, he might the better ſubdue them: *Nemrod* incited them in this ſort to *mock* and *contemn God*. He was the nephew of *Cham* the ſonne of *Noe*: a man valiant and apt for armes: he put them in the head that they ſhould not believe that their good hap proceeded from God, but that they ought to attribute it to their own vertue, which furniſhed them with ſo much riches: ſo that in a little ſpace he reduced the eſtate to a tyranny; ſuppoſing by this onely means that he might make men revolt againſt God, if he might perſwade them to ſubmit themſelves to his government; giving them to uuderſtand, that if God ſhould once more ſend a *Deluge*, he would take revenge on him in mens behalf, and that he would *build a tower, to whoſe top the water ſhould not attempt, and revenge the death of his predeceſſours*. The common ſort was ready to follow theſe ordinances of *Nemrod*, ſuppoſing it to be puſillanimity in themſelves, if they ſhould obey God. For which cauſe they began to build the tower with their uttermoſt induſtry, neither was there any one idle in all that work: yea, ſo great a number of labourers were there, that the work was raiſed to a height beyond all expectation. The thickneſſe whereof was ſo great, that it obſcured the height thereof: and it was built of *burnt brick*, and *cemented* and *joyned with a bituminous morter*, to the end that it ſhould not receive any cleft in the ſame.

B

C

D

But God ſeeing their madneſſe, condemned them not to a general extermination (by reaſon that they had made no profit by their example, who periſhed in the firſt *Deluge*) but made them mutine the one againſt the other *by changing of their tongue*; ſo that by reaſon of their diverſities of language, they could not one underſtand one another. The place where this tower was builded, is at this preſent called *Babylon* (by reaſon of *the confuſion of tongues* that firſt began in that place) for *Babel* in Hebrew ſignifieth *confuſion*. Of this tower and the diverſity of languages *Sibylla* hath made mention in theſe words: At ſuch time as men uſed one kind of language, they builded a moſt high tower, as if they meant by the ſame to mount up into heaven: but the gods ſent down winds and overthrew the tower, and gave every one his diſtinct and ſeveral language, whence ſprung the cauſe that their City was called *Babylon*. But as touching that place which is called Senaar in Babylon, *Heſtiæus* teſtifieth after this manner, It is ſaid of thoſe Sacrificers, that being eſcaped, they took the ſacred reliques of *Jupiter Enyelius*, and came into *Senaar* in *Babylon*.

E

F

CHAP. VI.

How Noes *poſterity diſperſt themſelves thorow the whole world.*

FRom that time forward (by reaſon of the diverſity of tongues) they diſperſed themſelves into divers countries, and planted Colonies in all places; and occupied thoſe places whither either God or their good fortune had conducted them: ſo that both the ſea-coaſts, and the middle-land were repleniſhed with inhabitants. Some there were alſo, who paſſing the ſea in ſhips and veſſels, firſt peopled the Iſlands. And there are ſome nations likewiſe, who at this day retain the names which in times paſt were impoſed on them: ſome other have changed them. Others are altered

Gen. 9. 18, 19

The year of the world, 1790. before the Nativity of chriſt. 2174.

Gen. 10. per totum. Noes three ſons.

God commanded the poſterity of Noe to inhabit the earth.

ver. 8, 9.

Chap. 11. 2, 3, 4

3.

The confuſion of tongues.

verſ. 6, 7, 8.

9.

Sibyls prophecy of the tower of Babel.

Hedio and Ruffinus. 10.

altered into a more familiar and known name, to neighbours, deriving them from the Greeks G
The year of the world, 1790. *before Christs Nativity*, 2174. the authors of such Titles. For they in these latter times having grown to great name and power, have appropriated the ancient glory to themselves, in giving names unto Nations derived from the Greeks, and policying them, as if they had taken their original from them.

The Names of Region, and Nations.

CHAP. VII.

That every Nation derived his name from his Author.

Hedio and Ruffinus, chap. 1. *Gen.* 10. *à v.* 1. *ad finem.*

NOw they in honour of whom the Nations received their first names, were the children of the sons of *Noe*. *Japhet* the son of *Noe* had seven children, who began to make their abode from the Mountaines of *Taurus* and *Amanus*, and entred *Asia*, H
even unto *Tana*; and *Europa*, unto *Gades*, occupying the Countrey which they first met with, and was not beforetime by man inhabited, each one calling his several Nation by his own name: for *Gomar* was the founder of the *Gomarians*. *Magog* dwelt amongst those, who (according to his name) were called *Magogins*, and by the Greeks *Scythes*. Of *Madus* (the first begotten son of *Japhet*) issued the *Madians*, whom the Greeks have named *Medes*: and of *Javan* his other son, the *Ionians*, and Greeks took their original: *Thobelus* gave name likewise to the *Theobelians*, who at this day are called *Iberians*. *Meschus* was the author of them that were called *Meschates*, who are lately named *Cappadocians*: for they shew even at this day a token of their ancient name, to wit, the City of *Masaca*, which I
testifieth to those that conceive the same, that this Nation hath been so called. *Theres* named them *Therians*, who were under his Government, whom the Greeks called *Thracians*: and thus many Nations took their original from the sons of *Japhet*: but of the three sons which *Gomar* had, *Aschanaxes* gave original to the *Aschanaxians* (at this day termed *Rhegians* by the Greeks) *Rhiphates* ingendred the *Rhiphatæans*, called, at this day *Paphlagonians*. *Tygranes* ingendred the *Tygraneans*, who by the Greeks are called *Phrygians*. As touching *Javan* the son of *Japet*, he had three sons, of whom *Abisus* gave name to the *Abisians*, who at this day present are the *Aetoleans*, over whom he commanded: *Tharsus* ingendred the *Tharsians*, which was the ancient name of the *Cilicians*, as it appeareth by the name of their renowned and Metropolitane City *Tharsis*; whose first letter is *O* instead of K
Th. *Chetimus* obtained the Isle of *Cherine*, called at this day *Cypris*, (whence it happeneth, that not onely all the Islands, but also divers other places on the Sea-coast are by the Hebrewes called by this word *Cethim*) witnesse one of the Cities of *Cypris*, which hath had the reputation to conserve her ancient name. For it is called *Citium*, by those that wrest the same to the Greek sense, a word not very much varying from *Cethim*. These Nations were occupied by the sons and young children of *Japhet*. But I will first publish that which perhaps is unknown to the Greeks, and then prosecute my purposed narration which I have omitted, that is, that these names are formed after the manner of the Greeks, to the end they should be more sweet and pleasant to them that should over-read them. For this termination is not proper to our Nation, which hath but one form, and no variation of termination: for L
whereas the Greeks pronounce Ἀδάμ, we say *Adam*: and where they say, *Noches*, the Hebrews say *Noe*, and keep this termination in all things.

Hedio and Ruffinus, chap. 1. *Gen.* 10. *à v.* 1. *ad finem.*

The Galatians descended from Gomar.

The progeny of Japhet, Noes first begotten son.

The progeny of the sons of Gomar.

The progeny of the sons of Javan.

Tharsus Saint Pauls Country, *Acts* 9.

Whence grew the change of names.

Of the sons of Cham and their progeny.

Libya or Africa.

The progeny of the Chananeans.

But the sons of *Cham* possessed *Syria*, and all the region that abutteth on the Mountaines of *Amanus* and *Libanus*; extruding their Empire towards the Sea, and signifying all whatsoever even unto the Sea. Whose names are partly wholly abolished, and partly changed, and applied to others; so as they are very hard to be understood: for of the four sons of *Cham*, the name of *Chus* hath not been changed by time: for the Egyptians, (over whom they extend their Dominion) have been named *Chuseans*, by them, and by all, the *Asians*: the name of *Misraim* hath continued also in the memory of men: for we that bound upon Egypt, call that Countrey the Countrey of *Misraim*, and the Æthiopians *Misramites*. *Phut* M
likewise firmed the Colonies of *Libya*, and called the Inhabitants thereof according to his name, *Phutians*; and there is a River in the Countrey of *Mauritania*, which hath the same name, of which it is most manifest that divers Greek Histories make mention, as also of the Countrey near adjoyning, which they call the countrey of *Phut*, but it hath changed his present name by the meanes of one *Licis* one of the sons of *Misraim*; (but why it is called *Africa*, I will hereafter signifie unto you) As touching *Canaan* the fourth son of *Cham*, he dwelled in the Countrey at this day called *Judæa*, and called it the Countrey of *Canaan* according to his name. They also had children: for *Chus* had six, amongst whom *Sabas* established the *Sabians*, and *Evilas* the *Evileans*, at this day called *Gerulians*. *Sabathes* engendered

A gendered the *Sabatheans*, whom the Greeks name *Aſtracrabians*. *Sabactes* peopled the *Sabactians*: and the *Romanes* were founded by *Romulus* who alſo had two ſonnes, of whom *Indos* dwelt in the countrey of the *Indians*, amongſt thoſe that are called *Heſperians* in Æthiopia, and *Sabæus* founded the Sabeans.

The year of the world, 1790. before the Nativity of Chriſt, 2177.

Nimrod the ſonne of *Chus*, ſettled his Colony upon the confines of *Babylon*, and tyrannized there as heretofore I have declared.

Nabodes or Nembroth.

All the eight ſonnes of *Miſraim*, occupied all the countrey from Gaza unto Egypt: onely the countrey where *Philiſtims* governed, hath conſerved his name: for the Greeks call *Paleſtine* a part thereof. As touching the reſt, *Lom*, *Enam*, and *Labim* (who onely inhabited *Lybia*, and called the countrey by his name) likewiſe as touching *Nethom*, *Phetroſim*,

Paleſtine ſo named of Philiſtine.

B *Chreſeene* and *Chepthom*, we know neither of their *countries*, nor of their *names*. For, the Æthiopian warre (wherof hereafter we will make mention) hath overthrown their Cities. *Chanaan* alſo had ſons, amongſt whom *Sidonius* builded and named *Sidon* (a city in Phœnicia) and *Amathus* builded *Amate*, which at this day the inhabitants call *Amatha*: but the *Macedonians* have named it *Epiphania* (which is as much to ſay as famous) by reaſon of ſome that deſcended from *Epiphanes*. *Arudeus* poſſeſſed the Iſles of *Aradus*, and *Ariceus* builded the City of *Arce*, ſcituate in *Libanus*. And as touching the other ſeven, the *Eveans*, *Chetteans*, *Jebeſeans*, *Eudeans*, *Semeans*, *Samarians*, and *Gergeſeans*; there is no memory remaining in ſacred Scriptures but onely their names. for the Hebrewes razed their Cities upon theſe occaſions.

The children of Chanaan.

C After the Deluge, when the earth was eſtabliſhed in his former eſtate, *Noe* gave himſelf to tillage, and planted vineyards, and when the fruit thereof was ripe (and he had preſſed and made wine thereof) he drank and banquetted after he had done ſacrifice; Being thereby made drunk, and overpreſſed with ſleepe, he lay diſcovered in a moſt unſeemly and ſhameful faſhion; which when his younger ſonne beheld, he ſcornfully diſcovered it to his brothers; who being aſhamed, covered their Fathers ſhame with reverence. Which fact of his, comming at laſt to light, and the knowledge of *Noe*, he wiſhed all felicity to the two other, and as touching *Cham* (by reaſon he was his ally in blood) he curſed him not, but his poſterity after him. But although the others eſcaped this malediction, yet God inflicted it on the ſucceſſours of Chanaan, whereof we will ſpeak more hereafter. But *Sem* the third

Hedio and Ruffinus, chap. 13. Gen. 9. v. 19, 20, 21, 22, 23, 24, 25.

Noe is made drunk, lieth naked, and is ſcorned, and curſeth him that derideth him.

D ſonne of *Noe* had five ſonnes, who inhabited the countrey of *Aſia*, beginning at *Euphrates*, and extending to the *Indian Ocean Sea*. For *Elymis* left the *Elemians* or *Elamites* for his ſucceſſours, whence proceeded the *Perſians*. *Aſſur* made his abode in *Ninive*, and impoſed on his ſubjects the name of *Aſſyrians* (who were rich amongſt all the reſt.) *Arphaxad* named thoſe of his command *Arphaxadians*; who at this day are called *Chaldeans*. *Aram* had the *Arameans* (whom the Greeks call *Syrians*) and that they are now called *Lidi*, and in times paſt *Ludi*, took their deſcent from *Ludas*. Of thoſe four ſonnes which *Aram* had *Uſes* dwelt in *Traclonite*; and in the countrey of *Damaſco* (ſcituate between *Paleſtine* and *Syria*, ſirnamed *Celen* or hollow.) *Otrus* obtained *Armenia*: *Gether*, Bactria. *Miſas* was father to the *Miſureans* (who dwelt in a Fort which is called at this day *Praſine*.) *Sale*, *Arphaxads* ſonne was *Hebers* father, by whoſe name in times paſt the Hebrewes were called: *Hebar*

Hedio and Ruffinus, chap. 14. Gen. 7. 3. of the ſons of Sem the third ſon of Noe, and of theirs, and Abrahams progeny.

E begat *Loctan* and *Phaleg*, who was ſo called, for that he was born at ſuch time as the land was parted: for *Phaleg* in Hebrew ſignifieth *partage*. They that follow were ſonnes of *Loctan*: *Elmodad*, *Saleph*, *Azermoth*, *Erais*, *Edoram*, *Uzalis*, *Dallis*, *Ebal*, *Ebimarl*, *Saphas*, *Ophir*, *Evilus*, and *Jobel*: who occupied ſome parcel of that which was about *Cophen* a river in *India*, and the hither *Syria*. Hitherto have we ſpoken of the progeny of *Sem*, hereafter will I ſpeak of the Hebrewes; of *Phaleg* the ſonne of *Heber Ragaus*, by whom was begot *Seruch*, whence *Nachor* is deſcended, and of *Nachor*, *Thares*, who was *Abrahams* father, the tenth in account from *Noe*, and born in the year 292. after the Deluge. For *Thares* being ſeventy years old, begat *Abraham*. *Nachor* at ſixſcore years of his age, begat *Thares*. *Nachor* was

The orignal of the Hebrewes.

Abrahams genealogy.

F born to *Seruch*, when he was about the years of 132. of his life, And *Ragaus* begat *Seruch*, when he was thirty two years old, and about thoſe years *Phileg* begat *Ragaus*. But *Heber* in the 34. year of his age, begat *Phaleg*: (himſelf begotten by *Sela*, when he was one hundred thirty and five years old:) which *Sela* was begotten by *Arphaxad*, when he was 135. years of age. And *Arphaxad* was the ſonne of *Sem*, whom he begat ſome two yeares after the Deluge. *Abraham* had two brothers, *Nachor*, and *Aram*, of whom *Aram* left *Lot* for his ſonne, and *Sara* and *Melcha* for his daughters, and afterwards died in the land of Canaan in a City called *Ur* of the *Chaldies*, where his ſepulchre is to be ſeen, even at this day. His daughters were married, *Melcha* to *Nachor*, and *Sara* to *Abraham*. But *Thares* growing

weary

The year of the world, 1950. before Christs Nativity, 2014.

weary of *Chaldaa* after the funerals of *Aram*, they all of them transported themselves into *Charan* a City of *Mesopotamia*, in which place they buried *Thares*, when he had lived the space of 250. years. For, about this time the life of man was abridged, and grew more short untill the time of *Moses*: when as the space of mans life limitted by God himself was 120. years old, to which tearme of years *Moses* had attained. *Nachor* had eight children by *Melcha* his wife: *Ux*, *Barux*, *Mavel*, *Zacham*, *Azam*, *Pheldus*, *Ladelphus* and *Bathuel*, (who were the legitimate sonnes of *Nachor*.) But *Tabæus* and *Gadan*, *Taucus* and *Macham* were begotten by him on his concubine *Ruma*. To *Bathuel* one of the legitimate sonnes of *Nachor*, was born a daughter named *Rebecca*, and a sonne called *Laban*.

The terme of mans life about this term, 120.

CHAP. VIII.

How Abraham *the Author of our Nation departed from the land of the Chaldeans, and dwelt in a certain Countrey of the Chanaanites, which is now called* Judea.

Gen. 12. 1. ad 4.

The year of the world, 2024. before Christs Nativity, 1940.

Abraham having no issue, adopted *Lot* the son of *Aram* his *brother*, and brother to *Sara* his wife: he departed out of the countrey of *Chaldeis*, when he was 75. years old (having had commandement from God to depart thence into *Canaan*) in which countrey he remained, and left the same to his posterity after him. He was a man accomplished in all things, full of understanding, and apt to perswade those that gave ear unto him, without any default in his foresight and providence. For this cause he was supposed to surmount all men in vertue, and was he that first undertook to convince the received and erroneous opinions of men, as touching the Deity. He therefore first of all did most manifestly preach, and prove, *that there was but one God*, Governour and Maker of all things; and that otherwise if any thing conferred or furthered our felicitie, it happened unto us not by our own workings, but his holy will. And this observed and approved he by that, which chanceth both in the earth and the sea, as also those things which he saw daily occure by the influences of the Sunne, the Moone, and other Starres: namely, that there was a certain power that disposed them, and decently administred all things, without whose assistance, nothing would be profitable unto us; whereas not'aing of himself hath any vertue, but all things are obedient to his omnipotent will, and for that cause, that honour and thanksgiving should wholly be ascribed to him. For which causes and counsels of his (seeing the *Chaldeans* and *Mesopotamians* began to mutiny against him) he thought it expedient to forsake that countrey, and follow the will and favour of God, he went and dwelt at *Chanaan*; where being seated, he builded an Altar, and sacrificed unto God. *Berosus* amongst other things maketh mention of our father *Abraham*, although he named him not, when he speaketh after this manner: *after the Deluge, and during the tenth generation, there dwelt amongst the* Chaldeans, *a most just, excellent, and upright man, and exercised in the knowledge of the celestial bodies.* But *Hecatæus* made more then a mention of him: for he hath left a volume which he hath written of him. And as touching *Nicholaus Damascenus*, hear what he saith of the fourth Book of his Histories: Abraham *reigned in Damasco* (*where he was a stranger*) *whither he arrived with his Army from a countrey scituate above Babylon called Chaldæa, who a little while after* (*departing out of that region*) *went and dwelt with his people in a countrey at that time called Chanaan, and at this day* Judæa, *and his posterity multiplyed therein.* In another Treatise I will recite that which is reported of him: The name of *Abraham* even at this day, is honourable in the countrey of Damasco, and there is a village to be seen which beareth his name, and is called *Abrahams* house.

Hecatæus. Nicholaus Damascenus.

Abrahams house.

Hedio and Ruffinus, chap. 15.

The wisdome of Abraham.

Abraham the first Preacher of the Word.

Berosus.

CHAP. IX.

Abraham *oppressed by famine, departeth into* Egypt, *where staying a while, at last he returned back again.*

Lib. 1. The year of the world, 2026. Christs Nativity, 1938.

Hedio and Ruffinus chap. 16.

Gen. 12. 10.

Gen. 12. 13.

After this (when famine had invaded the land of Chanaan) *Abraham* had intelligence that the Ægyptians abounded in all plenty, and decreed with himself to retire himself towards them: as well to conferre with their Priests (and discourse with them of Divine things, and their knowledge as touching God) as also to follow them, if they were more grounded in understanding, or reconcile them, if his judgement were more assured then theirs. He led with him his wife *Sara*:

A *Sara*: and understanding that the Egyptians were much addicted unto women (to the end the King should not put him to death, of purpose that he might enjoy his Wife *Sara*, who was very beautiful) he devised this excuse, to say, *that she was his sister*; charging her, that if the matter came in question, she should not fail, but confirm the like. But no sooner came he into Egypt, but the like fortune encountred them, as *Abraham* had beforetime suspected: for the beautie of his wife was suddenly published in every place. For which cause, *Pharaoh* the King of that Nation (desirous to see that with his eyes, the which he had heard with his ears) *he sought for, sent* and *lusted after her*: but God withstood this his unbridled lust, by afflicting the Kings subjects with *a Plague*, and his affairs by *sedition*. Whereupon taking counsel of the Priests, what remedy might be used, and means might be sought to appease
B the Divine Majestie, they answered him, That this was the cause of their afflictions, for that he thought to have done violence to the strangers Wife: Whereat being much affrighted, the King first questioneth with the woman, what she was, and who her companion should be: and at last resolved of the truth, he satisfied *Abraham*, saying, he supposed her to be his *sister*, not his *Wife*; and that his purpose was not to offer injurie, but *seek alliance*: so giving him a great summe of money, he gave him leave to conferre with the most excellentest and learnedst Priests among the Egyptians. Whence it came to passe, that he grew into great estimation, in regard of his vertues: for whereas that Nation was divided into differ-
C rent *Sects* and *Opinions*, and through mutuall contempt and division were incensed the one against the other; he declared, that their opinions (different, and confuted by themselves) in respect of Religion, were most vain, and devoid of all truth. For these his disputations he was held in great regard among them, and esteemed for a most wise, and a personage most excellent; not onely in well-conceiving; but also in expressing and perswading that which he undertook to teach. To these most graciously imparted he that Science of *Arithmetick*, and the observation of the celestial Bodies: for before that *Abraham* came into Egypt, the Egyptians were altogether ignorant of those Sciences. But he transported them from *Chaldea* into Egypt, and from thence are they derived to the *Greeks*. As soon as he returned into *Chanaan*, he divided the Countrey with *Lot*: and for that their grew a contention be-
D twixt their shepheards as touching the bounding of those Pastures where they fed their cattel) he gave *Lot* the choice and election of that Countrey which best pleased him, retaining unto himself that which was left. Thus pitching his Tents neer the mountain in a Citie called *Hebron* (which was by seven yeers more ancient then *Tanis* in Egypt) he dwelled there. But *Lot* chose the *Plaine* neer to the flood of *Jordan*, not far from *Sodome*; which in those dayes was a goodly Citie: but at this present, by the divine justice and wrath of God, is utterly defaced; so that no memory remaineth thereof. The causes of which judgement shall be expressed hereafter.

The yeer of the world, 2026. before Christs Nativity, 1938.

15. The lust of the Egyptians.

16, 17.

18, 19.

Abraham taught the Egyptians Religion and Arts.

Abraham an excellent Astronomer.

Gen. 13. 1. The division of the fields between Abraham and Lot.

CHAP. X.

The overthrow of the Sodomites by the Syrians.

E AT that time when the *Assyrians* were Lords over all *Asia*, the estate of *Sodom* flourished in all affluence, encreased in great riches, and multitude of gallant youths, and the Countrey was governed by five Kings; these were, *Ballas*, *Bareas*, *Senabarus*, *Symoborus*, and *Balin*, (each one particularly seized of his Province and Kingdome.) Against these, the *Assyrians* encamped themselves; and having divided their Armie into foure parts (under the conduct of foure Governours) they waged battell with them; in which the *Assyrians* attaining the day, they imposed a tribute on the Kings of *Sodom*: who (after they had for twelve yeers space performed their dutie, and payed their Tribute) in the thirteenth yeer revolted from them. Whereby it came to pass, that the *Assyrians* levied a new Armie against them, under the conduct and command of *Marphad*,
F *Arioch*, *Chodollogomar*, and *Thargal*, who sacked all *Syria*, and extinguished the posteritie of the Gyants. And drawing neer to *Sodom*, they encamped neer to the bituminous Pits (for at that time there were Pits in that place:) but as soon as *Sodom* was destroyed, there arose a Lake in that place, which (by reason of the *bituminous* matter that flowed in the same) was called *Asphaltes*, that is to say, *bituminous*. Of this Lake hereafter we will speak somewhat. But the Sodomites encountering with the Assyrians, there was a dangerous skirmish fought, wherein many perished on both sides, and the rest were either slain or taken; amongst whom, was *Lot* led away captive, who came thither to assist the Sodomites.

Hedio & Rufinus, chap. 17. *Gen.* 14. Five Kings of Sodome.

The year of the world, 2031. before Christs Nativitie, 1933.

The Lake of Asphaltites.

CHAP. XI.

Abraham *purſueth the Aſſyrians, and returneth victorious.*

The year of the world, 2037. before Chriſts nativity, 1933.

Hedio & Ruffinu, chap. 8. Gen. 14. 14, 15, 16.

Abraham hearing of theſe things, and moved (both with the ſurpriſal of his couſin *Lot*, as alſo with the ſlaughter of his friends and neighbours) preſently addreſſed himſelf with all his followers, to give them ſuccours: and ſuch diligence ſhewed he in purſuit of them, that the fifth night after he encountred the *Aſſyrians* neer to *Dan*, which is one of the ſources of *Jordan*.

Where ſurpriſing them on the ſudden (unſuſpitious and diſarmed) he killed thoſe that were aſleep, without ſuſpition of his coming; and they that were not yet aſleep, and lay wallowing in their drunkenneſs, he eaſily defeated and put to flight; purſuing them in ſuch ſort, that the ſecond day after he drave them all into *Soba*, a Citie of *Damaſco*. Declaring hereby, that victory conſiſteth not in the multitude of thoſe that manage their Armes, but rather in the courage of thoſe that fight; and that a few generous hearts are more worth alwayes then a faint-hearted multitude: for he had not with him above three hundred and eighteen of his houſhold ſervants, and three of his friends to defeat this huge Army. So that whatſoever they were that eſcaped out of this ſlaughter by flight, returned unto their houſes with ignominie.

On what, Victory dependeth.

As ſoon as *Abraham* had reſcued thoſe priſoners of *Sodom* which were taken by the *Syrians*, and his nephew *Lot*, he returned into his Countrey, and met in his way with the King of Sodom (in place called the Kings field) where alſo he was entertained by the King of *Solyma*, called *Melchiſedech* (which is as much to ſay as *the juſt King*:) for in truth he was no leſſe; but was held worthie, by reaſon *of his juſtice*, in all mens opinion, to ſacrifice as the high Prieſt of Almighty God. This *Solyma* in proceſſe of time was called *Jeruſalem*. This *Melchiſedech* did friendly entertain all the followers of *Abraham*, not ſuffering them to want any thing that was fit for their ſuſtenance; but entertaining him alſo at his own Table, he highly praiſed him, and ſung due Hymnes of praiſe to the great God, for that by his favour he had vouchſafed to grant him victory. *Abraham* on the other ſide preſented him with the tenths of his ſpoiles: but the King of Sodom remitted all the prey that was taken, and onely required to be poſſeſſed of thoſe Captives which were of the Countrey: which condition he accepted not, anſwering, That he would receive no profit of that prey, but that which he muſt needily have for the entertainment of his ſervants. Yet gave he a portion unto his friends who had ſuccoured him; the firſt whereof was called *Eſchal*; and the two other, *Ennerus* and *Mambres*. For this cauſe God praiſed *Abraham*, ſaying, Thou ſhalt not want the reward that is due unto thee for thy valiant acts. To which he replied, And what good ſhall I reap of this recompence, If I have not an heir to poſſeſſe it after my deceaſe? for as yet he had no iſſue. Then did God promiſe him a ſonne, whoſe poſterity ſhould be ſo multiplied, that they might in number equal the Stars of Heaven: which when he underſtood, he offered ſacrifice unto God, following that Commandement which he had received: He took therefore a *Heifer of three years old*, a *Goat of three yeers*, and a *Ramme of three yeers*, and a *Turtle*, and a *Pigeon*; all which he divided in twain, as he was commanded, the *birds* onely excepted. But before the Altar was prepared (at ſuch time as the Fowles hovered about, to have part of the bloud of thoſe beaſts which were ſacrificed) He received an Oracle that told him, That his progeny ſhould have evil neighbours in Egypt for the ſpace of *four hundred yeers*; and that after they had ſuffered an inſupportable ſervitude, they ſhould at laſt obtain the victory over their enemies: and after that they had by ſtrong hand conquered the *Chanaanites*, they ſhould be Lords and poſſeſſours of their Countreyes and Cities. *Abraham* at that time dwelt neer to the Oake that was called *Ogis*, in the Countrey of *Canaan*, neer to the Citie of *Hebron*. There being much grieved that his wife conceived not, he beſought God to give him an iſſue Male: God commanded him to be of good cheer in all things, and that being come from *Meſopotamia* upon good occaſions, he alſo ſhould have children. At that time *Sara*, by the commandment of God, cauſed one of her handmaids, which was an Egyptian born, to enter in unto her husband, to the end he might have iſſue by her: now *Agar*, as ſoon as ſhe perceived that ſhe had conceived, *began to contemne Sara*, aſpiring to principalitie, and ſuppoſing that her iſſue ſhould ſucceed in the kingdom. For which cauſe, *Abraham* delivered her unto his Wife, to the end ſhe ſhould puniſh her: which ſhe perceiving, ſhe decreed to flie, in that ſhe was afraid of puniſhment, beſeeching God to have mercy on her: and as ſhe travelled on her way thorow the deſart, the Angell of God appeared unto her, commanding her, that ſhe ſhould return

v. 18, 19, 20. Abraham bringeth back both Lot and the Sodomites that were priſoners. The Kings field. Solyma was afterward called Jeruſalem. Melchiſedech the juſt King.

20.

22, 23, 24.

Gen. 15. 1 2, 3, 4, 5. God promiſeth Abraham a ſonne.

9.

God promiſeth Abraham a progenie, that ſhould many yeers have ill neighbours of the Egyptians.

Gen 16 1, 2, 3. Sara bringeth Agar, her handmaid, to Abrahams bed. Agar contemneth Sara.

A return unto her Maſter and Miſtris, aſſuring her that if hereafter ſhe ſhould be more modeſt, ſhe ſhould be better intreated; and how at that preſent ſhe was fallen into thoſe miſeries, by reaſon ſhe had proudly and inſolently behaved her ſelf towards her Miſtris. Telling her moreover that if ſhe diſobeyed God, and wandred any further, ſhe ſhould die the death: but that if ſhe returned from whence ſhe came, ſhe ſhould be the mother of a ſonne who ſhould one day be King of that countrey where ſhe then was.

The year of the world, 2034. before Chriſts Nativity, 1930.

The promiſe of Iſmael. 9.10.

To this Commandement of God *Agar* ſubmitted her ſelf with all obedience, and returning back again to her Maſter and Miſtris, ſhe obtained pardon at their hands, and after a while brought forth *Iſmael*, which is as much to ſay as, Heard of God, becauſe God had heard the mothers prayers. *Iſmael* was born to *Abraham* when he was fourſcore and ſix years old: but in the fourſcore and nineteenth year of his age God appeared unto him, and told him that he ſhould have a ſonne by *Sara*, charging him to call him *Iſaac*, giving him to underſtand, that great Nations, and Kings ſhould iſſue from his loines, who by force of armes ſhould conquer all the countrey of Chanaan, from Sidon even unto Egypt. Commanding him, that his poſterity ſhould be circumciſed in their privities, and that this circumciſion ſhould be done the eighth day after their birth, by reaſon that he would not that *Abrahams* poſterity ſhould be intermedled with other Nations. But hereafter wil I declare the cauſe of our circumciſion. *Abraham* alſo asked counſel of God as touching *Iſmael*, whether he ſhould live or no; who told him that he ſhould flouriſh many years, and that he ſhould become a father of many worthy Nations. Then gave *Abraham* thanks unto God, and
C preſently circumciſed himſelf, his ſon *Iſmael* with all his family; and *Iſmael* at that time was thirteen years old, but *Abraham* about fourſcore and nineteen years of age.

16,17.

Iſaac promiſed. Gen 17. 1,2, &c. ad finem.

CHAP. XII.

The puniſhment of Sodom.

Gen. 18.

ABout that time the inhabitants of *Sodom* became immeaſurably proud, by reaſon of their affluence, proſperity, and great riches; and committed outrages *againſt men*, and *impieties againſt God*: in ſuch manner as they had forgotten the benefits which they had received at his hands, hating ſtrangers, and diſdaining to converſe the one with the other, but in diſordinate and abominable inceſts. Whereat God be-
D ing diſpleaſed, he decreed to puniſh their intolerable pride, to ruinate their Citie from the top to the bottome, and in ſuch ſort to make deſolate their Countrey, that from thence-forward it ſhould neither *nouriſh, plant, nor bring forth fruit*. After that God had pronounced this ſentence againſt the Sodomites; *Abraham* (as he ſate under the Oak at Mambres before the door of his tent) beheld *three Angels*, and ſuppoſing them to be *men* and *ſtrangers*, he aroſe and ſaluted them; and approaching near unto them, he deſired them that they would accept of his entertainment, and lodge with him.
E Whereunto when they had condeſcended, he commanded his ſervants to bake them bread of the fineſt flower, and having killed and roſted a calf, he ſet it before them (as they ſat under the Oake) ſuppoſing they would eate: but they enqnired of him where *Sara his wife was*: to whom he anſwered *that ſhe was within in the tent*. They told him then that they would return again; and that they ſhould finde her *a Mother*. But when his wife ſmiled thereat, and ſaid that it was impoſſible for her to bear children; eſpecially in that her ſelf was at that time nintie years old, and her husband an hundreth, they diſcovered themſelves, and ſaid they were Angels of God, and that they were ſent one of them to aſſure him that he ſhould have a ſonne; the other two to deſtroy the Sodomites. Which
F when *Abraham* heard, he was ſorry for the *Sodomites*, and ariſing beſought God that he would not deſtroy both the juſt and the unjuſt together. To whow God gave this anſwer, that there was not *one* juſt man among the *Sodomites*, and that if he might but finde *tenne*, he would ſpare the city from puniſhment. Whereupon *Abraham* held his peace, and the *Angels* entred into *Sodom*: where no ſooner were they arrived, but *Lot* invited them to take their lodging in his houſe (for he was a man much given to hoſpitalitie, and ſuch a one as for bounty had beene *Abrahams* ſcholar.) But the *Sodomites* perceiving that thoſe young men which were entred *Lots* houſe, were of excellent beauty; began to offer outrage and villany to their perſons: notwithſtanding that *Lot* exhorted them to moderate themſelves, and not to offer villany to his gueſts, but in ſome ſort to have a reſpect to his houſe; telling them: that rather they ſhould continue in that intemperance, he would give them *his daughters* to uſe at their pleaſure. But he prevailed nothing with them; whereupon God

Hedio and Ruffinus, chap. 9.

The ſins of the Sodomites.

Abraham entertaineth Angels. v.1,2,3,4,5.

The year of the world, 2084. before Chriſts Nativity, 1916.

9,10. 12.16. 17.ad 23.

The Angel promiſed Abraham that he ſhall have a ſon, and foretells the deſtruction of Sodom, Gen. 19.1.

The Angels enter Lots houſe. v.3,4, 5,6, 7,8.

Verſe 11.
The year of the world, 2948. *before Chriſts Nativity*, 1916

was in ſuch wiſe provoked by their iniquitie, that he *blinded their eyes* in ſuch ſort, as *they could not find the gate to enter into Lots houſe*, and condemned the Sodomites to a general perdition. But *Lot* foremoniſhed by him of their future ruine, departed from them, and took with him his wife, and his two daughters as yet unmarried (for their betrothed huſbands, although they were forewarned by him, contemned and held him for a dotard.) Then did God ſhoot his arrow upon the City, burning it, and all the inhabitants therein: and deſolating by the ſame fire all the countries round about; in ſuch ſort as it hath already bin declared by me in the Hiſtory I wrote of the warres of the Jewes. But *Lots* wife, as they retired thence, looking back towards the City and more curiouſly beholding the deſtruction thereof, contrary to the Commandement of God, *was transformed into a pillar of ſalt*, which I have ſeen: for it remaineth even untill this day. As touching *Lot*, he and his daughters fled and dwelt in a little countrey farre from the fire, which was called *Zoar* (which in Hebrew ſignifieth little:) In this place (which was void of men, and ſcant of victuals) *Lot* dwelled a long time, leading a ſolitary and poore life; and his daughters ſuppoſing that all mankind was extinguiſhed upon the earth, ſubtilly circumventing their father, they lay with him when he leaſt ſuſpected it: and the reaſon that drew them thereunto was, for that they feared leſt mankind ſhould be utterlly exterminated. By this their approachment, they bare him two ſonnes: the elder *Moab* (which is as much to ſay as *of my father*) and this is he that was the father of the *Moabites*, which even at this day are yet a great Nation: and of the younger ſiſter, came *Ammon* (which ſignifieth *the ſonne of Race or kind*) and both theſe two Nations inhabite the countrey of *Cæloſyria*. In this ſort departed *Lot* from the *Sodomites*.

12,13,14,24 The Sodomites are blinded.
Lot and his family are ſaved.
26. Let fled to Zoar.
30. ad 35.
36,37 38. The interpretation of the names of Moab and Ammon. Hedio and Ruffinus, chap. 20.

As touching *Abraham*, he went and dwelt in *Gerar*, in the countrey of *Paleſtine*; leading with him his wife *Sara* in manner of his ſiſter; (uſing the ſame ſubtilty which beforetime he had practiſed for fear of the Egyptians:) for he feared *Abimelech* the King of that countrey, who ſurpriſed with the love of *Sara* would have raviſhed her, had he not bin hindred by a moſt grievous ſickneſſe, which God inflicted upon him: ſo that being out of all hope of recovery, at ſuch time as he *ſlept*, there appeared unto him a *viſion*, which told him that he ſhould take heed leſt he offered any outrage to the ſtrangers wife, who was come into his conntrey: and after he was ſomewhat recovered, he told his friends how God had ſent him that ſickneſſe to warrantize the right of the ſtranger, and to preſerve his wife from violence, for that ſhe was not his ſiſter, but his lawfull wife; willing *Abraham* thence forward to be of good cheer, promiſing him, that the honour of his wife was inviolate. This ſaid; he diſmiſſed *Abraham* by the counſel of his friends; and told him that he needed not to ſuſpect his wife, by reaſon ſhe had ſuffered no villany: Aſſuring him that God had care of her, and that he delivered her in ſafety to him (being to that end protected by his mighty power) and in confirmation thereof he called God to record, and the womans conſcience, vowing that he would not have required her, if he had known ſhe had been married: moreover, he required him to be at peace with him, and by his prayers to appeaſe Gods wrath, which was kindled againſt him. And that if thence forward he would ſtay with them, he ſhould want nothing: or if he liſted to depart, he promiſed him guides and all other things, for which he came unto him: *Abraham* anſwered him, that he had in no ſort diſſembled with him as touching the alliance of his *wife*; but that ſhe was *his brothers daughter*, and that he thought he might not ſafely travel thorow his countrey, except he had uſed that ſubtilty; avowing moreover that he had not been the cauſe of that ſickneſſe which had befalne him; but that he ſingularly affected his good, and was ready to abide with him.

Abimelech ſurprized with the love of Sara.
11,12,13.

Whereupon *Abimelech* imparred unto him both lands and money, and accorded to converſe with him in all uprightneſſe, and without offer of offence, and made a Covenant and ſware unto him by a certain pit which was called *Berſabe* (that is to ſay, the *pit of ſwearing or Covenant*) which name that place retaineth untill this day. Not long time after, *Abraham* had a ſonne by *Sara* his wife according as God had promiſed him, and he called his name *Iſaac* (which in the Hebrew tongue ſignifieth laughter) becauſe *Sara* laughed at ſuch time as God had ſaid unto her ſhe ſhould bear a ſonne, having in her ſelf no likelihood of conceiving, by reaſon ſhe was ſtriken in years. For at that time ſhe was *ninty years old*, and *Abraham one hundred* when the child was born, and incontinently the eighth day after was he circumciſed; which cuſtome is yet continued amongſt the Jewes, who circumciſe on the eighth day.

14,15,16.
Berſabe the pit of ſwearing.
Gen 21.1,2,3.
Iſaac laughter.

CHAP.

A

CHAP. XIII.

Of Iſmael Abrahams *ſonne, and of the Arabians his poſterity.*

The year of the world, 2048 before Chriſts Nativity, 1916.

Hedio and Ruffinus, chap. 12.

Gen. 21. 9, 10.

The Jewes were wont to circumciſe on the eighth day.

The Arabians not before 13. years.

Abraham baniſheth Iſmael and Agar.

The Angel of God meeteth with Agar.

BUt the *Arabians* celebrate it in the thirteenth year. For *Iſmael* the author thereof, and *Abrahams* ſonne by the concubine, was circumciſed in the thirteenth year after he was born. Of which *Iſmael* it behoveth we ſpeak more exactly in this place. *Sara* loved *Iſmael* (begotten on her ſervant *Agar*) from the beginning, with no leſſe affection then as if he had been her own ſonne, for he was brought up as *Abrahams* heir. But after ſhe had brought forth *Iſaac*, ſhe thought it no more requiſite that *Iſmael* ſhould be brought
B up with her ſonne, in that he was elder, and for fear leſt after his fathers deceaſe, he ſhould offer his younger brother injury. She incited *Abraham* therefore to ſend both *him and his mother* to ſome other place: but at the firſt he gave no eare to *Sara's* requeſt, thinking it to be more then barbarous cruelty, to drive away a tender child and his mother, deſtitute of all neceſſaries. At length by the Commandement of God he liſtened to his wifes counſell, and committed the child unto his mother (being of himſelf as yet unapt to travel) and giving them a *pitcher of water and bread*, he commanded them to go thither, whither their neceſſity ſhould drive them. And when their victuals failed them, and their water was conſumed, ſhe laid the child being faint and weak under an Oak, and to the end that in her preſence he ſhould not breath his laſt, ſhe went far
C away from him. At that time an Angel of God appeared unto her, ſhewing her a *fountain* hard by that place, and charging her to look to the carefull education of her child: becauſe that by the conſervation of *Iſmael*, ſhe was to expect great happineſſe. Upon theſe promiſes ſhe took comfort, and falling into the company of ſhepherds, ſhe by their bounty eſcaped from miſery.

The twelve ſonnes of Iſmael. Gen. 25.

The Region of Nabathæa.

Afterwards, when he attained mans eſtate, he married a wife of the nation of the Egyptians (from whence his mother had her original) by whom *Iſmael* had twelve ſonnes: namely, *Nabaioth*, *Cedarus*, *Abdeel*, *Edumus*, *Maſſamus*, *Memaſſus*, *Maſmeſſus*, *Chodamus*, *Themanus*, *Jeturus*, *Naphæſus*, *Calmaſus* (all which inhabit the lands which are between *Euphrates* and the Red-ſea, the name of which countrey is *Nabathæa*. Theſe are they that be-
D gan and made famous the nation of the *Arabians*, as well in reſpect of their *proweſſe*, as alſo in reſpect of the *dignity* of *Abraham*.

CHAP. XIV.

Of Iſaac Abrahams *legitimate ſonne.*

Gen. 22. 1, 2.

The year of the world, 2074. before the Nativity of Chriſt, 1890.

AS touching *Iſaac*, *Abraham* loved him with an intire and fatherly affection; as his onely begotten ſonne engendered in his age by the bounty of God. The child alſo addicting himſelf unto all vertue, carefull to honour his father and mother, and ſtudious of the ſervice of God, invited both his parents the rather to affect and love him. So that *Abraham* was very deſirous to forſake this preſent life: provided, that he might
E leave behind him all the goods which he had unto his ſonne; which through the mercy of God he happily effected. Whereupon (under trial and conformity of his faith) God appeared unto him, and reckoned up all the benefits which he had beſtowed on him, how he had granted him victory over his enemies (and how he had eſtabliſht and bleſt him with preſent felicity by his favour) for which cauſe he required him to ſacrifice, and make an oblation unto him of his ſonne *Iſaac*, commanding him that he ſhould conduct him to the mountain of *Morea*, and there to ſacrifice him. In doing whereof, he ſhould manifeſt the deſire he had to ſerve him (in preferring that which was agreeable to God before the life of his ſonne.) *Abraham* ſuppoſing that it was no wayes lawful to diſobey God, but that he ought to ſub-
F mit himſelf to his will, (as to him by whoſe providence all things had their being) ſaid nothing to his wife, as concerning that which God had commanded him, neither how he had determined the death of his ſonne.

1, 2.

3. Abrahams obedience.

Moreover, he made it known to no one of his houſhold-ſervants, becauſe (as he ſuppoſed) they might have hindered him from the ſervice of God. He therefore *took his ſonne* Iſaac *with two ſervants* (*loading an Aſſe with ſuch things as were requiſite for ſacrifice*) *and travelled towards the mountain*, his ſervants attending him for two dayes ſpace; and on the third day following, as ſoon he perceived the mountain, he left the reſt of thoſe that accompanied him in the plain, and attended onely by his *ſonne* and *himſelf*:

4.

The year of the world, 2074. before Christs Nativity, 1890.

v. 7,8. Isaac was 25. years old when he should have been sacrificed.

he came up unto the mountain upon which afterwards King *David* appointed that the Temple should be builded.) They carried with them also the rest of those things which were requisite for sacrifice (save onely the beast that was to be offered:) now about this time, *Isaac* was *five and twenty years old*, and did himself prepare the Altar, and enquired of his father *what he should offer*, considering that as yet they had *no sheep for sacrifice*. *Abraham* answered him, *that God would furnish them*, who was of power sufficient to give men that in abundance, whereof they had need, and to deprive them of that they had, and whereof they held themselves throughly possessed: and that it was he would give them wherewith to sacrifice, (if it should please him to shew himself favourable, and propitious to that sacrifice of his:) now as soon as the Altar was made ready, and the wood prepared and laid upon the same, and all things were in readinesse, he addressed his speech unto his son, and said thus: G H

9. Abrahams oration at such time as his sonne should have been sacrificed.

My sonne, I have oftentimes demanded at Gods hands that he should give thee life, by my in*finite* intercessions and prayers, and ever since thou wert born into this world, I have intermitted no care and diligence in thine education, neither have I thought that in any thing I might be made more happy, then that departing out of this world, I might see thee at mans estate, and leave thee the heir and Lord of all my substance: but since it hath pleased God, that I should be thy father, and that the same God likewise now thinketh good that I should forsake thee, put upon thee a constant minde, and take in good part that thus thou must be sacrificed: "For in so doing I fulfil the Commandements of God: who "requireth at our hands that we do him this honour, for the favours which he hath be- "stowed upon me, in assisting me, and in familiar manner conversing, and associating me "both in war and peace. Since therefore that being born, thou art to die, (not after the "accustomed manner of the living) but being offered in sacrifice by thine own father, to "the general Father, God; I deeme it reasonable, that since it seemeth good unto him "that thou depart out of this life (not by sickness, nor by war, nor by any other incon- "venience, that naturally hapneth unto men) that it is behoveful also that thou render "thy soul unto him in the midst of prayers, and the celebration of this sacrifice, to the "end he may receive and seat thee near himself: Thou shalt be my purveyor, and stay of "mine age (which is the cause for which I have nourished thee) if thou leave me God for "my purveyor and comfort in thy place. Then *Isaac* with a noble heart (like the gracious "sonne of so godly a father) heard all that which his *father* said with great contentment, "and assured that he would rather never have been born, then he should once neglect the "Ordinance of God, and of his Father: or shew himself negligent to submit his will to "both their pleasures, considering that if his Father onely should command the same, he "should do very evil if he disobeyed him: which said, he marched towards the Altar, and "offered himself to the slaughter: which had surely hapned at that instant, if God had not regarded him: for with a loud voyce he called *Abraham* by his name, commanding him that he should not kill his sonne, averring that he had not given him that commandement, because he took pleasure in *humane blood*, neither for that by such impiety he would deprive him of that sonne, of whom it was his pleasure to make him the father, but that by this act he intended to prove his affection, to see whether being commanded such a thing, he would be obedient; and for that he had made trial of his faith and readinesse, and his un- speakable piety, he did not repent him of that good he had done unto him: that the time should never be wherein he would forget to have care of him, and his race, whensoever he should pray unto him, and that when the course of his years were happily overpast, he should leave a great signory to those of his children, which should be good and legitimate. He told him moreover, that he wonld multiply the race in divers Nations, and that he would bestow great benefits upon them, and that the memorie of the chief of his off- spring should be envied of all men for their greatnesse. After that God had spoken after this manner, it pleased him on the sudden (no man knoweth how) to cause a Ramme to be seen and found thereabouts for the sacrifice. And thus (being delivered from all evils and inconveniences beyond their expectations, after they had heard so many promises of so ma- ny blessings) they embraced one another, and celebrated the sacrifice; which done, they returned towards *Sara* in safety, and past the remnant of their lives in happinesse, God gi- ving them his blessing in whatsoever they undertook. I K L M

Isaac's answer.

10,11.

16,17.

12,13. God offereth a Ram to Abraham to sacrifice in stead of Isaac.

CHAP.

A

CHAP. XV.

The death of Sara Abrahams *wife.* Gen. 23. *per totum.*

The year of the world, 2087. *before the Nativity of Christ,* 1873.

NOt long time after this, *Sara* died; after ſhe had lived one hundred twenty and ſeven yeers; and was buried in Hebron: (for the Chananeans freely offered them free burial) yet *Abraham* choſe rather to buy a place to bury in, of *Ephrem* a certain Citizen of Hebron, for four hundred ſicles, where the monuments both of him and his poſteriry are builded.

Hedio and Ruffinus, chap. 23.

CHAP. XVI.

B

How the nation of the Troglodytes came of Chetura *the wife of* Abraham.

The age of Sara, 127.

AFter this *Abraham* married *Chetura*, by whom he had ſix children, ſtrong in travell, and excellent in wiſdome: namely *Zembranes*, *Jazar*, *Madar*, *Madian*, *Louſobac*, *Suus*, who likewiſe had ſonnes; *Suus* had *Sabacan*, and *Dadanes*. Of *Dadanes* iſſued *Latuſimus*, *Aſſurus*, *Luures*. The children of *Madian* were *Epha*, *Ophres*, *Anochus*, *Ebidas*, *Eldas*. Of all theſe children and their ſucceſſours, *Abraham* gathered and eſtabliſhed the *colonies* which poſſeſſed the countrey of the Troglodytes, and all the countrey of *Arabia* the happy, whoſe confines extend even unto the Red-ſea. Some report that this *Ophres* conducted an Army into *Libya*, and poſſeſſed the ſame; and that his ſucceſſours (making their abode in that countrey) called it by the name of Africa. And this my opinion is confirmed by *Alexander Polyhiſtor* who writeth after this manner. *Cleodemus* the Prophet who is alſo called *Malchus*, and hath written the acts of the Jewes (according as *Moſes* their lawmaker hath compiled the ſame in writing) ſaith, that of *Chetura* there were divers children born unto *Abraham*, and he nameth three by their names: to wit, *Apher*, *Surim* and *Faphet*, and that of *Surem* the Aſſyrians took their name: of the two others, *Apher*, and *Faphet*, the City of *Affrick*, and the countrey of *Africa* take their names. That they warred with *Hercules* againſt *Libya* and *Antæus*, and how *Hercules* having taken *Ophra* his daughter to his wife had begotten of her *Dedor*, who was father to *Sophon*, from whom thoſe *Barbarians* that are called *Sophaces* have taken their name.

Libya called Africa Alexander Polyhiſtor.

C

D

But *Abraham* knowing that he ſhould provide a wife for *Iſaac* his ſonne, being almoſt fourty years old, ſent the oldeſt ſervant of his family to betroth and intreat for *Rebecca* the daughter of the ſonne of *Nachor* his brother for *Iſaac*, and bound him to the performance thereof with *great othes* (celebrated according to theſe Ceremonies which were, that *laying their two hands one ore anothers thighs, they ſhould call God to witneſſe of their intent*) he ſent alſo *ſtrange preſents* unto them, ſuch as were ſeldom ſeen in thoſe parts: he then departing from him, was long time upon the way (becauſe that in winter time it is ttoubleſome to travel thorow *Meſopotamia*, by reaſon of the deep bogs, and in ſummer for want of water) beſides the robberies of the countrey, which ſtrangers and travellers could not poſſibly eſcape, except they ſtood upon their guard, and had convoy. Hereupon at length he arrived and entered a City called *Carras*, and being in the ſuburbs or the ſame, he encountred with divers damoſels that went to fetch water, whereupon he inwardly beſought God that if the marriage were pleaſing in his ſight, he might find *Rebecca* amongſt them, for whoſe cauſe *Abraham* had ſent him thither to require her in marriage for his ſonne: and that he might know her by this ſign, that asking all the reſt for water, they ſtould refuſe him, and ſhe onely ſhould ſatisfie him. Tormented and toſſed with theſe thoughts, he approached the Well, and required thoſe virgins that they would give him drink, which they denyed him, ſaying that they could not get water but with great labour, which they muſt bear unto their houſes, and not laviſhly beſtow on others: whereupon one amongſt them reproved the reſt for that diſcourteſie, which they uſed towards the ſtranger; ſaying that they had never been converſant amongſt men, that refuſed to give him water that requeſted it, whereupon ſhe gave him drink with an amiable countenance: and he conceiving good hope of all his buſineſſe, yet being further deſirous to know the event of the matter, he praiſed the honeſty and courteſie of *Rebecca*, who had not refuſed to travell in her own perſon to ſatisfie his neceſſitie, asking her of what parents ſhe was, terming them happy that had ſuch a daughter, praying God that it might pleaſe him to grant them the good hap to marry her to their contentment, and match her with a man of honeſt reputation, by whom ſhe might be plentifull in good and lawful children: *Rebecca* made no difficulty to tell him the names of her parents, (the better to gratifie him) neither concealed ſhe her own name, but

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F

He dio & Ruffinus, chap. 4. Or 24 1,2,3. 4.

Iſaac marrieth Rebecca.

The manner of ſwearing among the ancient Jewes. 10.

The year of the world, 2809. *before Chriſts nativity,* 1875. 12,13,14,

15.16,17,18.

21,23.

but answered in this sort, I am called, said she, *Rebecca*, my father was named *Bathuel*, who G
The year of the world, 2809. before the nativity of Christ. 1875. is long since dead. *Laban* is our brother, who together with my mother hath care of all our family, and hath the charge and protection of my virginity. Which when he understood, he rejoyced at all that which had hapned unto him, and was comforted with those things which he had heard, perceiving manifestly how God had prospered his journey. Whereupon
Rebecca grows acquainted with Abrahams servant. drawing out a jewel (with certain other ornaments, such as virgins take delight to weare) he offered them unto the maid, telling her that he gave her these presents, in requital of that kindnesse she had offered him in satisfying his thirst, for that she amongst so many other virgins had onely shewed her self affable and gracious; requiring her that he might be entertained in her brothers house (by reason that night had deprived him of the means from travelling any further) and that he was charged with certain jewels of an espoused of great H
price, which in no place (as he said) might be in more safety then in their custody, whom in effect he had found so courteous and honest: assuring her that the vertue which appeared in her, gave him sufficient testimony both of the courtesie of her mother and brother, who would not (as he supposed) take it in ill part if he were entertained: to conclude, that he would in no wayes be chargeable unto them, but would pay for his lodging and expences.

The talk which Abrahams servant had with Rebecca. 30,31,32,33, To this *Rebecca* answered, that he had reason to conceive a good opinion of her parents humanity, but yet did in some sort prejudice them in suspecting their liberality, assuring him that his entertainment should in no sort be mercenary, but voluntary and free, and according to their affection. Yet first (said she) I will certifie my brother *Laban* hereof, and I
afterwards guide and entertain you in our house: which done, she conducted him into their tent, commanding her brother *Labans* servants to take care of his Camels; as for himself, she entertained and feasted him at her brother *Labans* table.

34,35,36, When supper was past, he spake both to the brother and mother of the virgin after this manner: *Abraham* the sonne of *Thares* is your cousin. For, *Nachor* (good mistris) the grandfather of your children, was *Abrahams* brother of one and the same father and mother. He now sendeth me unto you, requiring you to give this damosel for wife to his legitimate and onely sonne, educated and brought up to be heir of all his substance: whom although he
The year of the world 2124. before Christs Nativity. 1840. might have matcht with the richest maiden of his countrey, yet hath he refused all of them, desiring rather to impart this honour to one of his kindred and nation: set not light there- K
fore his good affection and desire. For, besides all other blessings and good fortunes, which have happily befallen me in this my journey, I have by Gods especial providence, found out both *the maid, and your house*. For, at such time as I drew near the City, and beholding many virgins that went a watering, I besought God that I might light upon this maiden,
Hedio and Ruffinus chap. 28. Gen. 24. and he vouchsafed me my desire: ratifie therefore on your part this marriage contracted by Gods providence, and honour *Abraham* in granting your consent by this your daughters marriage, whom I am sent to request at your hands, with most intire affection. Now they
58,59,60. in that they both allowed a thing so behoofeful, and perceived also that it was conformable to the will of God, they sent their sister unto him under the conditions demanded: and *Isacc* then married her at such time as he had the managing of *Abrahams* affaires, by reason L
that the other sonnes of *Abraham* were already departed to take possession of their colonies.

CHAP. XVII.

Of Abrahams *death.* Gen.25. 7, 8.

Abraham died after he had lived 175. years. A Few dayes after this *Abraham* deceased (a man full of vertue untill his last end) and honoured by God (according to that intire love he had to vertue) with great affection. All the dayes of his life contained one hundred seventy and five years, and he was buried in Hebron with his wife *Sara*, and by his sons *Isaac* and *Ismael*. M

[CHAP. XVIII.

Of Isaac's *sonnes*, Esau *and Jacob, and of their nativity and education*, Gen.25.

Hedio & Ruffinus chap.26. Gen.25.21,22 23,24. After the death of *Abraham, Rebecca* (*Isaac's wife*) waxed bigge with child, and the time of her reckoning being near at hand, *Isaac* was sore troubled, and sought counsel at Gods hands: who answered him, that *Rebecca* should bring forth *two twins*, and that of those *two sonnes, two nations* should be derived, both which should be called by their names, and that he who seemed to be the least of them, should grow to be the greatest: not long

A long time after (according as God had fore-told him) ſhe was brought to bed of two twins, the eldeſt of whom was very hairy from the top of the head to the ſoal of the foot: and at ſuch time as he iſſued out of his mothers wombe, his younger brother held him by the *heel*, the father loved the elder, who was called *Eſau*, and *Seir* by reaſon of his *hair*, (which the Hebrewes call *Seir* in their language) but the younger who was called *Jacob*, was dearly beloved by his mother. verſe 24 25.

The yeare of the world, 2124. before Chriſts Nativity, 1840.

Now for that a great famine reigned in that countrey, *Iſaac* (having reſolved to retire himſelf to Egypt, by reaſon of the abundance of plenty of that countrey) he went and dwelt at Gerar, according as God had commanded: In which place King Abimelech received
B and entertained him (according to the law of hoſpitality, and the league of friendſhip which was betwixt *Abraham* his father and him. In the beginning therefore, he ſhewed unto him great ſignes of friendſhip, but afterwards, the envy he had conceived, hindred him from perſiſting in the ſame: for perceiving that God was favourable unto *Iſaac*, and had an eſpecial care over him, he drave him out of his countrey: but he perceiving well that envy had altered him, and that *Abimelech* began to be changed; he retired himſelf not farre from *Gerar* into a place called the ſtraights: and as he there digged to find out a watering, *Abimelechs* ſhepherds came and ſet upon him, and hindred him in ſuch ſort as he could not finiſh his purpoſe: and for that he purpoſely retyred from them, they verily ſuppoſed they
C had gotten the victory: Anon after, when he began to digge in another place, other ſhepherds of *Abimelech*, outraged him anew, as at the firſt; for which cauſe he left this fountain imperfect alſo, expecting with ripe judgement a more convenient opportunity, which was afterwards offered him, by reaſon that the king gave him leave to digge, whereupon he laboured out a fountain, and called it by the name *Rooboth*, which ſignifieth *large*. And as touching the other two, he called the firſt of them *Eſcon*, which is as much to ſay as *ſtrife*: and the other *Sienna*, which ſignifieth *hoſtility*.

Iſaac came unto Gerar. Gen. 26. 1, 2.

v. 6. Abimelech expelleth Iſaac, being moved thereunto by envy. Fauces.

13, 14, 15, 16.

17, 20, 21.

Thus increaſed he daily more and more both in power and riches. But *Abimelech* ſuppoſing that his affluence would be many waies hurtfull unto him, and remembring himſelf that
D he had not faithfully entertained friendſhip with him, but in ſome ſort given occaſion of ſuſpition, by meanes of ſome hard meaſure: fearing leſt hereafter the injuries freſh in memory, ſhould more diſtract him then their old and ancient plighted friendſhip, and miſdoubting his revenge, he repaired unto him, and contracted a new league of amity with him, leading with him one of his chiefeſt captaines, as an arbiter between them, by whoſe meanes he obtained whatſoever he required: ſo courteous was *Iſaac*, and ſo ready in memorie of his fathers old covenant to forgive new injuries. And ſo *Abimelech* having obtained his purpoſe, returned to his houſe. *Eſau* one of the two ſonnes of *Iſaac*, (whom the father eſpecially loved above all the reſt) having attained the age of fourty years, took two wives, *Ada* the daughter of *Edom*, and *Alibama* the daughter of *Eſebion*, two Princes of the Canaanites (and that of his own authority, without his fathers advice or privity, who would not
E have conſented, had the matter been remitted unto him, becauſe he held it inconvenient to mix and joyn him, or his, in affinity with any dwellers or inhabitants of the countrey.) This notwithſtanding, he would not diſpleaſe his ſon by commanding him to give over his wives: but determined with himſelf to conceal and keep the matter ſilent.

26, 27, 28, 29.

Abimelech renewеth friendſhip with Iſaac 30, 31, 32, 33.

Eſau his wives. 34, 35.

When *Iſaac* was waxen old and wholly deprived of his ſight, he called for *Eſau* his ſonne and ſaid unto him that although he had not any default or blindneſſe in him, yet his age would hinder him to do that ſervice, which he both ought and wiſhed to do: and therefore he willed him to go on hunting, and that he ſhould make ready ſome meat for him that he might eat, and after his repaſt, he might pray unto God that it would pleaſe him to be aſſiſtant unto him all his life time, and be a comforter and aid unto him: proteſting more-
F over, that ſince he was uncertain of the hour of his death, he thought good to bleſſe him, and by his prayers to procure Gods mercie towatds him, before he ſlept with the dead. Hereupon *Eſau* went on hunting: but *Rebecca* in the mean time (deſirous that *Iſaacs* bleſſing ſhould light upon her ſon *Jacob*) contrary to her husbands intent and minde, commanded him to go, and kill two kids, and prepare a repaſt for his father. *Jacob* being obſequious and obedient to his mother in all things, fulfilled her command, and as ſoon as the meat was ready, he wrapped his armes and covered his hands with the goats skins, hoping by the hairineſſe thereof, to make his father believe, that he was *Eſau*. For being his brother at one and the ſame birth, he reſembled him in all things, except in this thing onely: but fearing leſt he ſhould be ſurprized in his ſubtilty before his father *Iſaac* had finiſhed his prayers, and in ſtead of his bleſſings he might be loaden with his curſes, he preſented the meat

Gen. 27. 3, 4, 5 Iſaac ſendeth Eſau on hunting,

The year of the world, 2186. before Chriſts Nativity, 1778

6, 7, 8, ad 30. Jacob by his mothers counſel ſtealeth his brothers bleſſing.

meat unto his father. But *Iſaac* perceiving ſome alteration in his voyce, called his ſonne, G
The year of the world, 2:86. before Chriſts Nativity, 4:78. who ſtretching out his hands unto him covered with the kids skins, Thou art (ſaith he) more like unto *Jacob* in thy voyce; but by thy hairineſſe, thou ſeemeſt unto me to be *Eſau*. Thus ſuſpecting no deceit, and having already eaten, he addreſſed himſelf to pray, and called upon God, ſaying, O Lord of all ages, and maker of all creatures, thou haſt promiſed grea bleſſings unto my father, and haſt given me many and preſent felicities, and haſt vowed that thou wouldſt be merciful unto my poſterity, and plentifully pour upon them more and more ample benefits; let this thy favour, I beſeech thee, be continued towards me, neither deſpiſe thou me by reaſon of this my preſent weakneſſe, which is the cauſe that I have more need of thy help. Save and keep this my ſon by thy clemency, warrantize him from all evil, give him a happy life, and poſſeſſion of all bleſſings and benefits which are in thy power to beſtow upon him: make him fearful to his enemies, and gracious to his friends. H

v. 30. ad 42. Eſau required a bleſſing. Thus prayed he unto God, thinking he had bleſſed *Eſau*. Scarce had he finiſhed his prayers, but *Eſau* returned from hunting, which though *Iſaac* perceived, he was no waies moved with diſpleaſure, but held himſelef ſilent. *Eaſu* beſought him that he mighr obtain as much as he had vouchſafed his brother: but *Iſaac* denyed him, in that he had beſtowed all his bleſſings upon *Jacob*: for which cauſe *Eſau* lamented and wept. His father (amated and moved by his tears) foretold him that he ſhould excel in hunting, in force of body, in armes, and other ſuch exerciſes, whereby he ſhould purchaſe immortal glory, both to himſelf and his poſterity, yet notwithſtanding that he ſhould be his brothers vaſſal. But for that *Jacob*

Hedio & Ruffinus chap. 27. feared leſt his brother ſhould ſeek to be revenged of him for robbing him of his fathers I bleſſing, he was by his mothers means delivered from this peril. For ſhe perſwaded her

v. 42, ad finem. husband to take *Jacob* a wife near allied unto her, out of *Meſopotamia*. *Eſau* at that time had married another wife called *Baſſemath* the daughter of *Iſmael*: for neither *Iſaac* nor his were will affectioned toward the Canaanites; but were offended by reaſon of his former eſpouſals. For which cauſe *Eſau* to give them contentment married *Baſſemath*, whom afterward he loved more intirely then all the reſt.

CHAP. XIX.

How Jacob *fled into* Meſopotamia *for fear of his brother*, Gen. 28. K

Gen. 28. BUt *Jacob* being ſent into *Meſopotamia* by his mother, under hope to marry the daughter of *Laban* her brother, (whereunto *Iſaac* conſented through the counſel of his wife) paſſed thorow the countrey of *Canaan*. And for that there was a conceived and open hatred betwixt *Iſaac's* people, and the inhabitants of *Canaan*, he would not take up his lodging amongſt any of them, but lay abroad in *the fields*, reſting his head upon *ſtones*, *which he had heaped together inſtead of a pillow*: and during the time of his reſt, this viſion

10, 11, ad 19. Jacobs ladder. following was preſented unto him. It ſeemed unto him that he ſaw a ladder, that extending it ſelf from the earth, reached up unto heaven, along the ſteps whereof there deſcended certain reſemblances more excellent to look on, then the ordinary part of humane L

God ſpeaketh unto Jacob. nature could impart, and on the top thereof God manifeſtly appeared, and calling him by his name, ſpake unto him after this manner: *Jacob*, ſure thou art the ſon of a good father, and deſcended from a grandfather renowned and famous for his great vertue; thou muſt not be daunted, or appaled by thy preſent travels, but rather be confirmed in hope of a future good hap. For by mine aſſiſtance thou ſhalt be bleſſed, and endowed with many benefits. For I am he that brought *Abraham* hither, from the countrey of Meſopotamia, at ſuch time as he was purſued by his parents, I have alſo made thy father happy, and will be no leſſe gracious and favourable unto thy ſelf.

Be confident therefore, and proſecute thy journey under mine aſſiſtance: The marriage which thou purſueſt ſhall have a happy iſſue, and thou ſhalt have good childeen, who in number ſhall grow infinite, and ſhall likewiſe leave after them a plentiful and famous poſte- M
rity, and I will give them the ſoveraignty over this countrey, both to them and their ſucceſſors, and they ſhall people and repleniſh both the earth and the ſea, as far as the ſunne enlightneth the world. Let not therefore any danger diſmay thee, nor travel diſcomfort

20. Jacob voweth a ſacrifice unto God, and calleth the place Bethel, which is the houſe of God. thee: for beſides all this, whatſoever thou ſhalt undertake, I will not ceaſe to aſſiſt thee. Theſe things did God foretell unto *Jacob*, who very highly rejoycing at that which he had ſeen, and that which had been denounced unto him, anointed the ſtones on which the promiſes of ſo many bleſſings had been made, and vowed to offer ſacrifice unto God on the ſame, if at ſuch time as he had attained the good he ſought, he ſhould grant him the grace

to

A to return in health and ſafety into his countrey: which as ſoon as he returned back, he performed, offering unto God the tenth of all that which he had given him. And as touching the place where the viſion appeared unto him, he hallowed it, and called it by the name of *Bethel*, which in the Greek tongue ſignifieth *the houſe of God*. Continuing thus his journey into *Meſopotamia*, he travelled ſo long, till at laſt he arrived at *Charran*: and having met in the ſuburbs of the Citie with certain ſhepherds and young men, accompanied with young maidens, ſitting neer to a certain fountain, he drew neer unto them, deſiring them to give him drink; and falling in diſcourſe with them, he asked them, Whether they knew one that was called *Laban*, and whether he were yet alive? All of them anſwered, that they knew him
B well; and that he was a man of that reputation, that his name could not be concealed; that his daughter was accuſtomed to feed her flock with them, and that they wondered that ſhe was not yet arrived; of whom (ſaid they) thou mayeſt perfectly underſtand all that which thou deſireſt to know. Whileſt thus they paſt the time in talk, the damoſel drew neer, accompanied with her ſhepherds; whom one of the company informed, that *Jacob* was inquiſitive after her father: who rejoycing after the manner of young maidens, asked him what he was, and whence he came, and what neceſſity had driven him thither? wiſhing ſhe had the means to ſupply whatſoever his neceſſities required. *Jacob* being overcome, not by the force of affinity, or by her good behaviour and courteſie, but with the love of the maiden, was inflamed, ſeeing her ſo fair and matchleſs in beautie, and ſaid unto her: If thou art the
C daughter of *Laban*, there is a greater and more ancient conjunction betwixt both thy father, thy ſelf and me, then either thy yeers or my birth can attain unto: for, *Abraham*, *Aran*, and *Nachor*, were *Tharas* ſons; *Bathuel*, thy grand father, was *Nachors* ſon; *Iſaac*, my father, was the ſon of *Abraham*; and *Sara*, daughter of *Aran*. There is yet a neerer and dearer bond of friendſhip, wherewith we are linked one unto another: for *Rebecca*, my mother, is ſiſter unto *Laban* thy father, born of one father and mother; ſo that you and I are couſins: and therefore now am I come at this preſent to ſalute you, and renew that ancient love which our alliance requireth at our hands. But ſhe remembring her of all thoſe things which her father was wont to report and diſcourſe of *Rebecca*, and knowing, that her Parents were deſirous to heare ſome news from her, ſhe wept for joy, remembring her of the love of her father, and hung about his neck, and embraced the young man; and after ſhe had ſaluted him, ſhe ſaid unto him:
D Thou bringeſt a moſt deſired and great pleaſure to my father and all his family, who never forgetteth thy mother, but oftentimes maketh mention of her; and would eſteem it a great felicitie to hear tidings from her. Then deſired ſhe him preſently to follow her to her father, leſt any longer he might be deprived of ſo deſired a pleaſure. This ſaid, ſhe brought him unto *Laban*; where, being acknowledged by his uncle, he both by that means lived ſecurely amongſt his friends, as alſo brought him great contentment, by his unexpected acceſſe unto them. Some few dayes after, this *Laban* told him, that he took ſo much contentment in his preſence, that he could not expreſſe it in words; yet required he him to manifeſt the cauſe that had induced him to leave his father and mother in that extreme age, at ſuch time as they had moſt need of him, to find him out: moreover, he promiſed him all
E affiſtance and favour in whatſoever caſe he had to make uſe of him. Whereupon *Jacob* diſcourſed unto him the whole matter: that *Iſaac* had two ſonnes; himſelf, and *Eſau*: that his brother (in that, by his mothers device and counſell, he had defrauded him of his fathers bleſſing) ſought and deſired to kill him, as he that was the raviſher of that principalitie from him that was deſtinated unto him by God, and the ſurpriſer of all his fathers other intended vows, that this, as alſo his mothers command, was the cauſe why he came thither; by reaſon they are all brothers, and by reaſon that in eſpecial his mother was their neereſt akin: telling him, that next after God, he hoped to finde his greateſt affiſtance and help by the means of his uncle. Whereupon *Laban* promiſing unto him whatſoever humanitie he could imagine (as well in reſpect of their common anceſtors, as for the love he bare unto his mother; towards whom, although ſhe were abſent, he would expreſſe his good affection, in
F ſhewing himſelf well affected towards him that was there preſent:) he told him then, that he would give him the charge of his flock, and make him maſter over all his ſhepherds; and that when he ſhould think good to return back again to his friends, he ſhould depart with ſuch rewards and honours as might well beſeem a friend ſo neerly allyed unto him as he was. Which when *Jacob* underſtood, he anſwered, That he would willingly endure any ſort of labour in *Labans* ſervice, and that his devoir towards him would be a delight to himſelf: but that in lieu of his labours, he required *Rachel* to wife; who deſerved to be honoured by him with no leſſe title, for many cauſes; but in eſpeciall, for that ſhe had brought him thither:

The yeer of the world, 2 86. before Chriſts Nativity, 1778.

Gen. 29 1, 2, ad 9. Jacob arriveth at Charran in Meſopotamia, among his mothers kindred.

v. 9. ad 12 Jacobs talk with Rachel. Rachels excellent beauty.

v. 12. ad 23. Jacobs talk with Laban.

The yeer of the world, 2103. before Chriſts Nativitie, 1771.

v 23. ad 28. Jacob for recompence, requireth Rachel for his wife.

ther: avowing, that the love which he bare unto her, was the cause why he used those speeches. *Laban* (being highly delighted and contented with this his discourse) granted him his consent in the marriage, telling him, that he could not have wisht for a better sonne in law: and that if he would sojourne a while with him, he would make him Lord of all that his heart desired, especially for that he was no wayes minded to send his daughter among the Canaanites; and that it repented him, that (by reason of marriage) his sister had been drawn thither. *Iacob* condescended upon these conditions, and covenanted to abide with him for the space of seven yeers (for he determined to serve his father in law during that terme of yeers, to the end, that having made proof of his vertue, it might the better appear what he was.) Now the time which was covenanted between them being expired, and *Iacob* expecting the contented possession of his love which was promised him, *Laban prepared a nuptiall feast*: and when the neight drew on, and *Iacob* least suspected, he bringeth his daughter, lesse fair in face, and more elder in yeers, and layeth her by him; who deceived with the darknesse, and for that he had drunk liberally, lay with her: but the day after discovering the deceit, he questioned with *Laban*, and accused him; who asked him pardon, alledging the necessitie which inforced him to do that which he did. For, he had not brought in *Lea* under intent to deceive him, but that *the custome of the country compelled him thereunto*: yet that the same should no waies hinder him, but that he should enjoy *Rachel*, and receive, see, and have use of her, after seven yeers more were fully expired. Herewith *Iacob* grew pacified, and suffered himself to be perswaded (in that the love which he bare unto *Rachel*, suffered him to do no otherwayes) and when the other seven yeers were expired, he married *Rachel*. Now, both of these had two chamber-maids, which their father had given them: *Leas* maid was called *Zelpha*, and *Rachels*, *Bala*; who were *no slaves*, but onely *subjects*. *Lea* was touched with great grief, in that *Iacob* bare greater affection to *her sister* then to *herself*, bethinking her oftentimes, that if she might have children, she should be better esteemed and beloved by her husband: for which cause she continually besought Almightie God, that it might please him to give her issue: whereupon it happened that God gave her a sonne, and *Iacobs* affection was turned towards her; for which cause she called him *Ruben*, that is to say, the sonne of Vision, because she had obtained him through the mercie of God.

The yeer of the world, 2103 before the nativity of Christ. 1771.

22 Jacob, in stead of Rachel, lyeth with Lea.

23

27.41, 35.

G H I

The explication and names of Jacobs sons. *Gen.30.*

After him she bare three children; *Simeon*, (whose name signifieth, that God had heard her) *Levi*, (which is as much to say, as *the firmnesse of societie*) and last of all *Iuda*; (which signifieth thanksgiving. At that time *Rachel* fearing lest she should lose the better part of her husbands love, by reason of the fertilitie and fruitfulnesse of her sister, caused her chamber-maid *Bala* to lye with him; by whom he had a son called *Dan*, that is to say, the judgement of God; and after him *Nepthalim*, (which signifieth ingenious; by reason, that she used subtiltie to requite her sisters subtiltie.) In like sort, of *Zelpha* he begat *Gad*, (which signifieth adventurous) and after him *Asar*, (that is to say, good hap bringer) because that *Lea* was more honoured by the multitude of her progenie.

K

Rachel brings in Jacob to Baz.

L a bringeth in Z lpha

Gen.30.14, 15, 16.

Ruben, the eldest of all the sonnes of *Lea*, brought his mother apples of Mandragora; which when *Rachel* had perceived, she desired her to give her a part thereof, in that she longed to taste of the same: whereunto *Lea* would yeeld no consent, replying, That she ought to content her self in that she had the prerogative in love, in respect of both their beloved, which was *Iacob*. *Rachel* mollifying the heart of her sister with kinde words, said unto her, That she would be content that *Iacob* should lye with her for that night; which *Iacob* performed for the love of *Rachel*: and *Lea* once more had children, namely, *Issachar*, (which signifieth, *Come by hire*) and *Zabulon*, which importeth a *pledge of good will*; besides whom, she had a daughter also, called *Dina*. Not long after this, *Rachel* lay with *Iacob*, and brought forth a sonne, who was called *Ioseph*; which name signifieth *an addition*. During all this time (which was for the space of twenty yeers) *Iacob* had the government of his father in laws flocks: but afterwards he thought good (accompanied with his wives) to return to his own inheritance: which when his father in law perceived, he would in no sort give his consent thereunto; for which cause, he covertly determined to forsake him. To this intent he made trial of his wives, to see how they were affected towards his flight; who heartned him by their consents: insomuch as *Rachel* having surprised the images of those gods which were honoured in that countrey, fled away with her sister; who both of them led with them all their children on both sides, their handmaids, with the rest of all their substance. *Iacob* also drove away the moity of the Cattel, without the witting or will of *Laban*. *Rachel* also bare with her the images of the gods, although she had been taught by *Iacob* to con-

The year of the world, 2206. before christs. nativity 1758.

L

Gen.30. 8 24.

Gen 31.1,2,3. Jacob with his wives, children and flocks, flie without his father, privity.

M

19. Rachel beareth away with her, her fathers houshold gods

23.

temn

A temne them, and yield them no honour: but ſhe ſuppoſed, that if *Laban* purſued and overtook them, in having recourſe to them, ſhe might obtain pardon. But *Laban*, a day after the departure of *Jacob* and his wives, had notice thereof; and being therewith ſore agrieved, he purſued after them, intending to aſſail them by force, and on the ſeventh day he overtook them upon a certain hill where they ſat them down to take their reſt, in that it was evening: but God appearing to him in a dream, gave him counſell to uſe no violence, neither towards his ſon in law, nor his daughters; but rather to pacifie his ire towards them, and to liſten to a peaceable accord betwixt himſelf and *Jacob*: aſſuring him that if in contempt of *Jacobs* weakneſſe he ſhould lift up his arm to aſſail him, that he himſelf would joyn with *Jacob* to B yield him ſuccours.

The yeer of the world, 2200. before Chriſts Nativity, 1758.

24 Laban purſueth Jacob, but God deliverеth him from his purpoſe.

The next day, after that *Laban* had received this oracle from the mouth of God, as ſoon as it was day, he called *Jacob* unto him, to the end they might confer together (hiding nothing from him which the night before he had beheld in his dream.) As ſoon as *Jacob* was come unto him under ſafe conduct, he began to accuſe him; alledging that he had received him into his houſe, at ſuch time as he came unto him being poor and naked of all means: and how he had given him great abundance of goods. I have (ſaith he) given thee my daughters in marriage, hoping by that means to increaſe thy love towards me more and more; but thou haſt had neither reſpect of thy mother, neither of the acquaintance or parentage betwixt thee and me, neither of the wives which thou haſt eſpouſed, neither of thy children whoſe grandfather I am; but haſt dealt with me after an injurious and hoſtile manner, driving away that which appertained unto me, ſeducing my daughters to abandon him that begat them, and carry away my houſhold gods with them, which both I and my predeceſſours have ſerved and honoured; and even as much, as men of war would not have done unto their enemies, that haſt thou done unto me: yea thou that art my kinſman, my ſiſters ſon, the husband of my daughters, my pledge, and my familiar ſervant, haſt dealt thus with me. On the other ſide *Jacob* alledged for himſelf, that God had not onely made impreſſion in his heart, but that all men alſo are wholy addicted to the love of their countrey; and that after ſo long ſpace of time, it ſeemed good unto him to viſit his native ſoil. And as concerning that crime (ſaith he) which thou objecteſt againſt me, as touching the prey, if D any other but thy ſelf be judge, thou ſhalt be convicted to have dealt unjuſtly with me: for whereas thou oughteſt to have rewarded me, for the maintenance and increaſe I have made of thy goods, haſt thou not done us great wrong to envie us a little part and portion thereof? And as concerning thy daughters; know this, that they have not followed me by reaſon they have been conveighed away by ſubtiltie, but under that love and dutie which married wives bear unto their husbands: they do not therefore onely follow me, but they come after their children. Theſe things alledged he for himſelf. Further he replied and accuſed *Laban*, becauſe that being his mothers brother, and having given his daughters to wife, he had notwithſtanding bitterly vexed him by his ſevere commandments, under which he had been obedient during the ſpace of twentie yeers, that the troubles he had endured under E colour of marriage with *Rachel* had been cumberſome unto him; yet notwithſtanding that it was but a trifle in reſpect of that which he ſuffered afterwards; which had he born him an envious affection or hoſtile hatred, he could very well have eſcaped. In effect, *Laban* had dealt moſt maliciouſly with *Jacob*. For ſeeing that God aſſiſted him in all that he enterprized, *Laban* promiſed to give him all the cattell that were born white, and ſometime that which was brought forth black: and when as that which *Jacob* had named and choſen did increaſe, then did not *Laban* perform his promiſe unto him, but deferred him over to the next yeers increaſe, by reaſon he had alwayes a reſpect of the greater flock, and promiſed that which he hoped would not come to paſſe, and which if it fell contrary, he was ready to infringe. And as touching the gods, he told him that he might make ſearch for them.

26 Labans accuſation againſt Jacob.

31 Jacobs anſwer to Labans objection.

36 Jacob, accuſation againſt Laban.

Labans ſubtill dealing with Jacob.

34 Labans covenant with Jacob. *Gen. 31. v. 31. ad 34.*

F This condition did *Laban* accept: but *Rachel* underſtanding thereof, thruſt the ſaid gods into a ſack, and made them to be carried on a Camels back, and ſhe ſate upon them, ſaying, that ſhe was indiſpoſed, by reaſon that at that time ſhe had her naturall purgations. And for this cauſe *Laban* deſiſted from ſearching any further, ſuppoſing his daughter being ſo affected would not conceal or ſet her ſelf ſo neer things that were ſo ſacred: and he made a covenant with *Iacob*, that none of them ſhould call to remembrance the interchangeable unkindneſſes that had paſt betwixt them, but that he ſhould cheriſh his daughters, all which they bound with an oath. This covenant was made upon a certain mountain, where they reared a pillar in the form of an altar: whence it came to paſs that this pillar was called *Galaad*, that 45.46.47 is to ſay, *the hill of witneſſe*, from whence the Countrey of *Galaad* had taken his name even

untill this day: and after that the alliance was made, and that they had banquetted together, G
Laban returned back again into his own Countrey.

The year of the world, 2256. before Christs Nativity, 1718.

But as *Jacob* travelled towards the countrey of *Canaan*, he encountred many visions, which presaged unto him good hope and fortunes to come; and he called the place where this thing hapned, The field of God. And being desirous to know how his brother *Esau* was affected towards him, he sent messengers before him to sound and gather the exact truth thereof, by reason he stood in fear lest the memory of his old discontent should be renewed: charging his messengers to signifie unto *Esau*, that *Jacob* (deeming it to be a thing inconvenient to live with his brother, who was displeased with him) had of his own free will forsaken the countrey, and that at this present he was upon his return, thinking that the length of time were sufficient to procure a reconciliation between them. He therefore led with him H
his wives and children, with all those riches which God had given him; offering himself unto *Esau* with all that of most esteem which he had, by reason that he thought it the greatest benefit that might happen to him to impart unto his brother a part of those commodities, which he had received at Gods hands. All which they signified unto *Esau*, who rejoyced very much thereat, and went forth to meet his brother, accompanied with four hundered armed men. But *Jacob* hearing that he marched forward to meet him, attended by so many men at arms, was very much afraid: yet fixing his confidence in God, he provided for the time, lest any detriment should happen unto him, studying every way to defend both him, and his, from invasion. Whereupon dividing his troups, he caused some to march before, and the rest to follow speedily after: so that if any did assault the first, they might retire themselves to the troup that followed. I

Gen 32. 1, 2. Jacob sendeth messengers to his brother Esau.

3,4,5.

6, 7.

13. After this manner having ordered all things about him, *He sent certain with presents to his brother*, namely, with beasts of charge, and a great number of divers kinds of four-footed beasts, (which for their rarenesse might work more content and admiration in those to whom they were presented.) All these marched one after another, to the intent, that being encountred thus in ranks, they might seem to be of a greater number then they were: to the end, that if as yet there remained any discontent in the heart of *Esau*, these presents might serve to mitigate the same. He commanded them also that marched foremost, that they should use courteous salutation towards *Esau*. Having thus all the day disposed his troups, as soon as the night was come, he caused all his companies to march, who passed the River of Jaboch: but *Jacob*, who was left hindmost, was encountred with a vision, in which he K
wrastled with an apparition, and he became victor.

17,18. Jacob reconcileth his brother with rewards.

Jacob wrastleth with an Angel, and is called Israel.

24.

Now this vision spake unto him, exhorting him to rejoyce at that which had hapned unto him, assuring him that he had not atchieved an easie matter, but that he had surmounted
28. an Angel of God, which was a sign of great good which would befortune him, and that his posteritie should be invincible, and that never man whatsoever he were, should overcome him: commanding him to call his name *Israel*, that is to say, according to the Hebrews, a *resister of an Angel*. These things were foretold unto *Jacob* upon his request, who perceiving also that he was an Angel of God, prayed him to inform him of that which should happen unto him: which the vision did, and afterwards vanished. *Jacob* took great pleasure thereat,
30. and called the place *Phanuel*, that is to say, *face of God*: and for that in wrastling he had hurt L
his broad nerve, he afterwards abstained from eating of the same, and by reason thereof our nation do never feed thereon.

Now when he had intelligence that his brother neerly approached him, he commanded
Gen. 33. 1, 2, &c. Jacob saluteth his brother Esau. his wives that they should march forward every one with their hand-maidens, to the end that they might from a farre behold the fight of the men, if so be that his brother should assail them. But himself he humbled in reverencing his brother who drew neer unto him, without intent of circumvention; and *Esau* saluted him, and enquired of him as touching
13. the companies of women and children; and after he understood how all went, he was desi-
Jacob cometh to Scenas. rous to lead them to his father. But *Jacob* excused himself, by reason of the wearinesse of M
17. his cattell, and *Esau* retired to *Sair*, where he made his abode, and had imposed that name on that countrey, by reason of his *thick hair*. *Iacob* also retired himself to a place, which at this day is also called the *Tents*; and from thence into *Sichem*, a citie of the *Cananites*.

The History of Dina, Iacobs daughter. *Gen.* 34. 1, 2, 3, 4 Now at such time as the Sichemites celebrated their feast, *Dina* which was *Iacobs* onely daughter went into the city to see the bravery of the women of that countrey. But *Sichem* the sonne of king *Emmor* ravished her, and deflowred her: and being surprised with her love he besought his father that he might take her to wife: who listening thereunto

went

A went uuto *Jacob*, praying him to joyn *Dina* his daughter, in lawfull marriage, with his ſonne *Sichem*. *Jacob* not daring to contradict him by reaſon of his authority and quality; and on the other ſide, not thinking it to be either a thing lawful, or convenient, to match his daughter with a ſtranger, required at his hands a time of deliberation to conſult thereupon. Hereon the King departed, hoping that *Jacob* would liſten to the marriage. But *Jacob* having diſcovered unto his ſonnes the raviſhment of their ſiſter, and the requeſt of *Emmor*, deſired them to deliberate amongſt themſelves, what thing was to be done in the matter: whereupon ſome held their peace, not knowing what to ſay; but *Simeon* and *Levi* (the brothers of the ſame wombe with their ſiſter) complotted together this practiſe: In as much as it B was a feſtival, and that the Sichemites intended nought but pleaſure, and banquetting, they iſſued by night upon their firſt guards, and killed them that were abed; and from thence entering into the city, they killed all the males (and with them the King and his ſonne) but to the women they offered no violence. Which being executed without the knowledgde of their father, they brought their ſiſter back again. *Jacob* was very much aſtoniſhed at this accident, ſo ſtrangely executed, and was wroth with his children: but God appeared unto him, and comforted him, and commanded him, that he ſhould purifie his tents, and accompliſh thoſe ſacifices which he had vowed to perform, at ſuch time when firſt he went into Meſopotamia, and the viſion appeared unto him. Whileſt then he cleanſed thoſe which followed him, he found the gods of *Laban*, which (beſides his knowledge) *Rachel* had C ſtolne, and hid them in Sichem, in the earth, under an oak.

The year of the world, 2206. *before Chriſts Nativity*, 1758.

v. 24, 25. Simeon and Levi kill the Sichemites.

Gen. 35. 1, 2. Jacob digging up Labans gods goeth and ſacrificeth at Bethel. v. 16, 17, 18. Rachel dieth in child-bed. Hedio & Huſſinus, chap. 28.

Afterwards departing from thence, he ſacrificed in *Bethel*, where he had ſeen the viſion, at ſuch time as he firſt of all took his journey into *Meſopotamia*: and as he travelled in the land of *Ephrata*, *Rachel* died in child-bed, and was buried there: (and ſhe onely hath not enjoyed the honour which is done in *Hebron* to thoſe of her parentage.) After he had made great lamentation, he named the child which ſhe bare at that time *Benjamin*, (by reaſon of the dolours which hapned unto his mother.) Theſe are all the children of *Jacob*, twelve males, and one daughter; of whom eight were begotten on his lawful wives; ſix of *Lea*, and two of *Rachel*; and on their chamber-maids four; two, of each of them; whoſe names I have heretofore recorded. From thence went *Jacob* ro Hebron, a city of Canaan, where D *Iſaac* made his abode; and they lived but a ſmal time together, becauſe *Rachel* was dead, and departed from him.

CHAP. XX.

Iſaac *dieth, and is buried in Hebron*, Gen. 35. 29.

The year of the world, 2230. *before Chriſts Nativity*, 1734.

Iſaac dieth, 185. years old Gen. 35.

Isaac died a little time after the arrival of his ſonne, and was buried with his wife by his ſonne, in Hebron, among their fathers. This *Iſaac* was a man beloved of God, and guided by his ſpecial providence. After the deceaſe of *Abraham*, he lived a long time: and after he had paſſed his life in all vertue for the ſpace of 185. years, he deceaſed.

E

The Second Book of the Antiquities of the Jewes; VVritten by *Flavius Joſephus*.

The contents of the Ghapters of the ſecond book.

1. *How* Eſau, *and* Jacob, Iſaac's *ſons, divided their habitations: and How Idumæa fell to* Eſau's *lot, and Canaan to* Jacobs.
F 2. *How* Joſeph, *the youngeſt of* Jacobs *ſons, by reaſon of his dreames, which fore-told his future felicity, incurred his brothers envy.*
3. *How* Joſeph *was ſold by his brethren into Egypt, and grew in great authority in that countrey, and how at length he had his brothers under his power.*
4. *How* Jacob, *with all his progeny, came unto his ſon.*
5. *Of the affliction of the Hebrews in Egypt, for the ſpace of* 400. *years.*
6. *How under the conduct of* Moſes *they forſook Egypt.*
7. *How the Red-ſea divided it ſelf, and gave the Hebrewes a paſſage, at ſuch time as they fled out of Egypt.*

CHAP. I.

How Esau *and* Jacob, Isaac's *sons, divided their inheritance: and how Idumæa fell to* Esaus *lot, and Canaan to* Jacobs.

The year of the world, 2230. before Christs Nativity, 1734.

BUt when *Isaac* was dead the sonnes divided their habitations among themselves, and were neither of them content with that which they inherited by their father: but *Esau* leaving the City of Hebron to his brother, went and dwelt in Seir, and was Lord of the Countrey of Idumæa; which he named by his name (for it was sirnamed Edom) for H
the occasion which followeth. He being very young, returned one day sore wearied, travelled, and hungry, from hunting: and finding his brother dressing for himself a messe of lentil pottage, which were very red in colour, and further encreased and incensed his appetite; he required them at his hands, that he might eat them. But he taking the opportunity and occasion of his brother *Esaus* hunger, constrained him to forsake his birth-right, and to sell him the same, on condition, he should give him what to eat. *Esau* then transported with famine, surrendred unto him his birth-right, and confirmed it with a solemne oath. And thereupon, his equals in age, in way of mockery, called him *Edom*, by reason of his red meat; for *Edom* in Hebrew, signifieth red. His countrey likewise was called Edom. But the I
Greeks to the end they might make the name more current, called it Idumæa. He became the father of five children, of whom he had three by his wife *Alibamma*, whose names were *Jaus*, *Jolamus* and *Choræus*: as touching the other two, *Aliphaces* was the sonne of *Aza*: and *Raguel*, of *Mosametha*: these children had *Esau*. *Aliphaces* had five legitimate children, *Theman*, *Omar*, *Ophus*, *Jotham*, *Ocavaxes*, (for *Amelech* was illegitimate, born by one of his concubines, whose name was *Themana.*) These dwelt in the part of Idumæa, which is called Gobolitus; and in that part, which by reason of *Amelech*, is called Amalechitis. For Idumæa being in times past a land of great extent, continued the name of Idumæa thorow the whole countrey: and the particular provinces of the same, kept the names of those that first inhabited the same.

Isaacs sonnes departed their habitations. Gen.36.6,7. Gen.25.53. 27.36.

Esau, the first begotten, selleth his birth-right.

Esau called Edom. Gen.36.per tot.

Esaus sons and posterity.

K

CHAP. II.

Joseph, *the youngest of* Jacobs *children, is envied by his brothers*, Gen.37.

The year of the world, 2206. before the Nativity of Christ, 1658.

BUt *Jacob* attained to that felicity, that scarcely any other had been so happy; for he surpassed all the inhabitants of that countrey in riches: and by reason of the vertues of his children, he was both *envied* and *regarded.* For, they were accomplished in all perfections, animated and endowed with stout hearts, prepared to execute any work of the hand, and to endure all sorts of travel: finally, all of them were furnished with knowledge and providence. But God had such care of him, and so diligently procured and furthered his good fortunes, that that which seemed unto him to be grievous and contrary, L
he brought to an issue prosperous for him, and encreaseful for his riches; and brought to passe, that both he and his children were the first motive to our ancestors to forsake the land of Egypt, for that cause which here ensueth. *Jacob* having begotten *Joseph* of *Rachel*, loved him entirely, both in respect of *the beauty of his body*, as also of *the ornaments and vertues of his spirit*; and besides both those, his prudence, wherein he out-stripped all his other brothers. This cordial affection of his father, moved envy and hatred amongst his brothers towards him. And besides these, the dreams which he had seen, and told both to his father and brethren, which fore-prophecied unto him a singular felicity. For, it is the common custome of men to be jealous of their prosperity, with whom they are familiar. M

Gen.37.1,2. Hedio and Ruffinus, chap. 2.

v.3,4. *Jacobs sonnes hated their brother Joseph.*

Now the visions which *Joseph* saw in his dream, were these. Being sent by his father, in the company of his brothers, to reap corn in the time of harvest, he saw a vision (farre different from those which accustomably happen in sleep) which (as soon as he awoke) he told unto his brethren, to the end they should interpret it. He told them therefore, that he thought in his dream the night past, that his sheaf of corn was setled in a place where he had fixed it, and that theirs runne towards his, and worshipped the same. Which vision of his, seemed to foretell him of his ample fortune; and how he should obtain the Lordship over all of them. But they concealed all these things from *Joseph*; making shew that they could in no sort interpret the dream: but being by themselves apart, they breathed forth

ad v.5. ad 9. *Josephs dream.*

A forth contrary imprecations; wiſhing that nothing of that which they interpreted, as touching his dream, might take effect, but perſevering more and more in envie and hatred towards him. But God(oppposing his power againſt their envy)ſent *Joſeph* a ſecond and more ſtrange viſion: for he dreamed, that the Sun, the moon, and eleven of the ſtarres deſcended down to the earth, and humbled themſelves before him. Which viſion he revealed to his father in the preſence of his brethren, (without ſuſpition of any hatred in them towards him) and beſought him to interpret unto him the meaning thereof. Now as touching *Jacob*, he greatly rejoyced at this dream,by reaſon he conceived in his mind the interpretation thereof, and(in comparing and alluding his conjectures not *raſhly*, but with *prudence*) he rejoyced at thoſe great matters which were ſignified by that dream: which foretold that his ſon *Joſeph*
B ſhould be *highly fortunate*,and *happy*;& that the time ſhould come,in which his *father*,*mother*, and *brethren* ſhould honour him, and worſhip before him. For,he compared the *moon* (which ripeneth and encreaſeth all things that grow) to his *mother*; and the *Sun* (which giveth form and force) to his *father*. And as touching his *brothers*, who were eleven in number, he compared them to the *eleven ſtars*, (which received their force both from the ſun and the moon.) Neither did *Jacob* without judgement and conſideration, ſo interpret this viſion. But *Joſephs* brothers were highly agrieved at this preſage, conceiving as hainouſly and hatefully thereof, as if this felicity had been portended to a ſtranger and not to their brother, with whom they might equally partake his good fortunes whatſoever, being as well allied in feli-
C city unto him, as in conſanguinity. Whereupon they reſolved on his *death* and *deſtruction:* and having complotted theſe counſels amongſt themſelves, and gathered in their harveſt, they retired themſelves with their flocks,towards *Sichem*,(which was a part of that countrey very fit to nouriſh and feed their cattel; where they kept their flocks without giving any notice of their departure to their father. But he perceiving that no man came from the herd, that might tell him any tidings, being ſorrowful and careful of his ſons, he ſent *Joſeph* to the flocks, to underſtand how they did, and how their affairs proſpered.

The year of the world, 2206. before the Nativity of Chriſt, 1758.

v. 9, 10, 11. Joſephs Dream of the ſunne moon, and ſtarres.

The interpretation of Joſephs dream.

v. 11.

Joſephs brothers complot his death.

Sichem a fit place to graze in.

v. 13, 14.

CHAP. III.

D *How* Joſeph *was ſold into Egypt by his brethren, and grew in great credit in that countrey: and how his brethren at length were under his ſubjection.*

v 18. Joſeph cometh unto his brothers, who reſolve to murther him.

Ruben diſſwadeth his brothers death.

v. 21.

BUt ſo ſoon as they ſaw their brother coming towards them, they rejoyced, not as at the arrival of one of their houſhold friends, ſent unto them by their father, but as if their enemy had encountred them; who by the will of God was delivered into their hands. They therefore mutually agreed to put him to death, and not to let ſlip the preſent opportunity. But *Ruben*, the eldeſt amongſt them, ſeeing their diſpoſition and conſpiracy *to kill him*, endeavoured to diſſwade them; ſetting before their eies, how hainous and wicked the enterpriſe was, and what hatred they
E might incurre thereby. For (ſaid he) if before God and before men it be a wicked and deteſtable thing, to lay hands on, and to murther a ſtranger; how much more hainous a crime will it be held for us,to be convicted to be the murtherers of our brother? whoſe death will heap ſorrow on our fathers head, and draw our mother into great grief and deſolation through the loſſe of her ſonne robbed and bereft from her, beyond the ordinarie courſe of men. For which cauſe, he prayed them to be adviſed in theſe things; and that they would conſider in their minds, what thing might happen, if this child, who was fair, vertuous, and young, ſhould be done to death: praying them to give over this unnaturall reſolution, and to fear God, who was both the judge and witneſſe of their deliberation intended againſt their brother: and that if they would deſiſt from this hainous act, God would take pleaſure
F in their repentance and reconcilement: but if they proceeded in their enterpriſe, he aſſured them, that he would puniſh them like fratricides; ſince nothing is hidden from his providence; whether it be committed in the deſart, or attempted in the City. For, whereſoever men are, there is it alwaies to be thought, that God likewiſe is. Further,that when they ſhould have perpetrated this fact, they ſhould alwaies have their conſciences as an armed adverſary againſt them, which never would forſake them, whether they were good, or whether ſuch as theirs would be,if they ſhould fortune to murther their brother. Furthermore he alledged, that it was an impious fact to kill a mans own brother, although he had done him injury; and much more meritorious, to forgive a mans friend, that had offended againſt him. Moreover he ſaid, that *Joſeph* had done them no wrong, whoſe tender years ra-

The year of the world, 2217. before the nativity of Chriſt, 1747.

The year of the world, 2217. before Christs nativity, 1747.

ther required care and compaſſion at their hands, then hate and tyranny. Beſides that, the G cauſe of his ſlaughter would aggravate their offence, if it ſhould be known, that for envie of his future felicity they ſhould take away his life, all which good hap they likewiſe might participate, by reaſon of conſanguinitie: and that it was their duty to think, that whatſoever bleſſing God imparted to *Joſeph*, was theirs; and that for that cauſe they were to imagine, that God would be more diſpleaſed againſt them, if they ſhould endeavour to deprive him of his life, whom he had eſteemed and adjudged worthy of proſperity to come. *Ruben* alledging theſe and many other things, beſought them, and laboured to divert them from ſhedding their brothers blood. But ſeeing that all theſe his motives could in no ſort mollifie them, but that they haſtened the rather to commit and perpetrate the murther; he counſelled them, that at leaſt-wiſe they ſhould allot him ſome milder kind of death: telling them, that he endeavoured all what in him lay, at the firſt to diſſwade them. But ſince it was H throughly reſolved among them, that he ſhould not live; that leſſe miſchief ſhould follow of it, if they would be ruled by his counſel: for by that means their will ſhould have effect, yet a more mild, and leſſe hurtful, in compariſon of murther; that it were better for them to temper their hands, and keep them immaculate, by caſting him into the next pit, and there leaving him in the hands of death. To this counſel, all of them agreed. So *Reuben* took *Joſeph*, and bound him with cords, and let him down eaſily into a pit, which was drie: which done he departed, to ſeek out a more convenient place for paſture.

v.22. Ruben perſwadeth them to caſt Joſeph into a pit. Hedio & Ruffinus, chap 3.

But when *Ruben* was gone, *Juda* one of *Jacobs* ſons, (eſpying certain merchants of Arabia, of the Countrey of the *Iſmaelites*, who from the countrey of *Galadena* carried *ſpicery* and *Syrian* merchandiſe into Egypt) counſelled his brothers to draw up *Joſeph* out of the Well, and to ſell him to thoſe *Arabians:* aſſuring them, by that means it would come to paſſe, that *Joſeph* ſhould die the farther off from them, amongſt ſtrangers: and as touching themſelves, they ſhould be exempt from that pollution. Which counſel of his being commended by them all, they drew *Joſeph* out of the pit, and ſold him to the *Arabians* for the ſumme of 20. ſilverlings, at ſuch time as he was ſeuenteen years of age. Now had *Reuben* reſolved in himſelf to ſave *Joſeph*, without his brothers privity: for which cauſe coming by night unto the pit, he called him with a loud voice; and ſeeing that he gave him no anſwer, he began to conjecture with himſelf, that his brethren had done him to death; he reproved them therefore very bitterly: but after they had told him what was become of him, he gave over his K mourning. After theſe things were thus brought to paſſe, the brethren conſulted among themſelves, in what ſort they might clear themſelves from their fathers ſuſpition; and concluded among themſelves to tear the coat wherewith *Joſeph* was attired at ſuch time as he came unto them, and which they had taken from him when they caſt him into the Well; to the end, that having *defiled it in the blood of a goat*, they might afterwards bear it unto their father, and ſhew it him, to the end he might ſuppoſe, *that Joſeph was ſlain by wild beaſts.* Which done, they came unto the old man (not altogether ignorant of his ſonnes misfortunes) and told him, that they had not ſeen their brother *Joſeph*, neither could they aſſure him what miſhap had befallen him: but that notwithſtanding, they had found his jerkin, altogether be-bloudied and torn; which made them ſuſpect, that he was ſlain by ſome wild L beaſts, if ſo be he were ſent unto them attired in that coat.

v.27. Joſeph by the counſel of Juda, is ſold to the Arabian merchants,

29. Ruben by night cometh to the pit.

31.

32. Joſephs brothers perſwade his father, that he is devoured by wild beaſts.

34 Jacob bewaileth Joſeph for dead.

But *Jacob* (that hitherto expected and hoped for more ſucceſſeful tidings, in that he ſuppoſed and hoped that *Joſeph* had onely been captive) gave over this opinion, and took the coat for a moſt aſſured teſtimony of his ſonnes death; for he knew that he was apparelled therewith, at ſuch time as he ſent him to his brothers: for which cauſe he lamented *Joſeph*, from that time forward, as being dead, and as if he had not any more ſons. And ſuch was the grief of his heart, that he conceived no conſolation in the reſt, but ſuffered himſelf to be perſwaded by the brothers, that *Joſeph* had been ſlain by ſavage beaſts. He therefore ſate him down, being clothed in ſackcloth, and charged with ſorrow; and neither could his ſonnes M by their counſels, mitigate his moans, nor he himſelf remit the rigour of his lamentation.

27,28. Joſeph is ſold in Egypt to Putiphar.

Now *Joſeph* was ſold by the merchants, and bought by *Putiphar*, (an Egyptian lord, and a ſteward of king *Pharaohs* houſhold) who held him in high eſtimation, and trained him up in all liberal ſciences, ſuffering him to live, not after a ſervile, but liberal manner, and committing unto his charge the care of his houſhold; all which favours he made uſe of. Yet was he no waies diverted by theſe his priviledges and promotions, from his innated vertue; teſtifying hereby, that prudence doth not ſubmit to adverſe fortune, if a Man uſe the ſame orderly, and not at that time onely when fortune fawneth and flattereth.

Gen 39.7,9.10 Putiphars wife ſolliciteth Joſeph to lie with her.

It fortuned not long after, that his Maſters wife was enamoured with him, both in reſpect

of

A of his beauty, as alſo of his dexterity and diligence, ſuppoſing that if ſhe opened her mind unto him, ſhe might the more eaſily enjoy him; and that he might eſteem it a part of his felicity, to be beloved by his Miſtris. All which ſhe ſuppoſed and imagined, having onely regard of that ſervile condition wherein at that preſent he was, and not of his manners, which continued alwaies entire, notwithſtanding any change that could happpen unto him. For which cauſe ſhe diſcovered unto him her deſire, and deſired him to grant her an amorous encounter: but he refuſed her demand, alledging, that it were a moſt wicked requital of him towards his Maſter, if it ſhould come to paſſe, that he who had bought him, & ſo greatly honoured him, ſhould receive ſo great an injurie and outrage. For which cauſe, he exhorted her to conquer her appetite, depriving her of all hope of ever compaſſing her concupiſcence; B alledging unto her, That deſire is then leſſe active, when hope is extinguiſhed; avowing, that he had rather ſuffer all the miſchiefes that might be imagined, then to conſent or condiſcend unto her in that wickedneſſe. And although (ſaid he) it be undecent for a ſervant to contradict the will of his Miſtris, yet, that the filthineſſe of the fact did diſſwade him from attempting the ſame. But this his repulſe did more and more inflame her, for that ſhe ſuppoſed that *Joſeph* ſhould not deny her: and her diſordinate affections encreaſing daily, ſhe deviſed and complotted a new means, in hope to bring her love to her deſired iſſue.

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Whereas therefore a ſolemn and publick feaſt was at hand, wherein (according to cuſtome) the Ladies were wont to dignifie the ſolemnity by their aſſiſtance; ſhe fained a ſick- C neſſe, perſwading her husband thereunto, hoping by that means ſhe might have the better opportunity (in being ſolitary, and alone) to ſolicite *Joſeph*: which falling out accordingly (as ſhe had her ſelf deſired) ſhe began to court and compaſſe him by theſe flattering and fawning allurements and perſwaſions: telling him, That he had done well, if (upon her firſt requeſt) he had obeyed her, without any contradiction, in reſpect of her dignity who required the ſame, and her incredible paſſion, which had ſo far commanded her, that notwithſtanding ſhe were his Miſtris, ſhe ſhould indignifie and forget her ſelf ſo much as to ſolicite him: that now he ſhould behave himſelf more wiſely and better; if in amends of his forepaſſed obſtinacy he now at laſt would conſent. For if he reſpected this her ſecond ſummons, it was farre more affectionate and importunate then the former, for (ſaith ſhe) I have D fained ſickneſſe to this end, to ſolicite and prefer thy company before a publick triumph. Or if at firſt thou didſt miſtruſt me, thou maiſt hereby conceive that I do not malicioufly tempt thee, in that I yet continue in the ſame affection. For which cauſe either make choice of this preſent pleaſure, and be obſequious to her that loveth thee, under hope of further preferments, or be aſſured of my hate and revenge, if thou preferreſt thy opinion of chaſtity before my favour. For be aſſured that thy chaſtity ſhall profit thee nothing, if I ſhall accuſe thee to my husband, and avow, that thou haſt ſought to violate me: for although thy allegations be more true, yet ſhall my words be of more force, and my accuſations more acceptable in *Putiphars* ears then thine. But neither by theſe words, nor her tears the witneſſes of her vowes, could Joſeph be perverted, neither could remorſe over-work him, nor terrour E compell him to forſake his purpoſed chaſtity, but that he conſtantly reſiſted againſt thoſe unjuſt afflictions, wherewith ſhe threatned him: chooſing rather to ſuffer any miſery whatſoever, then to be priſoned with the poſſeſſion of her offered adulteries, being well aſſured that he was worthy of extream puniſhment, if on a womans entreaty he ſhould condiſcend to any ſuch treacherie. He likewiſe admoniſhed her of her duty, alledging the *lawes*, *rights*, and *cuſtomes* of *Matrimony*, willing her rather to reſpect them, then her momentany luſt: for that the one was ſpeedily followed with repentance, proceeding ſuddenly of grief, not amendment of ſin, with a continual and great fear likewiſe, leſt the fact ſhould be diſcovered: whereas the company ſhe might have with her husband, was void of danger, and attended by a conſcience as well before God, as men. Moreover, that it was more convenient F for her to governe and command him as his Lady and Miſtris, rather then to be ſhamed, in making him the Secretary of their common ſinne: for that it is more convenient to be aſſured in the confidence of a good life; then in ſecret to commit ſin. In theſe and ſuch words ſought he to abate the brunt of her furious affection, and to revoke her from her depraved fancies, to ſubmit to the law of reaſon: but ſhe, the more inſtantly he diſſwaded, the more earneſtly invaded him; and where by no means ſhe could pervert him by words, ſhe laid violent hands upon him, to conſtrain him perforce. But *Joſeph* unable to endure any longer he intemperancy of the woman, *leaving his Garment* behind him, whereby ſhe held him) rake ſuddenly out of the chamber. She, partly *impelled* by the grief of *repulſe*, partly *affrighted* with *fear*, leſt her laſciviouſneſſe ſhould be made known to her husband, decreed firſt

Putiphars wife complotteth a ſecond ſubtilty to allure Joſeph.

Joſeph once more repulſeth the aſſaults of her luſt verſ. 11, 12.

verſ. 13. Joſeph leaving his rayment behind him, fled from the adulteſſe.

first of all falsly to accuse *Joseph*, and by this means to take revenge upon him; holding it to G
The year of the world, 2217. before Christs Nativity, 1747. be a craft worthy a womans wit, to anticipate and first of all to accuse her accuser. She therefore sat her down sad and perplexed, colouring the grief of her defrauded lust, under the cloak of indignation, for her attempted honour and violated chastity. Now when her husband came home, and (being troubled in mind to behold these her agonies) demanded the cause thereof: Live thou no longer (said she) my husband, except thou rigorously punish that wretched slave, who attempted to violate thy Bed, forgetting both what he was when he came into thy house, and with how great benevolence thou hast entertained him; yea, who was to be esteemed more ingrate then ingratitude, except every way he approved himself faithfull unto thee: yet hath he not forborn to offer injury, no, not to thine own Wife; and that which is more, on a holy day, and in thine absence: whereby it manifestly appeareth, that the moderation which hitherto he pretended, rather proceeded of servile fear, then native modesty. And that which hath the more emboldned him, is, in that (besides all hope, and beyond his merit) thou hast favoured him: for seeing all thy goods were committed to his trust and dispensation, and perceiving that he was preferred before all thine ancient servants, he thought it lawful likewise for him to attempt and outrage thy Wife. And to procure more credit to her words, she produced his garment, which (as she said) he left behind him, at such time as he sought to violate her. But *Putiphar* intangled by the words and tears of a woman, and attributing too much to his wives dissembling love, omitting the further and faithful inquisition of the truth, after he had first of all praised his wives faith and loyalty, he cast *Joseph*, thus condemned of haynous wickednesse, into the prison I
of malefactors, esteeming his wives chastity, and commending it the more, in that he was now made a witnesse of her approved honesty.

v. 14 17. The adulteresses accusation against Joseph.

H

vers. 20. Joseph is cast into prison. Hedio & Ruffinus, chap. 4.

But *Joseph* committing his innocency unto God, neither took care how to excuse himself, neither to expresse how the matter fell out: but silently suffering the necessity of his bonds, he was onely comforted with this one hope, namely, that God was more powerfull then they that had imprisoned him; whose providence he presently experimented. For the keeper of the prison considering both his faith and diligence in all that, wherein he imployed him, as also the dignity of his form, loosed him out of bonds, and by that means in some sort lessened his miserie; giving him also an allowance more liberall then the rest of the prisoners had. Now, when they that were in the prison (as often as they had intermission from their labour) conferred together (as men in misery are wont to do) and questioned K
among themselves, of the cause of their damnation; a certain Butler near about the King (condemned by him, in displeasure to be cast into Irons) grew familiar with *Joseph*: and for that he accounted him to be a prudent and provident man, he told him his Dream, praying him, that if any presage might be gathered thereby, that he would expound it unto him; lamenting his misfortune, who not onely was persecuted by the Kings displeasure, but also when he should take his rest, troubled from heaven by Dreames. For he said, that in his sleep he beheld three great clusters of Grapes hanging on three several branches of a Vine, which were all ripe, and ready to be gathered; and that him thought he pressed them into a Cup, which the King held; and that afterwards, having strained the Must, he offered it to the King, and that he willingly drank thereof. Now, when he had shewed him his
Gen. 40. 5, 9, ad 19. The Butlers Dream expounded.

Dream, he desired him, that if he had any knowledg given him from God, he would L
vouchsafe to interpret his Vision unto him. *Joseph* answered him; that he should be of good courage; willing him to expect, that within three dayes he should be delivered from his boads, and be admitted again to the Kings service, and restored to his former credit. For
The year of the world, 2238. before Christs Nativity, 1736. he interpreted that the Vine bringeth forth a fruit very good, and profitable for mans use; for that by the mediation thereof, faith and friendship is fixed and confirmed amongst them, and discords dissolved: furthermore, that troubles and sorrowes were assiwaged by the use, thereof; in stead of which, pleasures succeeded. This said he, as thou tellest me that the King received, being pressed out by thy hands. Know therefore that thou hast a good Dream offered thee, and that it signifieth thy deliverance from misery within three M
dayes, according to the number of those Clusters which thou gatheredst in thy Dream.
The year of the world, 2222. before Christs Nativity, 1726. Remember me therefore, I pray thee, as soon as the event hath approved this my prediction to be faithfull and unfained; and when thou art at liberty, forget us not, that are left here to lie in misery, who departest to enjoy thy foretold felicity: for I am not here thrust into bonds for my wickednesse, but I am punished like a malefactor for my vertue and modesty; in that I rather respected the honour of the house in which I lived, and his credit who committed me to prison, then mine own pleasure. And thus the Butler, as it became

Joseph is cast into prison.

Josephs patience in bonds.

The keeper of the prison dealeth friendly with Joseph.

A came him, rejoyced at the interpretation of his dream, and expected the event. Now a certain other ſervant, who had the command of the Kings Bakers, and living in the ſame priſon with the Butler, conceiving ſome hope through *Joſephs* ſo happy interpretation (for that he likewiſe had ſeen a viſion) deſired him to expound unto him what interpretation was to be had of a dream, which he had the night paſt, which he expreſſed in theſe words. Me thought (ſaid he) that I carried three baskets on my head: of which, two were repleniſhed with bread, and the other with fleſh, and divers other kind of cates, ſuch as are prepared for Kings: But the birds of the ayr hovering round about me, devoured all the victualls, being nothing appaled by me, although I drove them from thence. Which ſaid, he expected a preſage no leſſe fortunate then the former.

The year of the world, 2228. before Chriſts Nativity, 1736.

The Bakers Dream. v. 16.

But *Joſeph* (after he had conjectured upon the circumſtances of the dream, and foretold
B him that he would rather have informed him of more ſucceſſeful fortunes, then his dreame did intend:) told him that he had only two dayes left him, wherein he was to live. For theſe were deſignated by the two baskets; but by the third, that he ſhould be hanged and devoured by the foules, which he could not drive from him. Neither did it otherwiſe fall out with both of them, then *Joſeph* had foretold: For upon the prefixed day, the King (celebrating the feaſt of his nativity) commanded that the Baker ſhould be hanged: but as touching the Butler, he delivered him from his bonds, and reſtored him to his former office. But God delivered *Joſeph* (after he had for the ſpace of two years ſpent his time in the miſery of the priſon: and was in the mean ſpace no wayes aſſiſted by the ungrateful Butler) by preordinating this means and manner of his liberty. Whereas King *Pharaoh* had that
C night in his ſleep ſeen two viſions, and had alſo received the interpretation thereof, forgetting the one, he onely remembred him of the dreames, which in his opinion had no fortunate ſignification. Whereupon early in the morning (calling before him the learneſt among the Egyptians) he required the interpretation thereof. Now when he could in no ſort be ſatisfied by them, the King was the more and more moved: which when the Butler perceived, he remembred him of *Joſeph*, and of his wiſdome and prudence in theſe ſorts of conjectures; and repairing unto the King told him of *Joſeph* and of his viſion, and the event thereof, which he had whileſt he was in priſon, together with *Joſephs* interpretation; and how the ſame day, the maſter of the Bakers condemned to the gallowes, gave greater credit to his predictions: how he was kept priſoner as a ſlave by *Putiphar* the maſter of his houſhold, and that he ſaid how amongſt the Hebrewes he was deſcended of good and ho-
D nourable parents. Command him therefore (ſaid he) to be ſent for, neither deſpiſe the man for his preſent miſery, for thou mayeſt manifeſtly underſtand by him, the ſignification of thy Dreames. Whereupon the King ſent for him preſently, and friendly taking him by the hand, he ſpake unto him after this manner: Good young man, in that I underſtand by the report of my ſervant, that thou art prudent; ſhew me the interpretation of my Dreames in ſuch manner as thou diſcoveredſt his unto him, and thou ſhalt do me a high pleaſure: but beware thou neither conceale any thing for fear, or ſpeak ought for flattery, or to feed me with falſhoods, but tell me all things truly, although they ſhall in a ſort breed my diſcontent to heare them. Me ſeemed that I walked by a river ſide, and that I ſaw ſeven well
E fed and fat kine, which retired themſelves from the flood into the paſture: and again, me thought that ſeven others came from the paſture to encounter them, who were very leane and ugly to behold, who when they had devoured the ſeven others that were fat and great, yet never the more increaſed, but were all of them miſerably vexed with hunger. But after this viſion being awaked out of my ſleep, and troubled in my minde, thinking with my ſelf, what that viſion might ſignifie, being ſeized by little and little by a pleaſant ſlumber, I fell a ſleep once again, And again, I ſaw a viſion more prodigious then the former, which doth likewiſe trouble and terrifie me the more. For I ſaw ſeven eares ſprung out of one root, that hung down and bowed their heads, becauſe they were loaden with grain ready to be reapt: after which, there appeared ſeven other, weak, and languiſhing for want of
F dew, who devouring thoſe other great and full ears, left me highly aſtoniſhed. Hereunto *Joſeph* anſwered: This Dream (O King) although it hath been ſeen in two figures, yet ſo it is that it importeth one and the ſame accident, which is to enſue. For both thoſe Oxen (which are creatures born and bred up for the plough and labour) which you ſaw devoured by the leaner, and thoſe eares of corn conſumed by the weaker, fore-ſignifie a famine and ſcarcity in Egypt for ſo many years, as there were Oxen and ears of corn in good plight: ſo that the fertility of theſe good years ſhall be conſumed by the ſterility of ſo many other yeares, according to their number; and there ſhall be ſuch ſcarcity of neceſſary proviſion

18.
The expoſition of the Bakers Dream.

Gen. 14. 2, ad 17.

Pharaoh the King of Egyp. his Dream.

Joſeph is deliver'd from bonds.

Pharaohs Dream of the ſeven kine.

The year of the world, 2231. before Chriſts Nativ. 1, 32.

The year of the world, 2238. before Chriſts Nativity 1726.

The interpretation of Pharaohs Dream. à v. 18. ad 36.

The year of the world, 2238. before Christs nativity, 1726.

vision, that it shall be hard to prevent and supply their defects: all which is signified by those G seven lean kine, who having devoured the good, could not be satisfied by the same. All these things God foretelleth unto men, not to the end they should be terrified and affrighted; but that being forewarned, they might provide for themselves, to the end they might more easily prevent the imminent danger. If therefore thou shalt lay up and store the abundance of the plentiful years, Egypt shall not feel the penury that shall follow. And when as the King (admiring at *Josephs* prudence and wisdome) demanded after what manner he might provide in the time of plenty, how to prevent and redresse the future sterility: he warned and counselled him, that the Egyptians should use parsimony, and that that which remained of those years superfluity, might be reserved for future necessities. He counselled him also to binde the husbandmen, that they should hoard up their corn in their barnes, and onely to distribute to the people as much as was sufficient, and no more Hereupon the H King (not onely praysing *Josephs* counsel, but also his interpretation of his dreames) made him Lord and Commissary of all his store; and commanded him to provide whatsoever he thought necessary in that behalf either of his own or of the peoples: assuring him that he thought no man more necessary to execute this counsel, then himself who was the author thereof: Having therefore this authority giveu him by the King to use his own signet, and to be cloathed in purple, he was conducted through all the countrey upon a Chariot: and he assembled the laboures of corne, and distributed to every one by measure, that which they wanted for seed-corne, and for their nourishment, without letting any man understand for what cause he did it.

v.47.48,49. By Josephs counsel the succeeding scarcity is made more tolerable.

v.42,43. Joseph is intitled by Pharaoh to great honours.

Hecio & Rufinus, chap. 5.

About this time he had already attained to thirty years old, being held in great honour I by the King, and was for his incredible prudence, firnamed by him *Psontom Phanechus*, which signifieth, The discoverer of hidden things: he was allso honoured with a wife of great dignity: for by the procuration of the King, he took to wife a virgin, daughter to *Putifar* the *Heliopolitan* Priest, whose name was *Asaneth*, by whom he begat chiidren also, before the famine began in Egypt. The elder of whom was called *Manasses* which signifieth Oblivion (because attaining better fortune, he grew in oblivion of his former misery:) but the younger was called *Ephraim* (which signifieth Return, for that he was restored to the liberty of his ancestors.) Now when as according to *Josephs* interpretation, the seven years K of plenty and affluence were overpassed in Egypt; the eighth year of famine began to infest the land, and for that the evill was unexpected, the headlong multitude grievously travelled with hunger and misery, began to flock about the Kings gates and garners. Hereon the King called for *Joseph*, who presently distributing grain to those that wanted it, became without controversie, the father and conserver of the commonaltie. Neither did he onely make merchandize with those that inhabited that countrey: but with strangers also, deeming that the whole race of mankind was allied the one with the other: and that it was convenient, that such as wanted, should be succoured by their meanes who had better fortune. And because the same calamity both oppressed *Canaan* and other Kingdomes of the world, *Jacob* also sent all his sons into Egypt to fetch corn; (as soon as he understood that strangers also had liberty to traffique in that place) onely with himself he retained *Benjamin*, whom he begat on *Rachel*, and who was brother german unto *Joseph*: who L as soon as they arrived in Egypt, repaired unto *Joseph*, beseeching him that they might be permitted to buy corn (for nothing was done without his expresse command) for even then found each man fit occasion to honour the King, when they bethought themselves how to honour *Joseph*. He taking knowledge of his brothers, who thought on nothing lesse then of him (by reason that in his youth he was sold away by them, and age had altered the lineaments of his face; and besides, no one of them might suspect that he had attained to so great dignity: determined to try and tempt them, to the end he might the better gather how they were affected. For he both denied them his licence to buy corn, and commanded them also to be apprehended for spies, telling them that they were gathered of di- M vers nations, and that they feigned kindred: for how can it be (saith he) that a private man should bring up so many worthy sons; which felicity scarcely and very seldome is granted unto Kings? This did he, to the end he might gather some intelligence of his father, and in what estate he lived, during the time of his absence; and what was become of *Benjamin* his brother: for he was sore atraid, lest they had offered the same hard measure to the Lad, which they had inflicted upon him. But they were strucken with a mighty fear, bethinking them on their imminent peril, supposing that they had travelled this long journey all in vain: and for that they saw their accusation must be answered; *Ruben* the eldest of them, began after this manner to plead their common cause. Neither are we come hither (said he)

v.50,51,52. Joseph marrieth a Wife in Egypt, on whom he begat Manasses and Ephraim.

v.54.55. The famine in Egypt.

Gen. 42.1 &c. Jacob sendeth his sons into Egypt to buy wheat.

v 7,&c. Joseph soundeth his brothers, to the end he might understand his fathers and benjamins estate. v 10. Rubens answer unto Joseph both for himself and his brothers.

A (ſaid he) as ſpies, neither under pretence to indamage the King; but dire famine (whoſe furie we ſeek to prevent) hath compelled us to come into this countrey, grounding our ſelves on your humanitie; who (as we have heard) have not only made offer of ſale of corn, and meanes of ſuſtenance to your citizens: but alſo unto all ſtrangers. And that we are brothers, and born of the ſame father, our very countenances teſtifie no leſſe, in that they vary not very much the one from the otherr. Our father, by name, is *Iacob*; by Nation, an Hebrew: who begat us, his twelve ſons, on foure women: who, while they all were in ſafetie, our affaires were fortunate and proſperous; but one of them being dead, whoſe name was *Ioſeph*, our domeſticall fortunes began to grow to ruine. Our father languiſheth in continuall lamentations, whoſe teares do no leſſe afflict us, then in times paſt the untimely death of
B our deareſt brother did affect us. Now are we come to buy corne, having left in our fathers cuſtodie the youngeſt of our brothers, called *Benjamin*. That thus it is, if ſo thou pleaſe to ſend any one unto our houſe, thou maiſt be aſſured. Thus ſpake *Ruben*, both on his own and his brothers behalfe, whereby he might exempt from *Ioſeph* his ſiniſter opinion of them: who knowing that both his father and brother were in health, commanded them to be ſhut in priſon, under pretence to call them to further examination, upon his better leiſure. Some three dayes after (calling them before him) he began thus: Since (ſaith he) you proteſt, that you came not hither into this Kingdome on purpoſe, either to prejudice the King, or work Treaſons towords the State, and that you pretend your ſelves to be the ſons of one father: you ſhall induce me to beleeve, that your allegations be true, if leaving ſome one with me as pledg of your loyalties, (who ſhall be well entertained) you beare hence your deſired Corn
C unto your father, and returne againe unto me, bringing with you your brother, whom (as you ſay) you left behinde you: for this ſhall be an Argument that you faine not. Amazed at theſe words, and ſuppoſing that their extreme calamity was at hand, they lamented their fortunes; oftentimes expoſtulating amongſt themſelves, that the dire revenge of their brother, oppreſſed with undecent tyranny, was fallen upon them. Moreover, *Ruben* reprehended their too late and unprofitable penitencie, ſaying, That thoſe afflictions which God (the juſt revenger of innocency) had inflicted on his impious brothers, were conſtantly to be borne. After this manner ſpake they one unto another, ſuppoſing that no man was preſent who underſtood the Hebrew Tongue; and they all lamented, being inwardly touched with the words
D of *Ruben*; and condemned their perpetrated wickedneſſe, as if they had not been the authors of the fact: for which, at that time, they thought that God did moſt juſtly puniſh them. *Ioſeph* beholding them in this perplexitie, unable to diſſemble any longer his brotherly love, in that the teares already began to burſt out of his eyes, which at that time he deſired to conceale, he departed from among them.

Not long after, returning again unto them, he retained *Simeon* with him, who in the mean time ſhould remain as pledge with him, untill their back return; and giving them licence to buy their Corne, he commanded them to depart: giving withall a ſpeciall commandement to one of his ſervants, that the money which they had brought to buy Corn, ſhould ſecretly be ſhut up into their ſacks, and they permitted to depart; all which his ſervant performed. But *Iacobs* ſons returning into Chanaan, told their father all that which had hapned unto
E them in Egypt, and how they were attached for ſpies, and traitors to that countrey: and that when they proteſted, that they were brethren, and that the eleventh was left at home with their father, they would not beleeve them. Moreover, that *Simeon* was left pledge with the Governour, untill *Benjamin* came thither to give teſtimonie of their truth: whereupon they deſired their father without contradiction or ſiniſter conceit, to ſend their younger brother with them. But *Iacob* was diſpleaſed with that which his ſons had done; and whereas he was not a little grieved that *Simeon* was left behinde, he thought it worſe then death alſo to be deprived of *Benjamin*; and neither could *Ruben* with his prayers (offering his ſons for pledges, that if any ſiniſter fortune ſhould fall upon *Benjamin* by the way, the Grandfather might revenge him on his children) perſwade *Iacob* to yeeld conſent: but they
F uncertain what to do, were more and more terrified, in that they found their money incloſed in their ſacks of corne. Now when corne began already to faile them; *Iacob* being compelled by force of famine, determined to ſend *Benjamin* with his other brothers: for it was unlawfull for them to return into Egypt, except they kept their covenant. And whereas neceſſitie preſſed them daily more and more, and his ſons ceaſed not inſtantly to call upon him; yet, as yet was he doubtfull and unreſolved: at laſt *Iuda*, a man vehement by nature, began more liberally to reproove his father, in that he was too careful of his brother, to whom nothing might happen without the will of God, whether it were abroad or at home: and that

without

The yeere of the world, 2238. before Chriſts Nativity, 1716.

v.17. Joſeph commandeth his brothers to priſon.

v.21. Ioſephs brothers repent them of that evill they had done unto him.

v.24. Ioſeph ſendeth away his brothers, and onely retaineth Simeon.

v.36. Iacob is ſore grieved for Simeons abſence, and becauſe Benjamin ſhould depart from him. Gen.42.1. ad 10.

Iacobs ſonnes, but in eſpeciall Iuda, urge their father to ſend Benjamin with them.

The yere of the world. 2238. before Christs nativity, 1766.

without reason he had care of his son *Benjamin*, in such sort as it was not possible for them to get ought out of *Pharaohs* countrey which was necessary for their nourishment; that he ought also to have care of the life of *Simeon*, lest whilest he dallied and delayed to send *Benjamin* on the journey, *Simeon* in the mean time should be slain by the Egyptians. Moreover he exhorted him to commit the care of his son unto God, promising to bring him back again in safetie, or else to die together with him. Moreover he said, that certain gifts gathered from the profits of Chanaan, as the juice of Mirabolans, Stacte, Terebinth, and Honey, should be sent as presents unto *Joseph*, together with the double price of their Corn. Thus shedding teares on both sides, they depart from their father, leaving him miserably tormented for the health of his sons; and contrariwise suspecting with themselves, lest through his absence their father should be slain with sorrow. In this perplexitie spent they a whole day. At last, the old man remained in the house wholly afflicted; and they travelling into Egypt, did mitigate their present griefe with the hope of better fortune: where no sooner were they arrived, but they repaired unto *Joseph*; being sore afraid, lest it should be laid to their charge, that under colour of fraud and deceit they had carried away with them the price of their former corne: which presently, before *Josephs* steward, they carefully excused, saying, That they found the money among the Wheat at such time as they emptied their sacks; which now, in discharge of their truth, they had brought back again. But he denying that he ever missed their money, and they being delivered from this fear, began to be more secure; so that *Simeon* was suddenly set at libertie, to converse among his brethren. Now, when *Joseph* was returned from the service of the King, they offer him presents: and inquiring of them, how their father did: they answered, that he was in health. Then perceiving that *Benjamin* was yet alive, whom he saw among them, he asked whether that were their younger brother: and hearing that it was he, he only uttered these words, That God had the providence of all things, and departed from them, being unwilling that any of them should see him shed teares, which he could not any longer containe. Inviting them afterwards unto a Banquet, he commanded them to sit down in order, according as they were wont to do when they were with their father; and whereas he kindly entertained all of them, he honored *Benjamin* with a double share. After the Banquet, at such time as they were all layd down to rest, he commanded the steward to measure out the Wheat which every one should beare away with him, and to hide the price thereof again in their sacks: but in *Benjamins* sack, he commanded him to put his Cup wherein he most dilighted. Which he therefore did, with intent to make triall of their loves towards *Benjamin*; and whether they would stick unto him, being accused of theft, or leaving him behinde as a malefactor, return unto their father, as if the matter no wayes touched them. Which being done according as he had commanded it, early in the morning all *Jacobs* sons arose, and taking with them *Simeon*, departed onwards of their journey, rejoycing as well at his restitution, as *Benjamins* return, whom they both promised and protested to bring back again to their father; when behold, suddenly a troupe of horsemen roundly beset them, amongst whom, was that servant who had hid the Cup in the sack. Now they being troubled by this sudden incursion, and asking them, why they set upon them whom they so lately had both invited and entertained so honourably? The Egyptians answered and exclaimed against them, calling them wicked men, who forgetting their late benefits received, and *Josephs* gentlenesse and humanity, were so wicked, as to return him injuries for his courtesies, threatning them, that they should be punished for their theft: and telling them, that although for a time they had deceived the Minister of the Table, yet could they not deceive God, and again asking them, whether they were well in their wits, in supposing that for this offence they should not be incontinently punished? In these, or such like speeches, the servant insulted over them. But they who nothing at all suspected this subtilty, accused him, saying, That they wondred at the mans intemperancy, who durst so rashly accuse them of theft, who did not keep back, no, not the price of their Corne, which they found in their sacks, whereas none but themselves knew aught of that money; so far were they from purposely offering any wrong. Yet in that they thought this inquisition would better satisfie them, then denyal, they bid them search their sacks; offering themselves, each of them, to suffer punishment, if any one of them were found guilty of the theft. This search which they offered, the Egyptians accepted; yet referred they the punishment, to be inflicted only on him who had done the injury. Afterwards beginning to search, and orderly looking into each mans sack, at length they came to *Benjamin*; not that they were ignorant the Cup was hid in his sack, but that they might seeme to discharge their dutie more cunningly. Now all the rest being secured in themselves, they onely as yet were carefull of their brother *Benjamin*; they hoped also, that

v. 11. and 14. Jacob sendeth his sonnes with presents into Egypt.

vers. 16. Jacobs sonnes arrive in Egypt, and Simeon is set at libertie.

v. 29. Joseph unknowne to his brethren, saluteth both them and Benjamin.

Hedio & Rufinus. chap. 6. Gen 442, 5. Joseph temptech Benjamins brothers whether they would assist him.

Josephs brethren are slaid in their journey.

v. 5, 12. Jacobs sonnes are accused of theft.

A that he would not be found guilty of falſhood: for which cauſe, they more freely upbraided their perſecutors; objecting unto them, how through their importunity they had been hindred the better part of their journey. Now as they ſearched *Benjamins* ſack, they found the Cup; whereupon all the brothers began to mourn and lament, both bewailing their brothers fortune, who was like preſently to ſuffer death for the theft; and their own miſhap, who having plighted their faith unto their father for *Benjamins* ſafe return, were compelled to falſifie the ſame through this preſent accident. And that which further increaſed their grief, was, that when as they moſt of all hoped to be free from dangers they were by fortunes envie thruſt into ſo great calamity; confeſſing themſelves to be the authors both of their fa-
B thers, and this their brothers misfortune; who never ceaſed to importune and compell their father (although hee were unwilling and reſiſted) to ſend the child with them.

The year of the world, 2238. before the Nativity of Chriſt 1726.

Now the horſemen having laid hands on *Benjamin*, led him unto *Joſeph*; whom his brothers preſently followed. Who beholding his brother thruſt into priſon, & the reſt bemoning them round about them in mourning habits: have you, ſaid he (O moſt wicked men) either ſo contemned my humanity, or Gods providence, as that you durſt attempt and offer ſuch an hainous injury againſt him, who entertained you with hoſpitality, and diſmiſſed you with benefits? To whom they anſwered, that they were ready to ſuffer puniſhment for *Benjamin*, calling again to their remembrance, *Joſephs* injuries, ſaying: that he was happy, who delivered by
C death from life was exempt from all calamities: and that (if he lived) God inflicted that plague on them for his ſake. They ſaid alſo, that they were the plague and great misfortune of their father, becauſe that (to the former ſorrow, which he had conceived even untill that time of *Joſephs* death) they had alſo annexed this new miſery: neither did *Ruben* deſiſt to reprehend them in bitter manner of that wickedneſſe which they had committed. But *Joſeph* told them that he diſmiſſed them all (ſaying that their journey was approved unto him) and that he only would be contented with the Lads puniſhment: for (ſaid he) neither is it reaſonable that he ſhould be delivered for the love of thoſe who had not offended: neither that they ſhould be puniſhed for him, who had done the theft, He commanded them therefore to depart, and promiſed them ſafe conduct on their way.

v. 11. Benjamin is attached for theft.

D Whileſt all of them were grieviouſly wounded with theſe words (ſo that ſcarcely one of them could ſpeak for ſorrow) *Juda* (who had perſwaded his father to ſend *Benjamin* with them and who amongſt the reſt was a man of confidence) purpoſed to expoſe himſelf to all danger, under reſolution to deliver his brother from peril: whereupon he addreſſed himſelf to *Joſeph* and ſpake thus: Dread Lord (quoth he) we confeſſe that we are all ready to ſuffer puniſhment (although we have not all of us committed the offence, but onely the youngeſt amongſt us) and although we ſuppoſe his life to be almoſt deſperate, yet our only hope as yet reſteth in your goodneſſe and clemency. For which cauſe, we beſeech you, that you will not only have compaſſion of us, but of your own nature, and that in this caſe you would be pleaſed to take counſel, not of your juſt indignation, but your native goodneſſe: governing your
E wrath with a great mind, to which vulgar men both in great and ſmall occurrences, are wont to ſubmit. Conſider, I pray you, whether it ſtand with your dignity to kill thoſe, who preſent themſelves to be puniſhed, and deſire in no ſort to live, except it be by the benefit of your mercy. Suffer not your ſelf to be deprived of this honour: that after you have delivered us from famine, and liberally furniſhed us with corn, ſo of your mercy likewiſe you have permitted us to return unto our family, being travelled by the ſame peril, and to bring them home ſuſtenance. For one and the ſame bounty is it to continue them in life, who are travelled with famine; and to forgive them death, who have merited it by their offences: to whom their wickedneſſe hath envied that bounty which you have heroically extended towards them. It is one and the ſame grace imparted by you in divers manners. For thou ſhalt
F ſave thoſe whom thou haſt fed; and that life which thou wouldeſt not ſuffer to fail by force of famine, thou ſhalt deliver and give again: whereby thy clemency may be more commendable, whileſt both thou giveſt life, & thoſe things likewiſe whereby life is maintained, Moreover, I think that God himſelf hath given thee this means to expreſſe thy vertue, that it may appear that thou ſetteſt lighter by the injuries offered unto thee, then by thy will to do good; and that thou art not liberal to them onely, who are poor and innocent. For although it be a great praiſe to yield ſuccor in adverſities; yet is a Prince no leſſe honoured by his clemency, eſpecially in a cauſe that concerneth his particular intereſt, for if they that remit ſmall offences, are followed by deſerved praiſe; what is it to reſtrain a mans ire in a capitall crime? doth it not moſt near approximate the divine clemency? And had I not good experience by *Joſephs* death, how grievouſly my father digeſteth the want of his children, I would not ſo earneſtly intreat for his ſafety, but ſo farre forth and no otherwiſe, but

v. 18, &c. Judaes Oration unto Joſeph for Benjamin

The year of the world, 2237. before Christs Nativity, 1726

but as it might redound to the praise of thy clemency; and were there not some to whom our death would bring both grief and discontent, we were willing all of us to suffer punishment. But now whereas we have not so much commiseration of our selves (although as yet we be but young, and have not much tasted the pleasures, and fruit of this life) as of our wretched Parent, being drowned in yeares and cares, we offer up unto thee these our prayers in his name also, and beseech thee to grant us life, though at this day we are under thy justice for our offences. Assuredly he is a good man, and begat us, that we should be like unto him: worthy is he never to taste or be tried by any such calamity, who now through our absence, is discruciate with care and sorrow. Now, if so be he should receive any tidings either of our death, or the cause thereof, he will not endure any more to live: the infamie of our deaths will shorten his daies, and make his death by this means more unhappy; who rather then he should hear the rumours of our shame, would hasten his death, in supposing them. All these well considered, (although thou art justly moved by this offence) remit the revenge unto our father, and rather let thy pity towards him, then our iniquity towards thee, prevail with thee. Impart this honour to his old age; which if it be deprived of our presence, neither will, nor can desire to live: yield this respect to thy fathers memory; yea ascribe it to the very name of a father, wherewith thou art honoured: so God, the Father of all men, will blesse thee in that name and fortunate thee in thy increase; whom also thou shalt honour, if in respect of that common name, thou take compassion of our father, in considering the sorrow that he shall endure, if perhaps he shall be deprived of his children. It now lieth in your power to give us that, which you may deprive us of, by that power which God hath given you: and in doing us this favour, you shall imitate the nature of God; and in this respect, become like unto him. For, since it lieth in your power to do both the one and the other, it were better thou didst good then evill; and contenting thy self with thy power, not to remember or urge thy revenge: but only to think, that thy power was given thee, to keep and conserve men; and that the more mercy thou extendest towards many, the more honour thou redoublest on thy head. Now it lieth in thy power, by forgiving our brothers error, to give us all life. For neither can we be safe except he be saved; neither may we return home unto our father, except he return; but here must we suffer whatsoever our brother suffereth, Neither do we crave any other mercy at thy hand (dread Prince) if we be repulsed in this, but that thou wilt inflict one and the same punishment on us, in no other manner, then as if we had been partakers of the Felony: for this were more better for us, then that we our selves, through sorrow, should offer violence to our own souls. I will not alledge or urge his youth, or judgment, as yet unripned; neither will I infer, that pardon is usually granted unto such; but here will I make an end. That whether we be condemned, in that I have not sufficiently pleaded his cause, or whether we be absolved, we may wholly ascribe this grace to your favour and clemency: to the bounds of whose prayse, this likewise shall be added, That not only thou hast saved us; but also, in pardoning us of the punishment which we have justly deserved, hast had more care of us, then we our selves. It therefore it be thy pleasure to adjudge him to die, suffer me to suffer for him, and send him back unto our father: or if it please thee to retain him for thy slave, I am more fit then he to doe all sorts of services, as you may perceive; and am ready to suffer all that which may be inflicted on me. When *Juda* had spoken thus, he humbled himself at *Josephs* feet; indeavouring as much as in him lay, to mollify and appease his ire: in like sort also all the other brothers prostrated themselves, offering themselves to die for *Benjamin*.

Power given to save.

But *Joseph* conquered with pitie, and unable any longer to personate a displeased man, sent away all those that were present; and being alone with them, discovered himself unto his brothers; and in this sort to them onely he disclosed himselfe, and said; I cannot but commend the piety and love which you bear unto your brother, which I find to be greater then I did expect, gathering my conjectures from those things which in times past have happened unto me. For, to this end have I done all this, that I might make trial of your brotherly benevolence: whereof since you have given me a notable proofe, I will not ascribe that which you have done unto me, to your natures, but rather wholly to the will of God, who hath at this present furnished you with all things which are profitable for you, and will hereafter give you greater things, if he withdraw not his favourable hand from us. When as therefore I understood of my fathers rather desired then hoped health, and found you to be such as I desired you should be towards your brother, I freely forget those injuries which in times past were done unto me: rather making choice to give you thanks, as the ministers of Gods providence, that against this time provided for our common profit, then remember me (as then it seemed unto me) of your pretended malice. I therefore pray you, that for getting

Gen. 45 1,2, ad 16. Joseph maketh himself known to his brethren.

A getting thoſe things which are paſt, you will be of courage, and wax confident, ſuffering willingly the good event of an ill intent; neither that bluſhing at your former faults, you ſhould be any waies amated. Let not therefore the evil ſentence which in times paſt you pronounced againſt me, any waies trouble you, ſince you perceive it hath wanted effect: but rejoyce ye at theſe works of God, and go and tell your father that which you have ſeen, for feare leſt he being conſumed with immoderate care of you, I my ſelf be deprived of the chiefeſt fruit of my felicitie, before he come to my preſence and be made partaker of thoſe benefits. Wherefore depart you, and bringing with you him, your wives and children, and all your kindred, come back unto me: for it were inconvenient (my dear brethren) that you ſhould not be partakes of my felicitie, eſpecially ſince this famine is as yet to continue for
B the tearm of five years. This ſaid, *Joſeph* imbraced his brethren: but they were wholly confounded in teares and ſorrow, and the greater was their repentance, in that they had ſinned againſt ſo kind a brother. After all this, their followed a banquet. And the King underſtanding that *Joſephs* brethren were arrived, (as if ſome good fortune had befallen him) right heartily rejoyced, and he gave them chariots laden with corn, and gold, and ſilver, with other preſents to preſent their father with, who enriched with divers gifts (ſome by their brother unto his father, other ſome to themſelves, but eſpecially to *Benjamin*) they returned home into their countrey. But after that *Jacob* underſtood by his ſonnes in what eſtate his ſon *Joſeph* was, that he had not onely eſcaped from death (which he had ſo long time bewailed) but alſo that he lived in high proſperity, and miniſtred to the King of Egypt, and had weinigh the whole government of the Kingdom under his hands: he eaſilie believed all things
C that were told him, and acknowledged the great works of God, and his goodneſſe ſhewed unto him, although for a time it ſeemed to be intermitted. And a little time after, he addreſſed himſelfe to go and viſite his ſonne *Joſeph*.

The year of the world, 2258. before the nativity of Chriſt, 1726.

v. 16. The King rejoyceth to know that Joſeph's brethren were arrived and ſtedfaſtned Ruffinus, chap. 4. al. 4. 2. 26, 27, 28. Jacob rejoyceth to hear the promiſes and honours of Joſeph.

CHAP IIII.

How Jacob *with all his progeny departed unto his Son,*

D BUt when he arrived neere the fountaine of Covenant, he offered in that place a Sacrifice unto God; and fearing leaſt his children ſhould inhabit Egypt by reaſon of the fertilitie of the place, and that his poſteritie by not returning back into the Land of Canaan, ſhould leeſe the poſſeſſion of that which God had promiſed them; and furthermore, doubting leſt that his journey into Egypt being by him enterprized againſt the Will of God ſhould be ominous unto his Children; ſuſpecting likewiſe leſt he ſhould die before he came to *Joſephs* preſence; he was wonderfullie perplexed in minde. Whileſt thus he ruminated and examined theſe things in his thought, he was ſurpriſed with a heavy ſleep, during which time God appeared unto him and called him twice by his name: who asking who it was that called him, God anſwered: "Doeſt "thou not acknowledge (O *Jacob*) That God, who hath both protected thee, and thy an- "ceſtors, and ſuccoured you in all your neceſſities? who contrary to thy fathers purpoſe "made thee Lord of his familie, and when as by thy ſelf thou dideſt travell into Meſopo- "tamia, I brought to paſſe, that being matched in wedlock verie happilie, thou returnedſt "into thy countrie back againe, being bleſſed with many children, and ſtored with much "riches. I alſo kept thy progenie in ſafetie, and when it ſeemed thou hadſt loſt *Joſeph*, I "raiſed him to that high ſtep of dignity wherein now he liveth; and made him the next in "perſon to the King of Egypt. And now alſo I am come unto thee unto this end, that I may "guid thee in thy journie, and that I may foretel thee that thou ſhalt leave thy life be- "twixt the hands of *Joſeph*, and that thy poſterity ſhall be mighty and famous for many "ages, and ſhall poſſeſs that land, the Empire whereof I have promiſed them. Aſſured and made confident by this dream, he more willingly haſtned, both he, his ſons, with all their progeny into Egypt, whoſe number amounted to the ſumm of 70. Their names, in that they
E are ſomewhat hard, I had not written down, except it were to ſatisfie ſome, who contend that we are Egyptians and not Meſopotamians. The ſons of *Jacob* therfore are twelve in number, of whom *Joſeph* came thither long before them. Now are the reſt to be reckoned up with every one of their progenies. *Ruben* had foure ſonnes, *Anoches*, *Phalles*, *Eſſaron*, *and Charmiſſus*. *Simeon* had ſix, *Iumila*, *Iaminus*, *Puthodus*, *Iachenus*, *Gour*, *Zaar*. *Levi* alſo had three, *Gelſemis*, *Caathus*, and *Mararis*. *Juda* had likewiſe three, *Sala*, *Phares*, *Zara*; with two ſons of *Phares*, *Eſrom* and *Amyrus*. *Iſſachar* had foure, *Thulas*, *Phruras*, *Iobus*, and *Samaron*. *Zabulon* had three, *Saradus*, *Elon*, and *Ianel*. And theſe were the children he had by

The year of the world, 2259. before Chriſt Nativity, 1725.

Gen.46.1, ad 5. God appeareth to Jacob about the fountaine of covenant.

v 6. 7. ad 26. Jacob with his ſonnes and nephewes depart into Egypt.

Jacobs progeny.

Lea, who also led with her *Dina* her daughter: the number of whom amounteth to 33. But *Rachell* had two sons, of which the elder was called *Joseph*, had likewise two, *Manasses* and *Ephraim*. But *Benjamin* had ten, *Bolossus*, *Bacaris*, *Asabel*, *Gela*, *Namans*, *Ises*, *Aros*, *Nomphthis*, *Optatis*, and *Sarodus*. These fourteene added to those above named, make up the number of fourtie seven. And this was the legitimate issue of *Jacob*. But on *Bala Rachels* handmaid *Dan* and *Nepthalim*, who was attended by four sons *Eleinus*, *Gunnes*, *Sares* and *Hellinus*. But *Dan* had onely one sonne called *Vsis*. Now if those be added to the above named, they make up the number of 54. But *Gad* and *Asser* were born by *Zelpha Leas* handmaid: of these, *Gad* was attended by seven sons: *Zophonias*, *Vgis*, *Sunis*, *Zabros*, *Erines*, *Erodes* and *Ariel*. *Asser* had one daughter and six male children whose names were *Iomnes*, *Essus*, *Iebus*, *Baris*, *Abarus*, *Melmiel*. These fifteen being added to the foresaid fifty foure, make up the number abovenamed, together with *Jacob*. But *Joseph* understanding that his father was at hand (for *Juda* posted before to give him notice thereof) he went out to meet him, and incountred him neer to a town called Heros, who was seazed with such extreame and unexpected joy, that he had almost expired; but *Ioseph* recomforted him, being himselfe almost endangered through extream joy, yet not in such extasie, and extremity as his father; afterwards desiring him to march softly onward, he taking with him his five brethren, hasted unto the king, signifying unto him that his father with all his family were arrived. Who no sooner understood thereof, but that he joyfully asked *Ioseph* in what studies he took delight: who answered him that his exercise was keeping of cattel, and that he had no other trade. And this answer made he, to the intent they might not be divided one from another, but that living altogether, they might take care of their father: another reason was, lest emulation should happen betwixt them, and the Egyptians, if so be they should be conversant in the same studies; for it was lawful for that nation to exercise the shepheards trade. Now when *Iacob* was brought into the Kings presence, and after he had done him reverence, and praied God for the prosperity both of him and his Realm; *Pharaoh* asked him how long he had lived; and when he had understood that he was a hundred and thirty years old, he admired at the age of the man; and after he had certified him that his ancestors had lived far longer time, he commanded him, and his sons to dwell in *Heliopolis*, where also the Kings Shepheards had their pastures. But the famine increased in Egypt, and the evill augmented more and more, by reason of that *Nilus* did not overflow the earth; neither extended his arms over the same: on the other side God rained not upon the earth: Moreover in that the evill was unsuspected, it was more grievous especially to the commonaltie, who had laid up nothing, neither did *Ioseph* give them corn without ready mony: which when they began to want, they exchanged their cattel and slaves for corn; but they that had lands, sold a portion thereof unto the king for their provision. And when as by this meanes all these possessions came into the Kings hands: they went to inhabit the one here, the other there, to the end that the King might be more assured of the possession of their land; the sacrificers onely were excepted, to whom the lands which they had, remained intire. Finally this necessity reduced both the bodies and mindes of the whole Nation into servitude after such a manner, that they esteemed no labour or meanes unseemly, that might serve them towards the maintenance of their sustenance. But when the famine ceased, and the earth watered by the overflow of the flood, began to gather her former fertility; *Ioseph* visiting every city of the Kingdome, and assembling the multitude in every one of them, restored them the profits of those lands which they had sold unto the King, and exhorted them to manure the same in no worse manner then they would do their own, commanding them to pay the fift part unto the King, which was due unto him by his prerogative and kingly right. Who rejoycing at this unexpected restitution, earnestly intended and and prosecuted their tillage: and by this meanes not onely *Iosephs* authority, but also the peoples hearts were not a little tied unto the King: and the inheritance of the fift part of the profits remained with the kings that succeeded, and all their posterity.

But *Iacob*, after he had lived seventeen yeares in Egypt, ended his life betwixt the hands of his sonnes, having first besought God to give them prosperity and abundance; and prophesied that every one of their posterity should attaine to the possession of a part of the land of *Chanaan*, all which not long after came to passe. Besides, praising his son *Ioseph*, for that forgetting the injuries done unto him, he had bestowed divers benefits on his brethren, yea, and such as well beseemed his benefactors; he commanded his sonnes, that they should admit *Josephs* sonns, *Ephraim* and *Manasses* into their number, at such time as they should divide the land of *Chanaan*, as hereafter it shall be declared. Last of all, he prayed them to bury him

The year of the world, 2293. before Christs Nativity, 1725

v. 30. Iacob almost deceased for joy.

Gen 47. 2. Joseph with his five brethren.

v. 3, ad 10. Iacob talketh with Pharaoh and is appointed to inhabit Heliopolis.

The famin in Egypt.

The year of the world, 2245. before the nativity of Christ, 1719.

v. 16, 17. 20. A great profit redounded to the King by this famine.

Joseph commanded them to pay the fift part of their profits to the King.

Hedio & Ruffin 11 chap. 8.

A in Hebron. And he died at such time as he had lived one hundred and fifty years wanting three, being second to none of his ancestors in piety, and obtained the reward which he ought justly to possesse, in that he was a man adorned with so many vertues. But *Joseph* by the Kings permission went and transported his fathers body into Hebron, and there buried it very magnificiently. But his Brothers fearing to return with him, and refusing to follow him, in that he suspected their father being dead, that he should be revenged on them in that they had not any friend left alive, under whose favour they might hope for pardon, he commanded them, that laying their suspitions aside, they should suspect no evil: and having brought them back again with him, he gave them great possessions; neither did he ever intermit to entertain them with brotherly kindnesse. But he likewise died, when he had lived one hundreth and ten years; a man endowed with admirable vertue, and prudent in all affairs B and moderate in his government: by which means it came to pass, that neither his forrein birth neither his calamities whereof we have spoken, did any wayes hinder him, but that he was exalted and continued in high dignity. The rest of his brothers also, having spent their lives in happinesse, died in Egypt, whose bodies their sonnes and Nephewes transported and buried in Hebron: but *Josephs* bones were afterwards translated by the Hebrewes into Chanaan, at such time as they departed out of Egypt into Chanaan; for hereunto had he bound them by an Oath. But in that I am to declare this, and other actions of this Nation, I will first of all shew the cause why they departed out of Egypt.

Gen. 49 33. Jacob died when he was 147. years old.

Gen. 50 13. Jacob is buried in Hebron.

The year of the world, 2312. before Christs Nativity, 1653.

Joseph dieth when he was 110. years old.

Gen. 50. 22, ad 26.

Josephs bones translated into Chanaan.

CHAP. V.

C *Of the affliction which the Hebrewes endured in Egypt, for the space of four hundred yeares.* Exod. 1.

THe Egyptians are a nation addicted unto delicacy, and impatient of labour, subject onely to their pleasures, and affecting gain: whence it came to passe, that bearing hatred towards the Hebrewes, and envying their happinesse, they were very evilly disposed toward them. For seeing the race of the Israelites flourish and to abound in riches, which they got by their labour and industry, they conceived an opinion that their advancement and increase, would be the overthrow and de- D crease of the Egyptians; so that at length they forgot the benefits which *Joseph* had done unto them: and after the royalty was transported into another family, they committed divers outrages against the Israelites, and complotted against them in what manner they might more grievously afflict them. For they were enjoyned by them to cut Nilus into divers trenches, and to inviron their City with walls, and to build fortifications and banks, whereby the inundations of the Flood might be diverted. They also vexed our nation in building their high and vain Pyramides, compelling them to learn divers arts, and to accustome themselves to endure labour; and in such afflictions led they their lives for the space of 400. years, the Egyptians studying nought else but to tire the Israelites with conti- E nual labour, and our countrey-men endeavouring themselves alwaies to perform far more then was expected from them. Living thus in this estate, there grew afterwards another occasion, which instigated them the more to seek the ruine and desolation of our Nation. For one of the sacred secretaries (to whose predictions those kind of people do very much attribute) foretold the King, that about that time there should be one bred and born among the Israelites, that in time to come should grievously inflict the estate of the Egyptians, and wonderously enhance the good hap of the Israelites; who should surpasse all other in vertue, and purchase to himself immortal glory, if so be he should attain to mans estate. Wherewith the King being greatly terrified, he published an Edict by the advice of this secretary, that whatsoever male-child should be born among the Israelites he should be cast into the flood to be drowned: he commanded likewise the Egyptian midwives diligently to observe F the time when the Hebrew women travelled with child, carefully to keep and mark their children at such time as they were delivered. For it was enjoyned them that they should be brought to bed by such Midwives, who by reason of consanguinity with that nation, should not transgresse the Kings Comandement; he enacted also a law with a penalty, that if any should be so bold to conceal their Parents, both they and all their family should be done to death. Great was their calamity. not onely in that respect, because they were deprived of their children, and for that the children themselves were made the ministers to murther their own children; but foreseeing also the future time, they were intollerably dismayed, expecting nought else but the certain and fatal extirpation of their whole nation, by rea-

The History of the book of Exodus.

Hedio & Rufinus, chap 9.

Exod. 1. 1, 2, &c.

The envie of the Egyptians towards the Hebrews.

The year of the world, 2353. before Christs nativity, 1611.

v. 11. The Hebrews insupportable servitude.

The prophecy as touching Mose s.

ver. 16. 22. Pharaoh commanded that all the male children of the Israelites should be done to death.

Exod. 2.1,2,3

son that when the children were slain, the parents themselves not long after were assured to G
die: thus conceited they in themselves into what extreme misfortune they were fallen. But
no man whosoever, although he complot never so many stratagems, can resist the will of
God. For both the child; of whom the sacred Secretary had fore prophecied, was secretly
brought up undiscovered by the kings spies, and approved by the events of his life, that he
was no false Prophet. *Amrames* an Hebrew born, and a noble man amongst his Nation fea-
The year of the world, 2373. bef. Christ: Anno, 1591. ring both the publick peril, lest the whole nation should be brought to nothing through the
want of issue; and his own private misfortune, whose wife at home was big with child and
ready to lye down; was troubled in his mind, and uncertain what to do. For which cause
Amarames (Moses father prayeth God to be merciful to the Hebrewes. he made his recourse unto God, beseeching him that at the length he would have mercy
on those men by whom onely he had been perpetually honoured; and that it would please H
him to bring to end the present affliction which threatned the whole nation with utter ruine
and destruction. But God being moved unto mercy by his most humble prayer, appeared
to him in a dream, and recomforted him, commanding him to be confident: telling him
that he had in memory the piety of his ancestors, and that he would for ever remunerate
them, even as in times past he had been gracious to their Forefathers. For it was he that had
increased their posterity, and multiplied them to so mighty a nation, that by his favour *A-*
brahams departing alone out of Mesopotamia into Chanaan, besides other felicities, had issue
by his wife that was beforetime barren, and left ample possessions to his successors: to *Ismael*, *Arabia*, to *Chaturas* children *Troglottida*, and to *Isaac Chanaan*. Neither can you ever for-
get without note of impiety and ingratitude, the attempts also which were happily atchie-
ved in warre by my meanes: but *Jacobs* name is also renowned amongst forrain nations, both
in respect of the felicity wherein he lived, and also for that prosperity which by hereditary I
right hapned unto his posterity, who taking their original from 70. men that accompanied
their father into Egypt, now increased to the number of six hundred thousand: know there-
fore now also, that I inwardly and heartily affect your publick security, and privately thy
glory. For this child, for fear of whose nativity, the Egyptians have condemned all your
children unto death, shall be born unto thee: he neither shall be discovered by the consti-
tuted spies, and after he hath escaped beyond all expectation, shall he be brought up, and in
his time shall he deliver the Hebrews from the thraldome of the Egyptians. And shall ob-
tain an eternal memory, for this his famous action, not onely amongst his own nation,
but also amongst strangers; for this favour will I exten unto thee, and on thy posterity that
followeth after thee; he shall also have such a brother, w[illegible] deserve both in himself, and
in his posterity to inherit the Priesthood for ever. After these things were declared in a vi- K
sion unto *Amram*, he awaked and told it to his wife *Jochabel*, and by reason of the prediction
of this dream, their suspition and fear the rather increased more and more: for they were
Ex d. 2.1,2,3, ad. 10. Moses birth. not onely pensive in respect of their child; but also by reason of the future great good for-
tune that was promised them. But anon after the woman being brought to bed, gave credit to
the Oracle, who had so easie and gentle a labour, that she beguiled the overseers and spies, in
that she felt none of those throes which do commonly afflict such as are in labour: so that she
nourished the infant three moneths secretly in her house, without being in any sort discove-
red. But afterwards *Amram* fearing to be surprized, and sore doubting lest he should incurre
the kings displeasure, if the matter were discovered, whereby both he, and the child should L
be made away, and Gods promises should be frustrate; he had rather wholly commit the safe-
ty of his son to his providence: supposing that if the boy were hidden, which notwithstand-
ing would be hard to effect, yet that it would be troublesome unto him to live in continual
peril both of his own and his sons safety: moreover, he thought that God would purvey
some means of assurance, to the intent that nothing of that which he had foretold might be
proved false. Grounding himself on this resolution, they prepared and made a cradle of
sedge, after the manner of a couch, so great as it was sufficient to lay the child in at ease, and
having pitched it on every side lest the water should pierce the same, they put the child in-
to it, and suffering him to float along the stream, in committing him to the mercy of God. M
2.3. Moses cast into the flood. Whilest in this manner it was born down by the stream; *Mariam*, the sister of the young
infant, by her mothers command went along the bank on the other side of the river,
observing whither at length the basket would be carried, and where it did arrive. At that
time God manifestly declared, that nothing is atchieved by mans wisedome, but that all
things are brought to passe by his Omnipotent bounty, and that they, who for their profit
and particular security seek the ruine and destruction of others with never so much sub-
tilty, care, and diligence; yet are they oftentimes deceived in their expectations: Again,

that

A that they that ſubmit their wills unto Gods will, are warranted from all wrongs by ſuch means as were never thought on, which may moſt manifeſtly be perceived by this child.

Thermuthis the kings daughter walking along the river ſide, eſpied this basket carried away by the courſe of the ſtream, and preſently commanded certain ſwimmers to draw the cradle on drie land, and bring it before her: who executing her command, ſhe opened the basket and beheld the child; who in that he was fair and well featured did greatly delight her. For God ſo loved and favoured *Moſes*, that he cauſed him both to be nouriſhed and brought up by them, who for fear leſt he ſhould be born, had decreed to deſtroy all the reſt of the race of the Hebrews. *Thermuthis* therefore commanded them to fetch her ſome one nurſe who might give the child ſuck: Who refuſing the ſame, and all other nurſes whatſoe-
B ver they were ſent for to ſuckle him; *Mariam* as if by good fortune, and not of ſet purpoſe, ſhe had light into their company, began to ſpeak thus unto *Thermuthis:* In vain (ſaid ſhe) O Queen, doeſt thou endeavour, whilſt thou ſtriveſt to give this babe ſuck by any but an Hebrew nurſe, for he will not except it: for if thou call unto thee a nurſe of the ſame nation, and agreeable with this nature, doubtleſſe he will take the nipple. This ſpeech of hers being both heard, and plauſibly accepted, the Queen commanded her to execute the ſame, and to being her an Hebrew woman that gave ſuck; which ſhe diligently performing, returned, and brought her mother with her, whom none of the aſſiſtants knew; who preſenting her breaſt unto the child, he willingly took the dugge: ſo, that upon the Queens requeſt, the nouriſh-
C ment of the child was wholly committed unto her. And by reaſon of this accident, and for that he was caſt into the river, he was called *Moſes*; for the Egyptians call *water*, Mo; and *ſaved*, Yſes: ſo this name, compoſed of theſe two, was impoſed on this child; who afterwards without exceptions became the wiſeſt man among the Hebrews, according as God had afore prophecied. For he was the ſeventh after *Abraham*: for he was *Amrams* ſonne, and *Amram* ſonne unto *Cathus*, and he to *Levi* and *Levi* to *Jacob*; who took the original from *Iſaac*, the ſon of *Abraham*. He had a judgment riper then became his age: for even amongſt his childiſh delights, he ſhewed himſelf more diſcreet then all his equalls; and in whatſoever he did, it gave teſtimony, that at ſuch time as he ſhould attain to mans eſtate, he would manage mighty things. When he was but onely three years old, God adorned and endowed him with an admirable audacity. He was ſo fair and amiable, that there was not any one,
D how auſtere and inhumane ſoever he were, which but in beholding him, would not be aſtoniſhed. And it chanced alſo, that divers, who encountred him as he was born thorow the ſtreets, turned themſelves about to behold him, and intermitted their other affairs, onely to look upon him: for the admirable and innated beauty which was in this infant did raviſh all thoſe that beheld him. Whence it came to paſſe, that *Thermuthis*, in that ſhe had no other iſſue, adopted him for her heir; and conducting him unto her father, ſhe preſented him before him, ſaying that ſhe was careful of a ſucceſſour, by reaſon God had not vouchſafed him to have any iſſue, for (ſaith ſhe) I have brought up this Infant, no leſſe excellent in wit then divine in beauty, and have received him miraculouſly, by the bounty and grace of Nilus, whom I have decreed to adopt my child, and to eſtabliſh him as ſucceſſour to thee in thy
E kingdom. This ſaid, ſhe delivered the infant into her fathers arms: who, after he had imbraced and hugged him at his breaſt (to give his daughter the more content) he put his diadem upon the childs head: but *Moſes* pulling it from his head after a childiſh manner, caſt it on the ground, and ſpurned it with his feet; which act of his was ſuppoſed ominous to the realm, and dangerous for the King. Whereupon the ſacred Secretary (who had fore-told, that his nativity would be the deſtruction of the Egyptians) willed them to kill the child, and enforced himſelf to enact it, crying out with a loud voice, and ſpeaking unto the King after this manner: O king, this child, by whoſe death God promiſeth us ſecurity, hath already confirmed the preſage, inſulting over thy Kingdome, and ſpurning at thy diadem: Take from the Egyptians that fear which they have conceived through him, by his death; and from the Hebrewes that hope which they build on his courage and life. But *Thermuthis* ha-
F ſtily conveyed and ſnatched him thence, and the king was not over-forward to lay hands on him, by reaſon that God diſpenſed all things in that ſort, in that he had a care of *Moſes* preſervation. He was therefore very carefully brought up: and in reſpect of him, the Hebrews in general were repleniſhed with good hope; but to the Egyptians, his education both was ſuſpected and grudged at: but by reaſon that if the lad ſhould have been ſlain, there was not any one, either a kinne, or adopted, or otherwiſe whatſoever, that had regard of the eſtate of the Egyptians, they abſtained from his ſlaughter. Being therefore thus born, and after this manner brought up; at ſuch time as he increaſed in years, he evidently, by his vertue,

v. 5. Thermuthis Pharaohs daughter, cauſeth Moſes to be taken out of the river.

The year of the world, 2273. before Chriſts Nativity, 1591.

The year of the world, 2376. before Chriſts Nativity, 1588.

Moſes, whence he received his name.

Moſes the ſeventh after Abraham.

v. 10. Moſes the adopted ſonne of Thermuthis daughter unto Pharaoh.

v. 10. Moſes delivered from death.

Hedio & Ruffinus, chap 10. al. 7.

vertue, made it known unto the Egyptians, that he was born to abaſe their pride, and to exalt the Hebrews, by this occaſion which enſueth. The Ethiopians, who confine upon Egypt, having ſpoiled and deſtroyed the Country round about them, ſpoiled and made pillage of all the goods of the Egyptians; who, incenſed againſt them for the wrongs and injuries which they had offered, levied an army, intending to revenge them of that diſgrace which their enemies had offered them: but in the battel they were all put to flight, ſo that ſome of them were ſlain: and the reſt ſhamefully flying, returned with ignominy worſe then death, into their own countrey. The Ethiopians made proud with this good fortune, inſtantly purſued them: and ſuppoſing it a cowardly part in them, no to take the benefit of their preſent good fortune, and conceiving an aſſured hope of conquering Egypt, they generally waſted the ſame: and having taſted of the ſweetneſſe of pillage, without any temper of moderation in their victory, they were incenſed to attempt greater matters. And whereas they perceived, that having waſted all their neighbour regions, no man durſt ſally out, to encounter them in armes, they marched forward toward Memphis, even unto the ſea; arriving near no City that either had the heart, or durſt make head againſt them. By which calamities, the Egyptians being over-ſore oppreſſed, they ſend one to ask counſel of the oracle, in what manner they might prevent their miſeries; and when as an anſwer was given them, That they ſhould chuſe an Hebrew to aſſiſt them in the warres, the king commanded his daughter to give them *Moſes*; who, together with the Empire, might govern the whole army. She taking an oath of the king, that no injury or violence ſhould be offered him, delivered him into his hands; eſteeming it to be a great good fortune for *Moſes*, that he was called to the ſuccours of her countrey: and contrariwiſe, ſhe blamed the ſacrificers, who were not aſhamed to demand his aid and aſſiſtance, whom they had fore-judged, and adjudged to be ſlain as their common enemy. But *Moſes* exhorted by *Thermuthis* and the king, willingly took the charge upon him. Whereat the Prieſts of both nations were very joyful: for the Egyptians hoped, that when by his vertue and valour he had overcome their enemies, they afterwards might more eaſily diſpatch and murther him, by ſome treaſon and liniſter meanes; and the Hebrews conceived an hope, that they might depart out of Egypt, by reaſon that *Moſes* was the Generall of the army. *Moſes* therefore making haſte; before ſuch time as the enemies had any notice that he was diſlodged, he levied his army, and conducted them, not along the banks of the river, but thorow the main land; wherein he made manifeſt his moſt admirable prudence. For the journey by land being very dangerous, by reaſon of the multitude of ſerpents, (for the Countrey thereabouts breedeth up all ſorts of them, and ſome of that kind, as the like thereof are not ſeen in any place elſe, all different in propriety, malignity, and horrible form, and amongſt theſe likewiſe there are ſome winged, and apt to flie, who not onely offend thoſe that they encounter on the earth very privily, but alſo towre very high in the air, who hover about to hurt thoſe that are not aware of them) he for the ſecurity of his army, and to the end he might march without any inconvenience, invented this marvellous and admirable ſtratagem: For he cauſed two paniers of ſedge to be made, in form of cofers, and filled them with certain birds which were called *Ibes*, who are mortal enemies to ſerpents, and before whom the ſerpents flee; and ſometimes, in flying from them like harts, they are laid hold of, and ſwallowed by them. Otherwiſe theſe birds are managed and made tame, and are not harmfull to any but to ſerpents: of whom I will now ceaſe to write any further, becauſe the Greeks do already know what kind of bird it is.

When as therefore he arrived in the countrey of ſerpents, he let flie his *Ibes* againſt the venemous beaſts, and made uſe of them to encounter the other. And when he had marched in this ſort, he attained and ſurpriſed the Ethiopians, before they ſuſpected him; and ſuddenly charging them, he overcame them in battel, ſpoiling them of the hope they had to conquer Egypt: and entring the towns of Ethiopia, he raiſed them, and made a great ſlaughter of the inhabitants. The Egyptian army having taſted the happy ſucceſſe that happened unto them under the conduct of *Moſes*, intermitted not their occaſion; eſpecially, for that they ſaw that the Ethiopians were wel-nigh conquered, or rather wholly deſtroyed: and in the end having driven them even unto Saba the chief city of Ethiopia, (which *Cambyſes* called Meroe, for the love which he bore unto his ſiſter, who was ſo called) they beſieged them. The city was ſtrong, and very hard to be aſſailed, by reaſon of the river Nilus, which environed it round about: on the other ſide, the rivers of Aſtapus and Aſtaborra did flow in ſo freſhly, as they could neither break the courſe of the water, nor wade over the ſtream: for the city is builded in an Iſland, environed with a ſtrong wall round about; having great

v. 11. The Egyptians warre againſt the Ethiopians.

The year of the world, 2376. before Chriſts Nativity, 1588

The Egyptians requite Moſes to be their captain.

Moſes marcheth againſt the Ethiopians.

The victory which Moſes and the Egyptians had againſt the Ethiopians.

Saba their chief City beſieged.

A great rampiers betwixt the rivers and the wals built, to reſiſt the inundations of the waters: which are the cauſe that the city may be very hardly taken, although the oppoſite army had found means to paſſe the water. Now, when *Moſes* was very ſore grieved that his army profited nothing, by reaſon that the enemy durſt not encounter them in open field: behold what a chance happened: *Tharbis*, the daughter of the king of Ethiopia, beholding *Moſes* at ſuch time as he approached with his army neer unto the wals of the city, and ſeeing how valiantly he fought and behaved himſelf, and wondring at the exploits and enterpriſes which he made, (which was the cauſe that the Egyptians, almoſt deſpairing of their eſtates and liberty, were grown ſo forward) and how the Ethiopians, not long before eſteemed the conquerors, and happy in their warlike exploits & fortunate executions, were in the greateſt extremity of danger) ſhe was ſurprized with his love: and for that this paſſion augmented
B more and more in her, ſhe ſent unto him ſeven of her moſt faithful and houſhould ſervants, to offer him her love, and entreat with him of marriage. The which he accepted, under that condition, that ſhe ſhould deliver the city into his hands; promiſing her, under a ſolemne oath, That at ſuch time as he were maſter thereof, he would take her to wife, without falſifying or breach of his promiſe. The matter was no ſooner motioned, but the effect followed. So, that having ſurpriſed and conquered the Ethiopians, and after he had given thanks unto God, *Moſes* accompliſhed the marriage, and ſent the Egyptians back again into their countrey. Who conceived an occaſion of hatred againſt *Moſes*, becauſe he had been the cauſe of their ſafety; and began ſeriouſly to conſult and deviſe amongſt themſelves, how they might betray him; ſuſpecting leſt he, by reaſon of the happy ſucceſſe he had had,
C ſhould begin to quicken and revive ſome alterations in Egypt. They accuſed him therefore of murther before the king, who already of himſelf had him in ſuſpition, as well in reſpect of the hatred he bare him for his noble carriage and courage, during ſuch time as he was General, as alſo for the fear he had conceived of the deſtruction of Egypt, foretold by his Prieſts, who inceſſantly incited him againſt *Moſes*: ſo that the king was upon the point to lay hands on him, and murther him.

But he having intelligence of thoſe his practiſes, eſcaped and fled ſecretly, flying from his preſence thorow the Deſart, by which the enemies leaſt ſuſpected that he ſhould have fled; and although at no place in his journey he found victuals to ſuſtain him, yet overcame
D he his penurie by his patience. And arriving neer a city of the Madians ſcituate upon the ſhore of the Red-Sea, that was named by one of *Abraham*, and *Chetura's* ſonnes) he ſat him down near unto a fountain, refreſhing himſelf, and taking his eaſe, after his laborious journey; for it was about noon-ſtead, and the citie already appeared in his ſight. In this place there befel an occaſion unto him, derived from the manners and cuſtome of living among the inhabitants of the countrey; by which he both expreſſed his virtue and found an opportunity to better his eſtate. For whereas the region is ſore travelled with want of water, the ſhepheards had a cuſtome, to ſtrive which of them ſhould firſt poſſeſſe the pits, for feare leſt the water ſhould be quite conſumed by others, before that they and their cattell had quenched their thirſt. To this fountaine therefore there came ſeven virgins, which were
E ſiſters and daughters of *Raguel* the Prieſt, whom the inhabitants of that place held in great eſtimation, who had the charge to attend their fathers flocks; for that it is the exerciſe wherein the Troglodites are wont to exerciſe their women. Theſe haſted themſelves to draw ſufficient water for their troops into the troughs, expreſly made to receive the water; and when in the mean time the ſhepheards came and ſurprized them, and drove away the virgins, to the end they might be maſters of the water: *Moſes* ſuppoſing it a matter unworthy his honour to ſuffer this outrage, and to endure, that by violence men ſhould deprive virgins of their right and intereſt; he drove away the ſhepheards, who would have enjoyed that which appartained not unto them, and gave neceſſary ſuccours unto the diſmaied maidens. Who as ſoon as they were returned into their fathers preſence; told him the outrage
F that was done them by the ſhepheards, and the ſuccours that they found by the hands of a ſtranger; beſeeching him that the courteſie which he had ſhewen unto them ſhould not be forgotten, but that in ſome ſort he might receive recompence. The father commending his daughters thankfulneſſe towards their benefactor, commanded them to bring *Moſes* into his preſence, to the end he might remunerate him according as he deſerved. As ſoon as he came into his preſence, *Raguell* told him, how his daughters had given him to underſtand, how kindly he had aſſiſted them: and having his vertue in admiration, he ſaid, that he had not adventured himſelf, nor done kindneſſe to thoſe that were without ſenſe of the courteſies that were ſhewed unto them, but unto thoſe who were capable to give him thanks;

Tharbis, the king of Ethiops daughter, requireth love and marriage at Moſes hands.

The year of the world, 2376. before Chriſts nativity, 1588.

The year of the world, 2410. before the nativity of Chriſt 1564.

The Egyptians ſeek to betray Moſes

Exod. 2. v. 11. ad 14.

The year of the world, 2413. before Chriſts nativity, 1551.

Hedio & Ruffinus, chap 11. all 8.

Moſes flieth to the citie of Madian.

à v. 16 ad 19.

Moſes aſſiſteth Raguels daughters againſt the ſhepheards.

v 21 Raguel marrieth his daughter to Moſes Hedio & Ruffinus, chap. 12.

thanks; yea, ſo ready to requite him, that the greatneſſe of their requital ſhould far ſurpaſſe the meaſure of his humanitie. He therefore adopted him for his ſon, and gave him one of his daughters to wife, and made him ſuperintendent and maſter of the flocks (in which, in times paſt, the wealth and riches of forrain nations conſiſted.) *Moſes* having obtained this good fortune at *Ietheglæus* hands (for ſuch was *Raguels* ſurname) he abode there with him, and attended his flocks. But not long after he led his cattel to graze neer to the mountaine Sinai, which is the higheſt of all thoſe that are in that quarter, and good for paſturage, by reaſon of the wholſome herbs that grow thereabouts: which notwithſtanding was not fed upon before that time, becauſe the ſhepheards durſt not frequent thereabouts, by reaſon of their opinion that dwelt in that countrey: who ſaid, that God inhabited that mountain. There happened there unto him a marvellous prodegie, which was, that a flame of fire ſeemed round about him in a buſh, without offenſing either the green herbs, or the flowers, or the boughs charged without fruit, althogh the flame were great and vehement. He not a little amazed at this unexpected ſpectacle, at laſt grew more and more amazed, when as he heard a voice iſſuing out of the fire, which called him by his name; taxing and accuſing him of boldneſſe, in that he was not affraid to tread upon that ground, which hitherto was unacceſſible, and religiouſly reverenced, and unhaunted by men; counſelling him, that he ſhould depart a far off from the flame, and content himſelf with that viſion; for although that he were a virtuous man, and deſcended from great perſonages, yet that he ought not to be curious, to make further ſearch into the ſame. The ſame voice alſo told him, That the honour and glory which he obtained amongſt men, was by the aſſiſtance of God: charging him to be of a good courage, and to repair into Egypt, for that in that place he ſhould be captain and guide of the Hebrew nation, and ſhould deliver that people which were therein, from the outrage and ſervitude which they ſuffered. For (ſaid the Voice) they ſhall inhabit this happie countrey, wherein your father *Abraham* hath dwelt; and they ſhall enjoy all ſorts of bleſſings, under the conduct of thee and thy prudence. Moreover it commanded him, That having brought the Hebrewes out of Egypt, he ſhould offer ſacrifice of thanksgiving, at ſuch time as he ſhould arrive again in that place. And ſuch was the oracle which he received from out of the flame. *Moſes* altogether raviſhed at that which he had both heard and ſeen, ſpake thus; O Lord, it were madneſſe in me, and no prudence, if I ſhould diſtruſt thy power, the which I reverence, and which as I know hath been manifeſted unto my predeceſſors; notwithſtanding, I ſtand in doubt, how I, who am a man of no eloquence, and of leſſe force, ſhould perſwade my brethren, by my words, to forſake the countrey wherein they inhabit, to follow me into that countrey whither I will conduct them. And although they ſhould be perſwaded to do the ſame, how can I force *Pharaoh* to permit them to depart from thence, by whoſe labours and travels the Egyptians are daily encreaſed in goods and riches? Whereupon God gave him to underſtand, that he ſhould take upon him a good courage, and promiſed him, that he himſelf would aſiſt him: and that if he had need of eloquence, he would beſtow upon him the facultie of perſwaſion; or if he were driven to act any thing, that he would redouble his forces; commanding, that in confirmation of thoſe promiſes he had made him, he ſhould let fall his ſtaffe upon the ground: which having done a dragon began to creep upon the ground, and in turning and rowling himſelf, lifted up his creſt on high; making ſemblance, to defend himſelf againſt thoſe that ſhould aſſail him; and again, a little whiles after, became a ſtaffe again. Afterwards he commanded him to put his hand into his boſome; and no ſooner had he obeyed, but that he drew it out altogether white, and in colour reſembling chalk: and a little while after, it recovered his ordinary form. Moreover, he further willed him to draw water out of the next Well, and to pour it on the ground, and he ſaw it turned into a bloody colour. Amazed at theſe accidents, he was commanded to be of good courage, and aſſured, that he ſhould have great aſſiſtance. Moreover, that he ſhould uſe theſe ſigns before all men, to the end, (ſaith God) that all may believe, that being ſent by me, thou doſt all this according to my commandement. Furthermore I enjoyne thee, That without any further delay, thou haſte thee into Egypt; and that thou travel day and night, without leeſing time, without delaying any more to ſuccour the poor Hebrewes, grieviouſlie afflicted in Egypt. *Moſes* having no cauſe to diſtruſt that which God had promiſed him, and being confirmed by theſe things, whereof he was both an eye-witneſſe, and auditor; he required God, that if there were any occaſion to expreſſe the like power in Egypt, he would vouchſafe to further the effect: beſeeching him further, that he would not conceal his Name from him, to whom he had participated the hearing of his voice, and the ſight of his preſence: that it might pleaſe him therefore to declare unto him his Name, to

The year of the world, 2454. before Chriſts nativity, 1510.

Exod. 3.1,2,3. God appeareth to Moſes in the buſh.

God convinceth Moſes and the Iſraelites by miracles, to the end they might put truſt in his promiſes.

C. 4. *v.* 2, 3. Moſes rod is turned into a ſerpent.

v. 6. Moſes hand is made white.

v. 9. Moſes powreth water on the earth, and it turneth to blood.

av 10. *ad* 25. Moſes is ſent into Egypt, to deliver the Iſraelites.

G H I K L M

A the end, that when he ſhould offer ſacrifice unto him, he might call upon the ſame. God declared unto him his Name, which beforetime had been concealed amongſt men; and of which alſo it is not lawful for me to ſpeak. *Moſes* wrought theſe ſignes not onely at that time, but alſo when or whereſoever he thought it requiſite: by all which he gave further credit to the fire which had appeared unto him, and aſſured himſelf, that God would be his favourable defender, that he would deliver his brethren; and intangle and enwrap the Egyptians in great calamities. And after that he had underſtood, that *Pharaoh* King of Egypt was dead (during whoſe life, he fled from thence) he requeſted *Raguel*, that he would give him leave to depart into Egypt, for the profit of thoſe of his nation; and taking with him *Sephora*, (who was *Raguels* daughter, and his married wife) and *Gerſon* and *Eleazar*, his children, B which he had by her, he departed to go into Egypt. Now this name of *Gerſon*, in the Hebrew tongue ſignifieth *forrain*: and *Eleazar* ſignifieth, *favoured by God*; in memory, that *Moſes* had eſcaped from amongſt the Egyptians by the aſſiſtance of the God of his fathers. and as he approached near the mountains, *Aaron*, his brother, by the commandement of God, came forth to meet him; to whom he declared all that which had hapned unto him in the mountain, and that which God had given him in charge. And as they paſſed onward of their way, the men of greateſt eſtimation among the Hebrewes (having intelligence of his coming) came out to meet him; to whom *Moſes* preſented the above-named tokens, by reaſon that he could not perſwade them by words: and they being aſtoniſhed at that which they had ſeen him do beyond their expectation, waxed confident, and conceived a good hope of all things, ſeeing that God had a care of their ſafety. When he perceived that the C Hebrewes were ready to obey him, and that they proteſted to follow him in all that which he ſhould command them, through the earneſt deſire they had to be at liberty; he preſented himſelf before the king, who had newly undertaken the Government, and ſhewed him the great benefits he had done unto the Egyptians, at ſuch time as they were deſpiſed by the Ethiopians, who had ſpoiled all their countrey; and how he had ſpared no travel, but ſuſtained all the charge of the warre, as if it had been waged for his own proper nation. On the other ſide, he opened unto him the dangers which he had injuſtly ſuffered for his recompence. He afterwards diſcourſed unto him that which had befallen him near unto the fountain of Sinai, and the talk which God had in that place with him; and the ſignes in particular which had been ſhewed unto him, in confirmation of thoſe things whereunto he was D enjoyned; exhorting the King, not to miſtruſt or impeach the ordinance of God. The King hearing this, began to mock him: but *Moſes* made him ſee in effect, the ſignes which were ſhewed unto him near the mountain of Sinai. But the King waxed wroth, and grievouſly reviled him; accuſing him, for that in times paſt he fled away, for fear to be ſlain in Egypt, and at this preſent returned thither, under a ſubtile pretext, cloking his craft with magick, and inchantment, the more to affright him. And at the ſame inſtant he called into his preſence the Prieſts of Egypt, to let them ſee thoſe ſignes, and to make it manifeſt, that the Egyptians were exerciſed in thoſe ſciences; and that he onely was not maſter in thoſe things, the wich he boaſted to perform by Gods power, but that they were but deceits and ſhadowes of marvels, to deceive the multitude. Whereupon the Prieſts caſt down their rods, and they became ſerpents. *Moſes* being nothing moved herewith, ſaid: O King, I deſpiſe not E the wiſedome of the Egyptians; but I proteſt, that, that which I have done, doth ſo farre ſurpaſſe all their Magick and art, as there is difference between divine and humane things. I will therefore ſhew you, that, that which I do, is not by inchantment, nor under colour of apparant verity, but by the providence and power of God. This ſaid, he caſt his rod upon the ground, commanding it to change it ſelf into a ſerpent: whereunto it obeyed, and wandering here and there, it devoured all the rods of the Egyptians, which ſeemed to be ſerpents, untill they were all of them conſumed; and that done, *Moſes* took his ſtaffe into his hand again, and it reaſſumed his priſtine form, but the King being never the more aſtoniſhed, (but the rather incenſed at that which was done) ſaid, that this wiſedome and ſubtilty F of *Moſes* ſhould profit him nothing,, which he uſed in diſgrace of the Egyptians. He commanded therefore the overſeer of the works, who had the Government of the Hebrews, that he ſhould remit nothing of their labour, but that he ſhould oppreſſe them with more tedious and grievous tasks then they were wont to be put unto: whereupon (where he was wont to allow them ſtraw, to make their tyle with) he forbare, after that time, to give them that allowance; and taxing them in the day time to follow their work, he appointed them by night to find and bring their ſtraw; doubling thereby the weight of their former labour. Notwithſtanding all this, *Moſes* would neither deſiſt from his purpoſe, in regard of the kings threatning

Hedio & Ruffinus, chap. 13. all 10.

The year of the world, 2454. before Chriſts nativity, 1510.

Exod. 4. v. 20. Moſes departeth from Madian, to go into Egypt.

Moſes two ſons Gerſon and Eleazar.

Moſes entertained by the Hebrews, ſheweth them his miracles.

Exod. 5. v. 1, 2. Moſes perſwadeth the king of Egypt to diſmiſſe the Iſraelites.

Exod. 7. 9. Moſes ſheweth Pharaoh his miracles.

7: 12. Moſes rod devoureth the rods of the Egyptians.

Exod. 5. 5 & 12, 19 Pharaoh enjoyneth the Hebrewes to more grievous tasks.

threatning, nor the continual cry of his countreymen, neither was in any sort appalled thereat; but with a confident and unappalled mind (in regard of both) he wholly intended this, to restore his countreymen to their desired liberty. He therefore once again accosted the king, perswading him to dismisse the Hebrewes, to the end they might repair unto the mount Sinai, and sacrifice unto God in that place: for no lesse (saith he) hath he commanded, neither can any resist his will. For which cause, he advised the king to endeavour himself (lest he should seem to contemne his favours) to grant the people free passage; for fear, lest if he should secretly forbid them the same, he might accuse and condemne himself to suffer that, which they in reason ought to endure, who resist the will and works of God. For to those that stirre up the wrath of God against themselves, all kinde of mishaps do flock and flow on every side: The earth befriendeth them not, neither smileth the air upon them; their children are not begotten according to nature; but all things oppose themselves as enemies and contraries against them. Moreover he added, that the Egyptians should feel the plague, after that the people of the Hebrewes should (in despight of their resistance) depart out of their countrey. But in that the king despised these words of *Moses*, and would not be converted, most grievious plagues fell upon the land of Ægypt, The which I will particularly set down, by reason that at that time the Ægyptians suffered those things, which never before that time happened to any other people; and for that cause likewise, that I may testifie and declare, that *Moses* hath not falsified or erred in any thing that he hath done: and besides, for that it is expedient for men to learn and do those things which are agreeable to Gods will, for fear lest he being provoked and incensed against them, should punish them for their injustice.) For first of all, by the commandement of God, the river overflowed with blood, neither was it impossible for them to drink, (notwithstanding they had no other fountain of water) neither was the water onely coloured like blood, but when as likewise any one drank thereof, it ingendred and procured in him divers dolours, and grievous gripings. Such was the water to the Egyptians, but to the Hebrewes it seemed good and sweet in taste, without any waies changing the nature thereof. Hereupon the king (not knowing what to do, and seeing this strange accident, and being afraid, by reason of the Ægyptians) permitted the Hebrewes to depart. But no sooner was this plague ceased, but he presently changed his mind, and would not permit them liberty to depart. For which cause, God (seeing his ingratitude, and that he would not be warned notwithstanding he had delivered him from the former calamity) he inflicted another plague upon the Ægyptians, He therefore sent an infinite number of frogs upon them, that covered and infected the whole countrey; and the rivers were so packed and stored with them in such manner, that they that drew water to drink, found it altogether infected with the putrifaction of them, dying and rotting in the waters: so that the whole countrey was full of filthy mud, by reason of the frogs that defaced and died on the same. They corrupted also their meats, mingling themselves in their houses amidst their meat and drink, and creeping amidst their chambers; from whence an odious stench exhaled, by reason of the multitude of frogs that lay dead. Now when the Ægyptians saw themselves so sore pressed with these evils, the King commanded *Moses*, that he should take the Hebrewes, and that he should depart. And as soon as he had spoken this, the multitude of frogs vanished, and appeared no more, neither on the earth, nor in the water, but that they retained their accustomed nature. No sooner was the earth delivered from this curse, but *Pharaoh* forgot the cause thereof, and retained the Hebrewes anew: and (as if he had a desire to experiment the manners of divers miseries) he denied them that issue which before time he had granted them: rather inforced thereunto by his fear, then forward good liking. For this cause, God once again rewarded his fraud, by sending him another plague: for a multitude of lice swarmed from the bodies of the Egyptians, whence the wretched men perished wretchedly; neither could they exterminate that race, either by bathings or inunctions. The king troubled with this calamity and fearing the ruin of his people, and bethinking him of the shameful end thereof (he was constrained to remit the better part of his malignity. For as touching the Hebrewes, he permitted them to depart; but (after the plague was appeased) he required at their hands, that they would leave their wives and children behind them for pledges, till they return: and by this meanes he provoked Gods wrath more heavily against him, in that he supposed to delude his providence: as if it had not been God, who (in the Hebrewes behalf) had punished them, but *Moses*, that had plagued the Egyptians. For God filled their countrey with many and divers sorts of beasts, (the like whereof, before that time, had not been seen in that countrey) which killed them up, so that the earth became desolate and unmanured; and

Exod. 6. 6. Moses once more perswadeth the King to dismisse the Hebrewes

The year of the world, 2454. *before Christs Nativity*, 1510.

The first plague of the Egyptians, water turned into blood *Exod.* 7.19.

Exod. 9. 6. Another Plague of frogs

Ch. 8. 16. The third plague lice.

v 24. The fourth plague, venemous beasts.

A and if any one amongſt them eſcaped from death, they were afterwards deſtroyed by ſickneſſe. But notwithſtanding all theſe, the King ſtill continued obſtinate in his wickedneſſe, and diſobedient unto God; permitting onely, that the women and men ſhould depart, and that there children ſhould be left behind them: but God deſiſted not to puniſh his wickedneſſe by divers and moſt grievous plagues, far more tedious then the former, yea, ſuch as were diſperſed over all the people. *The year of the world, 2454. before the nativity of Christ, 1510.*

For their bodies were grievouſly tormented with ulcers, and corrupted inwardly: and after this ſort, the greater part of the Egyptians periſhed. But when as the king was neither moderated nor mollified by this plague, God rained down hail upon them, (which never before that time was engendred in the aire of Egypt; and further ſo great, or rather greater then that, which falleth to the Northward, neer to the Pole Artique, in the midſt B of the Spring) and ſpoiled all their fruit. After which, an army of graſhopers devoured all thoſe buds and fruits which were unoffenced by the hail; ſo that all the hope which the Egyptians had or their harveſt uf fruit, was utterly overthrown. Theſe aforeſaid afflictions had been ſufficient to perſwade a man of the meaneſt wit (except he had been a reprobate) to grow wiſe, and make uſe of that which was moſt profitable for him. But *Pharaoh* knowing the cauſes of the ſame, enforced himſelf to reſiſt God, not onely through imprudence, but for malice; ſo that voluntarily he betraied his common-weale. He therefore commanded *Moſes*, that he ſhould lead away the Hebrews with their wives; but that they ſhould leave their ſubſtance behind them for a prey; in that they complained, that after all theſe calamities they had nothing left them. To whom *Moſes* anſwered, that he demanded an unlawfull matter, by reaſon that they were to offer ſacrifice unto God of their prey, or bootie.

C. 9. 3. The nith plague, the plague..

v. 10. The ſixth plague, botches.

v. 23. The ſeventh plague hail.

C. 10. 4. The eighth plague, graſhoppers.

C Now while the time was ſpent in theſe conſultations, darkneſſe altogether devoid of light over-ſpread the land of Egypt, where through they died miſerably in cloſing their eyes, by reaſon of the thickneſſe thereof, ſo that they were afraid leſt the fogge ſhould choak them; which being diſperſed, after three daies, and ſo many nights; *Moſes* ſeeing that *Pharaoh* would not repent nor let the people of Iſrael depart, he came unto him, and ſpake after this manner: As long as you ſhall reſiſt the Ordinance of God (who commandeth you to ſuffer the Hebrews to depart) there is no means, whereby you may be exempted from theſe miſchiefs in doing that which you do. The king enraged at theſe words, threatned him to cut off his head, if once more he durſt appear in his preſence, to motion unto him any D ſuch matter. *Moſes* anſwered him that he would no more ſpeak unto him as touching this matter; but that both himſelf, and the chiefeſt among the Egyptians would exhort the Hebrews to depart: which ſaid, he forſook his preſence. But God intending to expreſſe that he meant yet once more to plague the Egyptians, and to conſtrain them to deliver the Hebrews, he commanded *Moſes* to declare unto the people, that they ſhould have their ſacrifice in a readineſſe, and having prepared it the thirteenth day of the moneth *Zanthicus*, to celebrate the ſame the fourteenth of the ſaid moneth (by the Egyptians called Pharmuth; and by the Hebrews Niſan, and Zanthicus by the Macedonians) and that he ſhould lead forth all the Hebrews, bearing with them all their goods. Whereupon he who had E the Hebrews alreadie in a readineſſe to depart, and had diſtributed them by families, kept them in one place, and in the ſame order: but when the fourteenth day was come, all of them (addreſſed to depart) made ſacrifice, and with the blood of the Lamb purged their houſes, beſprinkling them with branches of Hyſſop. And after they had ſupped, they burned the fleſh that remained, as being on the point to addreſſe themſelves to depart. Whereupon even at this day we retain the ſaid cuſtome to ſacrifice in like ſort: and do call this ſolemnity *Paſcha*, which is as much to ſay, the paſſage; by reaſon that on that day God leaving and overpaſſing the Hebrews without harm, ſtrok the Egyptians with ſickneſſe: for that plague in the night time cut off all the firſt begotten in Egypt, ſo that by multitudes they that dwelt round about the Palace aſſembled them in the preſence of the king; and beſought him to let the Hebrews go: for which cauſe *Pharaoh* calling *Moſes*, gave F order that they ſhould depart the countrey, ſuppoſing that as ſoon as they were gone, Egypt ſhould be no more afflicted with ſuch like plagues. Moreover they honoured the Hebrews with preſents, partly to the end they ſhould depart with the more expedition, partlie for the neighbourhood and acquaintance ſake, which they had one with another. And as they departed, the Egyptians ſayd, and repented them of the evill uſage they had ſhewed unto them: but they took their way towards *Latopolis* at that time deſart, and in which place afterwards Babylon was builded, at ſuch time as *Cambyſes* deſtroyed Egypt. The third day they came unto Beelzephon neer unto the Red Sea, and for that they wanted victuals,

C. 10. *v.* 22. The ninth plague, darkneſſe.

v. 28. Pharaoh driveth away Moſes.

Exod. 12. *v.* 2. Zanthicus amongſt the Macedons is April, as Suidas teſtifieth.

The Hebrews paſſeover ſignifieth a paſſage.

C. 12. 29. The tenth plague, the firſt begotten amongſt the Egyptians both men and beaſts die.

33. The Iſraelites depart out of Egypt.

by reaſon of the deſart, they tempered their meal with water, and hardned it with a little G
heat, and made cakes, with which they ſuſtained themſelves for the ſpace of thirty daies: for they had not brought any more victual out of Egypt, but as much as would ſerve them for that time, and that which they had, they diſpenſed very ſparingly, rather feeding for neceſſity, then eating with ſafety. For which cauſe in memory of that want, we celebrate a feaſt for the ſpace of eight daies, which we call the feaſt of *Azymes*, that is to ſay, of *unleavened bread*. But is not eaſie to number the multitude of them that diſlodged, if we conſider the women and children; but of thoſe that were of full age, and fit to bear arms, they were in number ſix hundred thouſand.

The feaſt of the Azymes.

The number of the children of Iſrael.

CHAP. VI.

H

The Hebrews depart out of Egypt, under the conduct of Moſes.

The yeer of the world, 2454. before the nativity of Chriſt, 1510.

THey therefore forſook Egypt the fourteenth day of the moneth *Zanthicus*, foure hundreth and thirtie yeares after *Abraham* our father came into Canaan, and in the two hundreth and fifteenth year after *Jacob* was tranſported into Egypt the eighttenth year of *Moſes* age; who had *Aaron* to his Brother, three years elder then himſelf, They carried alſo with them the bones of *Joſeph*, according as he had commanded his ſons. But the Egyptians repented themſelves becauſe they had ſuffered the Hebrews to depart: the King alſo was very ſore moved; ſuppoſing, that I which was fallen upon them, had happened by *Moſes* meanes, and they all concluded to purſue and follow after them. They therefore armed themſelves, and furniſhed them with all their abiliments of warre, intending to purſue them, under intent to bring them back, if they might overtake them: for they ſaid, that God would no more be diſpleaſed againſt them, for that already they had given them leave to depart. They hoped likewiſe verie eaſily to bring them under ſubjection, becauſe they were all of them diſarmed, and wearied with travell. They therefore enquired of everie one which way they held, and haſted themſelves to follow them, although they knew the region was very hard to travell in; not onely for thoſe that were to march in troop, but alſo for thoſe that were to journey one by one. And therefore did *Moſes* conduct them this way, to the end, that if the Egyptians ſhould K repent them of their diſmiſſion, and ſhould haſte them to purſue them, they might receive the reward of their wickedneſſe, and the breach of their promiſe. He choſe this way likewiſe, leſt the Paleſtines ſhould underſtand of their departure, by reaſon they were diſpleaſed againſt the Hebrews, becauſe of an ancient grudge which they bare them. Now doth Paleſtine confine and border upon Egypt; and therefore led he them not by the way that directly leadeth thither, but he intended to bring them into *Canaan*, by conducting them farre about, and thorow many calamities; to the end, that afterwards he might lead them to the Mountain of *Sinai*, where they might offer ſacrifice, according to Gods commandement. As ſoon as the Egyptians overtook the Iſraelites, they prepared themſelves L to fight, truſting themſelves to the number which they had, and ſhut themſelves into a place of ſecuritie: for with them, there ſerved ſix hundred chariots, with fifty thouſand horſemen, and two hundreth thouſand armed footmen. They had alſo ſtopped the paſſages, where through they thought the Hebrews might eſcape, encloſing them betwixt unacceſſible rocks, and the ſea: on which place there abutteth a mountain, unfrequented by reaſon of the dangerouſneſſe of the way; and by this meanes they excluded them from all hope of eſcape, or flight: for on the one ſide they were ſhut in by the mountain, that extended it ſelf even unto the ſea: and on the other ſide, by their camp, pitched and embattelled before their faces, to cut them off from the Champion, if ſo be they intended to flie that way. Seeing therefore that they were in no ſecurity, but were hemmed in by the opportunitie of M the place, and by reaſon of their want, could not endure the ſiedge, and for that they could not find any iſſue to flie from their enemies; neither, although they greatly deſired to fight, had they meanes to defend themſelves, becauſe they were diſarmed. Finallie, when as they perceived that there was no hope of ſafetie left them, but onlie by their abject ſubmiſſion, they began to accuſe *Moſes*; forgetting thoſe prodegies, whereby God had forepromiſed them their libertie: and ſo far forgot they themſelves, that after having ſtoned the Prophet, and through incredulitie contemned Gods promiſes, they were reſolved to yield themſelves ſubject to their former thraldome. For they were exaſperated by the teares of their wives and children, who expected nothing but death, ſeeing themſelves be-

Exod.14.1.7.9. The time of their departure out of Egypt Hedio & Ruffinus, chap. 14. all 11.

The Egyptians purſue the Hebrews.

Why Moſes conducted them thorow Paleſtine.

The Iſraelites are encompaſſed by the Egyptian multitudes and depart to the Red Sea. *Exod.* 14. 16.

v. 11, 12. The perplexitie of the Iſraelites, being encloſed by the Egyptians.

girt

A girt with rocks, ſeas, and ſouldiers, and left deſtitute of all hope of flight. But although the multitude were exaſperated againſt *Moſes*, yet ceaſed he not to take care of them, and to think on God; laying before their eies that which he had ſaid in times paſt, as touching their deliverance, and aſſuring them, that God would not ſuffer them to be ſubjected or overthrown by their enemies; and ſtanding up in the midſt of them, he ſaid: If your affairs had hitherto been managed by men onely, it were not amiſſe in you to diſtruſt them, leſt hereafter they ſhould not bring them to their determined and your deſired iſſue. But in that at this time you diſtruſt the providence of God, this ſheweth you to be without ſenſe, or underſtanding; conſidering it is he that hath made you ſee all thoſe things which he hath promiſed you by me, tending to your ſalvation and deliverance; yea, even at that time
B when you your ſelves expected it not: you rather ought to hope, that God will help and aſſiſt you in theſe difficulties, who hath brought to paſſe, that you are now in this ſtraight, to the end that when he ſhall have delivered you from theſe extremities, from which neither you your ſelves, nor your enemies ſuppoſe that ye may eſcape, he may ſhew his force and providence in your behalf: For God is not accuſtomed to yeeld his favourable aſſiſtance when the dangers are onely eaſie and ſupportable, but in thoſe wherein all humane hope is void and exhauſted. Therefore repoſe your ſelves, and ſtay your fortunes upon ſuch a helper, who can make great things of ſmall, and maketh the ſtrongeſt feeble. Fear not the force and power of the Egyptians; neither for that you have the ſea and mountains before you, which permit you not to flie from them, deſpair not of your lives: for God (if he pleaſe) can turn
C the mountains into plains, and change the ſea into dry land.

v. 13. Moſes exhorteth the people to put their truſt in God.

The year of the world, 2454. before Chriſts nativity, 1510.

v. 13. When God is moſt ready to help us.

CHAP. VII.

The Hebrewes are purſued by the Egyptians, the ſea divideth it ſelf, and giveth paſſage to the Hebrews.

THis ſaid, he conducted the Hebrews towards the ſea, in the ſight of the Egyptians. For they were within ſight of them, being very much wearied with purſuit and travel, and made their account that it ſhould be beſt for them to remit the combate until the next day.

But when *Moſes* was arrived upon the bank of the ſea, he took his rod and called upon
D God, and implored his aid and ſuccours in theſe words: O Lord, thou too well knoweſt that it is impoſſible for us by force or mans policy to eſcape theſe extremities: but thou art he onely that canſt ſave this company, who have forſaken Egypt, following thy commandment. And ſince of our ſelves we have not any hope or means, we onely recommend our ſelves unto thy providence, aſſuring our ſelves, that by that means onely we may be delivered from the purſuit and hatred of the Egyptians: Send us therefore ſpeedily thine aſſiſtance, to the end that thy power may be known in our weakneſſe. Relieve, encourage, and hearten thy people, aſſuring them of their ſafetie, who through their diſtruſt have ſinned againſt thee: we are environed with difficulties, which notwithſtanding thou canſt make eaſie. For, the ſea is thine, and this mountain that incloſeth us; the which ſhall open, and the
E ſea alſo divide it ſelf into firm land, if thou commandeſt them. We may likewiſe flie thorow the air, if it pleaſe thy power to deliver us in that manner. Having made his requeſt unto God after this manner, he ſtrook the Red ſea with his rod; which ſuddenly dividing it ſelf at that ſtroke, and retyring backwards, left a drie paſſage thorow the midſt thereof, where thorow the Hebrews might eſcape. *Moſes* ſeeing how God had made himſelf known, and how the ſea had forſaken the land, and left his native channel; he firſt of all marched thorow the ſame, and commanded the Hebrews to follow him, marching thorow that way which God had in his divine power provided for them, willing them to rejoyce at the danger which attended their enemies, and to give God thanks for the unexpected ſuccours he had ſent them: who were not negligent, but marched boldly forward. At the firſt the
F Egyptians ſuppoſed them to be mad, and that they did headlong caſt themſelves into manifeſt perdition: but when they perceived that they were forwardly entred without danger, and that they encountred no danger or let, they diſlodged and followed them, as if the ſea ought to have given them iſſue alſo; and having ſet their horſe in the vaumgard, they began to deſcend and enter the way of the ſea. The Hebrewes perceiving that they ſpent the time in arming themſelves, haſted them to flie to the oppoſite ſhore, where they arrived without any diſturbance; which made their enemies more bold, ſuppoſing that no evil ſhould happen unto them. They ſuppoſed not that this path was made expreſſely for

c. 14. 15. Moſes prayer unto God.

v. 21. The Red ſea divideth it ſelf.

v. 22, 27. The Hebrews paſſe thorow the Red ſea, the Egyptians are drowned therein.

the Hebrews, but entred the ſame, as if it had been a common beaten way, forgetting that G
it was made to ſave the Hebrews from danger, and not themſelves who ſought to ruinate
them. But as ſoon as all the Egyptian army was entred thereinto; the ſea returned to his
old courſe, and with winds and waves overwhelmed the Egyptians. The ſhowers from hea-
uen fell upon them, vehement thunders ratled from the air, intermixed with flaſhings
and the lightnings tempeſted upon them. In brief, there was nothing that through the
wrath of God might be inflicted upon men, which at that time hapned not unto them. For,
beſides all that which hath been ſpoken, and obſcure and dark night ſurpriſed them, in ſuch
ſort as they were all of them drowned, and there remained not one of them to bear back
the tidings of their misfortune: That the Hebrewes could not contain themſelves, ſuch joy
they had conceived through this their unexpected deliverance, and the total ruin of their H
enemies: ſo that they aſſuredly perſwaded themſelves that they were delivered, by reaſon,
that they who had made them ſlaves unto them perforce, were exterminated; and for
that they had God ſo viſibly aſſiſtant unto them. When they had eſcaped this danger, and
perceiving likewiſe that their enemies were in this ſort puniſhed, yea, and after ſuch a man-
ner, as the like puniſhment hath never been heard of amongſt men; they all of them, during
the whole night, ſung hymnes and ſongs of rejoyce. *Moſes* likewiſe compoſed an Ode in
hexameter verſe, containing the praiſes of God, and a thankſgiving for the favour he had
done unto them. All theſe things have I particularly declared, according as I have found
them written in holy Scriptures. Neither ought any man to marvel at this ſo wonderful a
diſcourſe, that thorow the ſea there ſhould a paſſage be found, to ſave ſo many perſons in
times paſt, and they rude and ſimple, whether it were done by the will of God, or that it
chanced of it ſelf, ſince not long time ago, God ſo thinking it good, the ſea of Pamphylia I
divided it ſelf, to give way to *Alexander*, king of Macedons ſouldiers, having no other paſ-
ſage, to deſtroy the Empire of the Perſians. the next day the Egyptian arms, tranſported
by the force of the ſtream, were caſt a ſhore, into the army of the Hebrews: which when
Moſes perceived that it was done by the providence of God, to the intent they might not
be diſarmed, he gathered them together, and furniſhed the Hebrews therewith; who after-
wards led them to the mountain of Sinai, to ſacrifice unto God: and he offered him thank-
giving for their deliverance, in the behalf of the people, according as he himſelf had be-
fore-time commanded him.

The year of the world, 2454. before Chriſts Nativity, 1510

Exod 15. 1. The Iſraelites with Moſes ſing ſongs for their deliverance.

The ſea of Pamphylia divided it ſelf, for Alexanders ſouldiers to paſſe therethorow.

The wind and tide drive the Egyptians arms into the Hebrews camp.

The THIRD BOOK of the ANTIQUITIES of the Jewes; K
Written by *Flavius Joſephus*.

The contents of the chapters of the third Book.

1. *How* Moſes *conducted the people out of Egypt to the mountain of Sinai.*
2. *Of the ſlaughter of the Amalechites, and their confederates; and of the prey which the Iſrae-* L
lites attained thereby.
3. Raguels *counſell unto his ſonne in law* Moſes.
4. Moſes *aſcending the mountain of Sinai, bringeth down the tables of the ten Commandments which he had received at Gods hands, to the people.*
5. *of the Tabernacle made by* Moſes *in the Deſart, reſembling a portable Temple.*
6. *Of the Ark wherein* Moſes *incloſed the Tables of the Law,*
7. *Of the Golden Table and Candleſtick, and of the Altars of the Tabernacle.*
8. *Of the apparel both of the High Prieſts and the inferiours.*
9. *Of* Aarons *Prieſthood, and of that which was ordeined as touching the feaſts and ſacrifices.* M
10. *The laws of ſacrifices and purifications.*
11. *The laws and cuſtomes of warre.*
12. *Sedition againſt* Moſes, *by reaſon of the want of victuals: and the puniſhment of the ſedi-*
tious.
13. *Of the ſpies, who having ſeen and ſearched the countrey of Canaan, and the returning back*
again to the Iſraelites, amated them with fear.

CHAP.

A

CHAP. I.

How Moſes *conducted the people out of Egypt to the mountain of Sinai.*

The yeer of the world, 2454. before Chriſts Nativity, 1510.

THis new and unexpected deliverance of the Hebrews from their danger, was not a little obſcured by the wearineſſe and tediouſneſſe of their journey, which they endured in their travell towards the mountain of Sinai: by reaſon that the countrie was deſart, and inhabitable, deſtitute of victuals, and wholly deprived of waters; and not onely barren of that which ſerved for the ſuſtenance of men, but alſo everie waies deſtitute B of paſturage and proviſion for cattel: for it was not onelie drie, and utterlie deſtitute of water, but alſo deprived of all means to nouriſh and increaſe fruit. Now they were enforced to proſecute their way thorow this countrie, by reaſon they could not otherwiſe chuſe; ſo that they were conſtrained to bear with them the water which they had drawn before ſuch time as they entred the Deſart, according as their captain and conductor had commanded them: which being ſpent, they digged pits, out of which they drew water with great difficultie, by reaſon of the ſterility of the Countrie: and further, the water which they found in thoſe places was bitter, and no waies fit to drink; and that which was worſe, very little in quantity. Travelling onwards of their journey after this manner, they arrived about the evening in a certain place, which by reaſon the waters C thereabouts were brackiſh, they called *Mara*, that is to ſay, *Bitterneſſe*. There, wearied with their travel, and their proviſion failing them, they began to be travelled with neceſſitie ſo that they reſolved to ſtay in that place; and the rather, in that they found a certain pit there, which although it were inſufficient to ſatisfie ſo great an armie, yet for that they found it in that countrie, it yeelded them no little conſolation. For they were given to underſtand, that if they travelled onwards, they ſhould find no water; and as touching the water of that pit, it was ſo bitter and unfit for their drinking, that it neither was agreeable with mens taſte, nor ſupportable for their very cattel likewiſe. Whereupon *Moſes* ſeeing them ſo diſcomforted, neither knowing in what ſort to ſatisfie them, in that he had not to deal with an oppoſite armie, or enemie, to the end, to enforce and to repel them with va- D lour; and for that he manifeſtly perceived, that not onely a troup of valiant men, but alſo a multitude of women and children were like to periſh; he was very ſore perplexed, not knowing what to do; and on himſelf he heaped the calamity of them all, as if himſelf onely were to bear the heavie burthen of their miſerie, for all of them had their recourſe unto him, and to no man elſe: the women beſought for their children, the husbands entreated for their wives, beſeeching him to take compaſſion of their deſolations, and to furniſh them with ſome means to eſcape their miſerie. He addreſſed himſelf therefore in moſt humble manner to beſeech Almightie God, that it might pleaſe him to convert the evil qualitie of the water, and to make it potable. Which grace and favour he no ſooner obtain- E ed, but he took the end of his ſtaffe, and caſt it at his feet, and afterwards brake it in the midſt, and cleft it long-wayes, and caſt it into the pit; giving the Hebrews to underſtand, that God had heard their prayers, and that he had promiſed them, to give them that water they deſired, if ſo be they would obey him, and with alacritie and diligence perform that which ſhould be commanded them. And when they were inquiſitive of that which they ought to do; to the intent the water might be changed, he enjoyned every one of them that was of beſt ſtrength and ability amongſt them. to draw water; giving them to underſtand, that ſo ſoon as they had drawn out great ſtore of water from the pit, the reſt that ſhould remain, would be very good and convenient to be drunk. Wherein they travelled in ſuch ſort, that the water agitated and purified by often drawing, became potable and re- *Exod.* 16. 1. fected the weary multitude. Hereupon diſlodging from that place, they came to Helim, a F countrie that a farre off ſeemed very pleaſant, by reaſon that it was planted with palm-trees: but the nearer they approched it, the more tedious they found it, (for there were no more then ſeventie palm-trees in that place, and they not very tall, or well grown by reaſon of the drineſſe and barrenneſſe of that Countrie; for they were not watred by the fountains, whereof there were twelve in that place, neither did any one of them yeeld any moiſture, to give them ſuſtenance) ſo that endeavouring themſelves to digge up the ſand. they could light on no veins of water, and if perhaps any little deal appeared, it was ſo troubled by their digging, as it became unfit to be taſted: neither did the trees bear any ſtore of fruit, by reaſon of the want of water. For which cauſe, the whole multitude began to murmure againſt their

The Iſraelites in the Deſart, are diſtreſſed for want of water *v.* 1, 2, 3.

Mara ſignifieth bitterneſſe. *Exod.* 15. 23.

v. 25. Moſes beſeecheth God to change the bitter waters into ſweet.

The Iſraelites came to Elim, where they began to murmure againſt Moſes, for want of ſuſtenance.

The yeer of the world, 2454. before Christs Nativity 1510.

Exod. 16. 3.

their guide, ascribing all the cause of their calamities and miseries unto him. For having marched for the space of thirty daies, they had consumed all that which they brought with them; and conceiving in their imagination, that there was no remedie, they were wholly surprised with despair. Bethinking them therefore onely of that evil which was before their eyes, and forgetting the marvels which God, by the Ministerie and prudence of *Moses*, had made them both see and partake, they conceived hatred against him, and were ready to stone him to death, as if he had been the author of that calamitie which oppressed them. But he perceiving the multitude so enraged and incensed against him, strengthened himself in God; and warranted by the testimony of a good conscience, and the uprightnesse of his actions, he came out into the midst of them; who reviled him, and had gathered stones to cast at him. And for that he was adorned with a singular grace and alluring countenance, and endued with pleasing eloquence, and fit to pacifie the popularity, he began to appease their wrath; exhorting them, not onely to forget their present difficulties, but also to remember their fore-passed blessings; not permitting, that the travel which they endured at that time, should drive out of their remembrance the graces and great good turns which they had received at Gods hands. He willed them likewise diligently to expect their deliverance from that extremity, by the providence of God: who (as it were likely) made trial of their vertue, to see what perseverance they had; or whether they kept in their remembrance those things which had hapned unto them; or whether forgetting their forepassed pleasures, they would suffer themselves to be swallowed with their present miserie. He willed them therefore to take heed, lest through their impatience and ingratitude, they should be found unworthy of Gods favour; who both neglected his will, by whose direction they were brought out of Egypt, and sore threatned and hated him, which was Gods Minister especially since hitherto they might no wayes complain of him in any thing, which he had undertaken to execute by the Commandement of God. Then reckoned he up particularly unto them, how the Egyptians were overthrown, and afflicted, whilest contrary to Gods will, they endeavoured to detain them: how the same river, which to them was bloudy and unprofitable to drink of, to themselves became both sweet and potable: likewise, how the sea retired it self, and furthered both their night and passage, werein they saw themselves secure and free from danger; and contrariwise, their enemies destroyed, overthrown, and drowned: and how, even until that day, being disarmed, they were by Gods providence both furnished and fortified abundantly. Again, how often God had delivered them from apparant death and danger, besides all mens opinion; who being All, and alwaies omnipotent, gave them at that time, no, not the least suspition of his assistance. For which cause, they were to suffer all things patiently, and to imagine with themselues, that the succour, although it were deferred, was never too late, which was received before such time as the danger had prevailed: and so to think, that God contemned not their perils, but that he made trial of their fortitude and free love, to see whether they were able and willing to abide the want of meat and drink: or rather, whether after the manner of bruit beasts, they had leifer be trained in servile travel, to the end they might be glutted like them, and made the better able to endure their labour. To conclude, that he nothing feared his life (because that being unjustly slain, no evil could happen unto him) but that he was fearful of their safety, lest lifting up their hands to stone him, they should be thought to oppose themselves against Gods ordinance. Thus pacified he them, and mollified the furie they had conceived to endanger his life: and so much prevailed he, that they repented them of that enterprise, whereby they sought to endanger him. And for that he knew that they had some reason to be thus moved, he addressed himself to prayer and supplication: and ascending a certain rock, he required Gods help to relieve their infirmities, wants, and affliction(, in whose hands onely the salvation of the people consisted; beseeching him in mercie to forgive the people, being exasperated with extreme miseries, and by reason thereof distracted, and withdrawn from their dutie. Whereupon God promised him to have care of the people; assuring him, to send them a speedy and present deliverance. Which when *Moses* understood, he came down unto the multitude; who perceiving him altogether refreshed with joy, by reason of those promises which he had received at Gods hands, exchanged their dolesome lamentations into a habit of delight. He therefore standing up in the midst of them, told them, that he brought unto them a most speedy remedy for their present necessitie. And not long after, a number of quails (which about the gulf of Arabia multiply and encrease, more then any other sorts of birds) flew and crossed the sea; and being wearied in their flight, and accustomably accosting and flying near to the ground, came and fell amidst the

Exod. 15. 1. ad 22. Moses exhorteth the people to remember those benefits they had received at Gods hands.

Moses reckoneth up unto the people all the benefits which God had done unto them.

Moses implored Gods help.

C. 16. 13. God sendeth quails into the Hebrews armie.

A the Camp of the Hebrewes: who caught them, as a proviſion prepared for them by God, and ordained to extinguiſh their famine. Whereupon *Moſes* once more addreſſed himſelf to call upon God, yeelding him thanks for the preſent and the future good he had promiſed him. Who being after this manner fed and refreſhed, were preſently ſupplied with a new kind of food. For at ſuch time as *Moſes* ſtretched out his hands, and prayed unto God, a Dewe deſcended from Heaven, that thickned betwixt his hands: which, for that he ſuppoſed it to be another kind of ſuſtenance, ſent them by God, he taſted the ſame; and taking pleaſure therein, for that the people knew not what it was, but thought it to be ſnow which fell in that place, according to the ſeaſon of the year, he taught them, that it was no Dewe falling from Heaven, as they ſuppoſed, but that God had ſent them that grace, for the con-

B ſervation and nouriture of their bodies: and having eaten thereof, he gave them of it, to the end he might ſtrengthen their belief; who taſting the ſame in like manner as their Chieftain had done, were greatly refreſhed with the ſuſtenance: for in ſweetneſſe and pleaſure, it equalled the Honey; in odour, Bdellium; and in form and greatneſſe, the grain of a Coriander ſeed: of which, every one gathered. And by Commandement it was enjoyned that every one of them ſhould particularly gather every day the Meaſure of an *Aſſaron*, which is the tenth part of an *Epha*, to the end that no one ſhould be ſcanted of this food: which was done to that end, leſt the weaker ſhould want, whileſt the ſtronger, through avarice, ſhould gather more then ſufficed them. And if any one, contrary to the preſcript command, had gathered more then was permitted him, although he toiled and travelled more then any

C of them, yet was his portion no waies encreaſed by that means. For whatſoever (beſide the appointed Meaſure of the *Aſſaron*) remained till the next morning, was of no value, through bitterneſſe; and was putrified, through wormes. So divine and admirable was this kind of food, and of that nature, that whoſo had ſufficient thereof, needed no other ſort of ſuſtenance. Moreover, even in theſe our daies, all that countrie is beſtrewed and bedewed with that kind of Aliment, which God, in favour of *Moſes*, ſent for the peoples ſuſtenance. The Hebrewes call it *Manna*; for in our Tongue, *Man*, is an interrogation, ſignifying, *what is that?* Thus lived they then joyfully, being ſuſtained by this kind of meat, ſent them from Heaven, and uſed the ſame for the ſpace of fourtie yeares, during that time which they lived

D in the Deſart. But afterwards when they were diſlodged from that place, and encamped neer to *Raphidim*, they were extreamly travelled with thirſt; where, upon their firſt arrival, they found ſome few ſprings, but afterwards they found the land wholly deſtitute of Water. They therefore once more were incenſed againſt *Moſes*. But he withdrawing himſelf apart from the furie of the people, converted himſelf unto God in prayer; beſeeching him, that as he had given them food in their neceſſity, he would now alſo give them drink at that preſent, wherein they were welnigh choaked with thirſt; praying him to provide them of drink alſo, or otherwiſe, that their meat was unprofitable to them: Whereon God preſently granted his prayer; promiſing *Moſes*, that he would give him a Fountain, and abundance of Water, from that place from whence he leaſt expected it. Hereon he commanded

E him, that ſtriking upon the Rock with his Rod, which was there by hard at hand, he ſhould from thence ſeek that which they demanded and wanted; aſſuring him, that every one, without travaile or labour, ſhould have ſufficient therefro. Which counſaile when *Moſes* had received from Gods hands, he returned unto the people, who expected him, and had their eyes fixed upon him: for at that time they beheld him deſcending from the Rock, where he had made his prayer. No ſooner was he arrrived, but he told them that God would in like ſort deliver them from that neceſſitie, and would graciouſly grant them an unexpected relief; telling them, that a floud ſhould ſuddenly break from the Rock. But they being amazed at that which they heard, and doubting leſt tyred with thirſt, and travailed by journeyes, they ſhould be enforced to hew and cleave the Rock: *Moſes* ſtruck the ſame in ſuch

F ſort with his Rod, that he divided it in ſunder, and delivered out moſt cleare and pure Water in great abundance. The people were very ſore aſtoniſhed at this ſo ſtrange accident: ſo that beholding the Water, their thirſt was quenched. They afterward drunk of the Water, and found it very ſweet and pleaſant, reſembling in the goodneſſe of it, the divine bountie and power of the Giver thereof. For this cauſe they highly eſteemed *Moſes*, ſeeing that God had honoured him in this ſort; and they acknowledged Gods providence, and their thankſgiving, by their Sacrifices; humbly thanking him for the care he had over them. The ſacred Scriptures likewiſe, which are kept and conſecrated in the Temple teſtifie, that God had fore-told *Moſes* alſo, that Water ſhould in this ſort iſſue from the Rock.

The year of the world 2454. before Chriſts Nativity 1510

God feedeth the Iſraelites with Manna. *v.* 14.

v. 16. A commandement, how much Manna ſhould be gathered.

Manna what it ſignifieth. *Exod* 17. 1. The Iſraelites fed 40 years ſpace on Manna.

The Iſraelites arrive at Raphidim, and are travailed with thirſt. 3.

v. 5. Moſes ſtriketh the Rock with his Rod, and there iſſueth Water.

CHAP.

CHAP. II.

How the Amalekites and their Associates were overcome, and how great a prey the Israelites obtained thereby.

The year of the world, 2454. before Christs nativity, 1510.

Hedio & Ruffinus, chap. 2.

BUt when the renown of the Hebrews waxed great, and was spread in the eares of all men, (so as the bruit thereof was heard in every part) it came to passe, that the inhabitants of that countrie were in very great fear: Whereupon (sending Embassages the one unto the other) they mutually incited themselves to expel and utterly ruinate the whole Nation.

Exod. 17. 8, 9. The Amalechites warre against the Israelites.

Amongst the rest, those of the countrie of *Cobol*, and the Citie *Petra*, (who are called Amalechites, a Nation very warlike, and more active then the rest) were the chief Agents in this Expedition: whose Kings both encouraged one another, and whetted their neighbour Nations to the Israelites destruction; telling them, that a forrain Army, flying from the thraldome of the Egyptians, had invaded their countrie, whose increases were not a little to be suspected; counselling them (before they had gathered head, and recovered more means, and a countrie to dwell in, and withall waxed more confident, by reason of their forbearance) to charge them first, rather then to expect their increases, and so to oppresse them; esteeming it a better point of wisedome, to represse their insolencie and forwardnesse in the Dessart, then to expect whilest they were possessed of strong Cities, and rich means. For this (said they) is the part of wise men, to resist the uprisings and power of their adversaries; and not to expect, whilest by daily exploits they more and more increase; and rather to provide to prevent, then deliver themselves from peril. After these Embassages, it was decreed by general counsel, That they should endeavour to confront and assault the Hebrews. These determinations and designes of theirs, amated and troubled *Moses* very much, for that he expected no hostilitie. When therefore he perceived, that the people were affrighted and amazed, to see themselves (being wholly unprovided) to be changed by so strong and well-furnished an Armie, he recomforted them, and willed them to bethink themselves of Gods promises, who by his power had set them at libertie; assuring them, that they should overcome all those that made partie and head against them, to destroy them wishing them to think, that though they were inferiour unto their enemies in weapons, wealth, money, and munition, and such like; yet since they had God to friend, and ready to fight for them against their enemies, that they ought to conceive such courage, as if they were furnished with far more then humane supplies. Alleadging further, that they were not ignorant, how great an Assister God was, having had so often tryal of his goodnesse in their greatest dangers, whom both he knew to be an enemie to their enemies, and favourable to their proceedings: which favour of his, he most manifestly expressed, by his miraculous deliverance of them from the hunger and thirst, by yeelding them free escape, when they were shut in by Sea and mountaines: And that which should most animate them to the fight and victory at that time, was, That after this plague, they should want nothing that appertained to a more commodious and peaceable life. *Moses* thus having encouraged the people by his words, he called unto him the chiefest of the Tribes, and everie one of them that had the charge of them, both in private and publick assembly, commanding the younger to obey the elder, and the elders to be obedient to their General. But they contemning their danger, and desirous of fight, hoped that this conflict would prove the final end of their calamitie. For which cause, they instantly besought *Moses* to lead them forth against the enemie, praying him not to dull the alacritie of the souldiers, by any untimely delay. Whereupon (chusing out among the whole multitude, such as were most fit for Warre) he chose *Jesus* the sonne of *Naveus*, the Ephramite, to lead them; a man valiant in Armes, and provident in counsel, and exceeding in piety, and not degenerating in that respect from *Moses* his Master. He also in such sort disposed certain Bands, that he might not in any sort be cut off from Water: he left also so many as might guard the multitude, and keep the Camp and weaker company. Thus stood they all the night long in a readinesse to take Armes, such as they had fitted for them, expecting their Captaines, who should lead them out to fight as soon as *Moses* should command them. On the other side, *Moses* slept not, but instructed *Josuah* how he should conduct the Armie. And as soon as the day appeared, he encouraged *Josuah* to shew himself such a one in that battel, as both the place wherewith he was honoured, and the cause for which they fought, required; wishing him, by his prowesse and good deserts, to give life and courage to his souldiers that followed him. He likewise exhorted the chiefest of the Hebrews in particular, and in general heartned and emboldned all others that entred the battel.

v. 9, 10. Moses encourageth the people to expect nothing but victory.

v. 9. Josuah made Captain over the Israelites.

And

A And as touching himſelf, (after he had thus diſpoſed the Army, by words and effect) he retired himſelf unto a mountain, committing the army to Gods protection; and *Joſuahs* conduct. Then encountred the Armies on both ſides, and every one fought moſt valiantly; neither wanted there encouragements on either ſides. And as long as *Moſes* lifted up his hands, the Hebrewes had the better againſt the Amalechites. But for that he was unable continually to ſupport the ſame, (and becauſe he throughly perceived and obſerved, that as often as he held down his hands, ſo long the enemies drove the Iſraelites to retreat) he willed his brother *Aaron*, and *Uron* his ſiſter *Maries* husband) to ſtand on each ſide of him, and ſuſtaine his hands, and ſuccour him, for fear his forces ſhould fail him. Which when they had performed, the Hebrews by main force overcame the Amalechites; ſo that all of them B had been ſlain, if ſo be the chaſe had continued, and had not been cut off by the approach of the night. At this time our predeceſſours obtained a moſt happy and neceſſary victory: For they had the upper hand over them that were embattelled againſt them, and aſtoniſhed and amated the nations round about, and got great ſtrength and riches by their travel. For being ſeized of the enemies Camp, they generally got great riches; and particularly were all of them relieved; whereas before that time they had not neceſſary meanes to maintain themſelves. And this victory of theirs was the cauſe of their very great good fortune, not onely for the preſent, but alſo for the time to come: For not onely had they their enemies bodies under their ſubjection, but alſo their ſpirits; ſo as they were feared by all the Nations round about. And they multiplied both in ſtrength and riches; for there was a great quantity of Gold and Silver taken in the Camp. Divers veſſels likewiſe and Tables of C Braſſe were found therein: likewiſe great quantity of Tiſſue-work, and excellent furniture for Arms. Moreover, they had all their baggage, Tents, Harneſſe, and Horſes; and generally, the whole proviſion of an arranged battel became their prey. Then after alſo they became more vertuous, and induſtrious then before; ſuppoſing that the end of all actions was obtained by induſtry. Thus ended this battel. The next day, *Moſes* cauſed the enemies that were ſlain, to be rifled, and gathered the ſcattered armes of thoſe that fled. He honoured them alſo, that had bravely demeaned themſelves in the battel, and prayſed the Captain *Joſuah* in publick; whoſe honour was confirmed by the applauſe of the whole Army. There was not one Hebrew that periſhed that day: and ſo many of the enemies were D there put to the ſword, as their number cannot be expreſſed. He offered likewiſe a Sacrifice of thankſgiving unto God, and erected an Altar unto him, and dedicated it to God, the Victor. He prophecied moreover, that all the Amalechites ſhould be utterly extinguiſhed ſo that none of them ſhould be left alive, in that they had aſſaulted the Hebrewes, and that in the Deſart, and at ſuch time as they were in affliction. He feaſted the General in like ſort. This iſſue had this battel; which was the firſt that was levied againſt them, or durſt aſſault them, ſince their departure out of Egypt. But as ſoon as *Moſes* had celebrated a feaſt in memory of the victory, to the end he might give the Hebrews ſome repoſe after the battel above-named, he cauſed them to march in array; for now at that time they had many armed ſouldiers. Thus paſſing onwards by little and little, they arrived the third moneth af- E ter their departure out of Egypt, near to the mountain of Sinai, where (as before-time it hath been declared) *Moſes* ſaw the Viſion in the Buſh, and other ſuch like wonders.

The year of the world, 2454. before Chriſts Nativity, 1550.

v. 13. The Iſraelites recover a great prey in the Camp of the Amalechites

The diſtribution of the ſpoils and prey.

The prediction of the utter ruine of the Amalechites.

The Iſraelites come to the mountain of Sinai.

CHAP. III.

What counſel Raguel *gave to his ſonne in law.*

WHen *Raguel*, *Moſes* father in law, underſtood of this his good ſucceſſe, he came with great joy unto *Moſes*, under purpoſe to ſalute him, his daughter *Zephora*, and her children: who (greatly rejoycing at his arrival) prepared a Sacrifice, and feaſted the people near unto the Buſh that could not be F conſumed by fire; and in the banquet time, the people was diſtinguiſhed, according to the order and place of every family. But *Aaron*, with the aſſiſtance took *Raguel*, and they ſung prayſes unto God, aſcribing to him both the means and manner of their liberty. They alſo ſpake much in honour of their General, by whoſe vertue all things had had ſo fortunate an iſſue: *Raguel* on his ſide highly prayſed the people, and dignified *Moſes* their Governour, by whoſe prudence ſo many good and valiant men were guided. But on the next day, *Raguel* ſeeing *Moſes* oppreſſed with the multitude of buſineſſe, (by reaſon that he decided all their debates that appealed unto him; who were thus perſwaded of him, that at that time they were rightly cenſured, when *Moſes* gave the ſentence; and they that were condemned by him, endured

Hedio & Ruffinus, chap. 3. *Exod.* 18 1, 2. Raguel commeth to Moſes to the Deſart of Sinai.

Hedio & Ruffinus, chap. 4.

endured the verdict patiently, knowing that their cauſe was by him decided rather by the rule of juſtice, then the inſtinct of amerce) he for that time kept ſilence (in that he was loth to hinder them, who any waies pretended to receive any fruit of the vertue of his ſonne in law.) But when he found him at his convenient leiſure, he withdrew him apart, and told him betwixt them twaine, that which he ought to do; counſelling him, that he ſhould diſcharge himſelf of that pain, concerning affairs of ſo little conſequence, and reſerve onely to himſelf thoſe affairs which were of the greateſt importance, and concerned the publique eſtate of them all. For that there were divers perſons amongſt the Hebrews to be found, who would be capable and ſufficient to hear and determine the Pleas; but touching the care of many thouſand ſoules, no man could undertake it except he were another *Moſes*. Knowing therefore (ſaid he) thy vertue, and how worthily thou haſt behaved thy ſelf toward the people, being the Miniſter of God, as concerning their ſafety; ſuffer them to comprimiſe amongſt themſelves thoſe actions and quarrrels that fall amongſt them, and reſerve this intereſt to thy ſelf, that thou maieſt wholly intend the ſervice of God, whereby thou maieſt more eaſily exempt the people from their preſent neceſſities. If therefore thou giveſt credit to my counſels in humane affairs, thou ſhalt make diligent ſearch and muſters of thy whole Army, and thou ſhalt eſtabliſh Chieftains, that ſhall Govern over ten thouſands, and thouſands, and five hundreths, and over fifties; and ſhalt ordain Governours over them, who dividing them by thirties, twenties, and tennes, may conduct and govern them. And let ſome be appointed amongſt them, who may receive their Titles, according to the number and names of thoſe he commandeth; who being approved by the whole company, to be of good fame and upright conſcience, may cenſure and compound all their differences. And if any controverſie ſhall fall out amongſt any of them, in authority, they ſhall refer the deciding of that difficulty to thine own perſon. By this means neither ſhall any one of the Hebrewes be defrauded of his right, and thou thy ſelf ſerving God without moleſtation, mayeſt procure God to be more favourable unto thine Armie.

The year of the world, 2454. *before Chriſts Nativity*, 1510.

Exod. 18. 13, 14, *ad* 24. Raguel, otherwiſe called Jethro, Moſes father in law, counſelleth him to chuſe Judges amongſt the Iſraelites.

Hedio & Ruffinus, chap. 5. v. 24. Moſes alloweth his father in lawes advice.

This counſel of *Raguel* highly contented *Moſes*, ſo that he fulfilled all that whereunto he had ſuggeſted him; not concealing the invention of this policie, neither attributing it to himſelf, but declaring publickly unto all men, that his father in law was the inventor thereof. He hath likewiſe written in his books that *Raguel* was the author of this Government: accounting it no leſſe honour, to attribute praiſe to thoſe that deſerue it, then ſhame to uſurp upon another mans deſart; ſo that hereby you may conjecture his vertue: of which, hereafter in many places we have more to ſay. *Moſes* afterwards aſſembling all the people, told them that he would aſcend the mountain of Sinai, to talk with God; to the end, that he might afterwards return unto them, and impart unto them whatſoever profitable thing he had received from him in their behalf. He likewiſe commanded them to pitch their Tents about the mountain, and to have it in reverence, by reaſon of the Proximitie of God.

CHAP. IIII.

Exod. 19

Moſes *aſcendeth the mountain, and receiveth the Tables of the ten Commandements at Gods hands, and gave them to the people.*

Hedio & Ruffinus, chap. 6. Moſes aſcendeth the mountain of Sinai *Exod.* 19. 2, 3, 4, 14, &c.

THis ſaid, he aſcended the mountain Sinai (which is the higheſt, beyond compariſon of all that Countrie; and which, by reaſon of his ſtrange height, and for his ſteep and inacceſſible ragged rocks, is not onelie unfrequented by men, but alſo may not be beheld, by reaſon it travelleth the eie.) Further, for that it is reported, that God converſeth and dwelleth on the ſame, it is held ſacred by the inhabitants, and dreadful and unacceſſible to all that behold it. But the Hebrewes, according to the commandement of the Prophet, removing their Tents, pitched them at the foot of the Hill, ſuſpending their judgments, and expecting the execution of the promiſes of thoſe goods which *Moſes* had fore-prophecied unto them, at ſuch time as he returned from God. And in the mean ſpace, while they expected their Guide, they kept holiday, and feaſted, and purified themſelves for the ſpace of three daies, in all ſorts of purification, and abſtinence from the companie of their wives, following that which *Moſes* had commanded them. They beſought God alſo, that he would be favourable, and aſſiſt *Moſes*, and by his means to bleſſe them with ſome favour, that might make their life good and happy. They banquetted alſo in great pomp, and their wives and children were richly attired. Now, after they had feaſted fourtie daies ſpace, on the third day, before Sun-riſing, a Cloud covered all the Hebrewes Camp (a thing before-time unſeen by them) and environed all the

A the place where they pitched their Pavillions And although all the reſt of the countrey had a clear and untroubled skie, yet thereabout violent windes were raiſed, & hideouſly roared, and a tempeſtious Rain ſucceeded them; and Thunderclaps dreadfull to heare, and Lightnings horrible to behold, ſignified that God was there preſent, and that *Moſes*) with good ſucceſſe, and for their profit) had conferred with them. Let thoſe that read this, judge thereof, as it ſhall pleaſe them: but as touching my ſelf, it is not any waies lawful for me to depart in any ſort from that which is written in holy Scripture. That which the Hebrews both heard and ſaw, in that it was ſtrange and unaccuſtomed unto them troubled them greatly. Furthermore, the report that was publiſhed as touching that mountain. That God repaired and dwelt on the ſame, marvellouſly amated their ſpirits. They therefore ſad & penſive, con-
B tain'd themſelves within their Tents, thinking that *Moſes* was deſtroyed through the wrath of God, and expecting no leſſe miſery themſelves. But whileſt they were thus troubled in thought, *Moſes* preſented himſelf unto them (with a countenance full fraught with a pleaſing majeſtie, and looks ſo contented, as they teſtified the inward conſolation of his mind) whom they no ſooner beheld, but ſuddenly all their fear vaniſhed, and in place thereof a hope of ſome great good hap ſucceeded; and withal, the ayre, upon his arrival, recovered his former clearneſſe and ſerenitie. Hereupon he ſummoned the people to a ſolemne and generall aſſembly, to the end he might report, and they hear, what commandements God had given them by him. No ſooner were they aſſembled, but he (from an upper place, to the eud that all the people might both ſee and hear him) ſtood up and ſpake after this manner:
Know (ſaith he) you Hebrewes, that almighty God, as he hath never neglected my praiers
C hitherto, ſo at this time alſo hath he enterrained me (being your *Truchman and meſſenger*) very graciouſly: and behold himſelf here in preſence in your company, and propitious to your ſupplications, ready to provide you of meat to ſuſtain your bodies, and order & diſpoſe your policy, to make it laſting and happy. Now although that you ſee me, and that a humane tongue ſpeaketh unto you, yet deſpiſe not my words, no more then you do his works, already executed and teſtified upon our nation. For if you conſider the worth and wonder
D thereof you ſhall conceive his greatneſſe that hath brought them to paſs, & hath never denied to talk with me, and hear me, when I ſpake for your profit. For it is not *Moſes*, the ſon of *Amram* and of *Iocabel*, but he it is that conſtrained *Nilus* to flow with blood, & that through divers plagues hath tamed the pride of the Egyptians: it is he that hath given you paſſage thorow the midſt of the Sea: it is he that hath furniſhed you with meat prepared from heaven, at ſuch time as you were in extremity: it is he that made water ſpring out of the rock, to cool your thirſts, at ſuch time as they were in neceſſiity: it is he by whom *Adam* had the poſſeſſion & fruition both of the fruit of the earth, and the fiſhes of the Sea: by him *Noe* eſcaped from the Deluge: by him, our ancient father *Abraham*, of a wandring Pilgrim became an Inhabiter of the Land of *Canaan*: by him, *Iſaac* was born, at ſuch time as his father and mother were old (by him, *Iacob* hath been ennobled, by the vertue of his twelve ſons: by him, *Ioſeph* became Lord over all the forces of the Egyptians: He it is that graciouſly im-
E parteth theſe words unto you, by me his meſſenger. Let therefore theſe wholſom Lawes of his be holy and inviolable amongſt you, and more dear unto you then either your wives and children: for in obſerving the ſame, you ſhall lead a happy life, enjoy a fruitful countrey, a calm Sea, and a progeny made happy, according to the lawes of nature; finally, you ſhall become alwaies dreadfull unto your enemies: for I have talked face to face with God, and have heard his immortall voice; ſo dearly beloved are you unto him, and ſo careful is he of the proſperity of your nation. This ſaid, he conducted the people, (both men, women, and children) to the end they might hear God talk unto them, and teach them what to do (for fear the law ſhould have been in leſſer regard, if it had been preſented to their underſtandings by a humane tongue: (they all of them therefore heard his voice deſcending from the mountain, ſo that every one underſtood the ſame. But theſe precepts which *Moſes* left regiſtred in two Tables, is not lawful for me to expreſſe in ſo many words, and therefore I will expreſſe the ſentences. For he teacheth us:
F

Firſt of all, that there is one God, who is onely to be worſhipped:
Secondly, that no image of any creature is to be adored.
Thirdly, that no man ought to ſwear raſhly.
Fourthly, that the ſeventh day is not to be prophaned by any work.
Fiftly, that father and mother ſhould be honoured.
Sixtly, that we ſhould abſtain from murther.
Seventhly, that adultery is not to be committed.

Eighthly,

The year of the world, 2455. before Chriſts nativity, 1510.

Horrible Lightnings about the mountain of Sinai, v. 16.

v. 25. Moſes Oration to the Iſraelites.

The people of Iſrael hear God ſpeaking unto them from the mountain of Sinai. *Exod.* 20. 1. *ad* 17.

The ten Commandements. *Exod.* 20. *Deut.* 5.

Eighthly, that no man ought to steal. G
Ninthly, that falſe witneſs muſt not be born.
Tenthly, that no man ought to covet his neighbours goods.

The year of the world, 2454. before Chriſts nativity, 1510.

When the multitude with great joy had heard God himſelf ſpeak unto them (according as *Moſes* had foretold them) he diſmiſſed them, and each one departed to his Tent. But ſome few daies after they preſented themſelves before his *Pavilion*, beſeeching him that he ſhould bring them thoſe Lawes, which he had received at Gods hands: he to the intent to gratifie them opened the Lawes, and preſcribed unto each of them what they ought to do at the ſame time, as in due place it ſhall be expreſſed. But the greater part of the Lawes I deferre till another time, meaning in private to comment thereupon. About the very ſame time, *Moſes*, once more aſcended the mountain of *Sinai* (having premoniſhed the people thereof) and aſcended the ſame in their ſights: but when the time ſeemed tedious unto them (for he H was ſequeſtred from them for the ſpace of fourty daies) they were in great fear, leſt ſome inconvenience had hapned unto them; neither were they ſo much agreeved at that which had chanced unto them, as for that they were perſwaded of the death of *Moſes*. For there fell a contention amongſt them, the one affirming that he was dead, and devoured of wild beaſts (which was there opinion, who conceived a hatred againſt him) the other ſaid that he was raviſhed up unto God: but they of the wiſer ſort among them, who took no pleaſure to hear any one of their ſuppoſitions, contained themſelves; being equally affected in reſpect of both the opinions: for that the one ſeemed not to be eſtranged from humane chance, and the other had ſome correſpondence with the virtues of the man: ſo that they endured his fortune with an equall minde, and lamented their own miſ-hap, in that they were deprived of ſuch a Governour and Patron as he was, and whoſe like they thought it a matter impoſſible to finde: neither did their care ſuffer them to hope, neither deprived of hope could they chooſe I but complaine: neither durſt they remove their Tents, in that they were commanded to expect his return. At length (when fourtie daies and fourtie nights were paſt) he returned unto them: having (during that time) taſted no mortall ſuſtenance: and by his arrivall the whole hoſt was repleniſhed with great joy; whom he certified that Gods providence was alwaies aſſiſting them, and that during the time of thoſe daies, he had learned the meanes how they ſhould live civily, orderly, and bleſſedly; telling them that God commanded them to make him a Tabernacle, whereunto he would deſcend as often as it pleaſed him, which alſo in their travel they might carry about with them: ſo that they ſhould have no more need to aſcend unto *Sinai*, but that he himſelf might come and lodge with them, and be aſſiſtant to their praiers. He told them likewiſe the meaſure, and order of the ſaid Tabernacle, and that there wanted nothing, but that they preſently addreſſed themK ſelves to the building thereof. This ſaid, he ſhewed them the two Tables, containing the ten Commandements written therein, in each of them five: now were theſe written by the hand of God. They all of them (rejoycing at that which they had heard and ſeen) ceaſed not to imploy themſelves to their uttermoſt: ſo that they brought in ſilver, gold, braſſe, and ſtore of wood fit for building; and which would not be wormeaten, the haires of goats, and the skins of ſheep, the one died azure, and the other white; wools of the ſame colour, fine linen, ſtones inchaſed in gold, wherewith men were accuſtomed to deck themſelvs, with great quantity of perfumes. Such was the matter of the Tabernacle, which was made like to a portable and moving Temple: this ſtuffe being thus gathered together, and collected with L ſo great affection (according to each mans utmoſt ability, he appointed work-maſters according to the Commandement of God, but ſuch, as the like might not have been choſen, although the matter had been committed to the peoples ſuffrages; their names are now likewiſe extant in the volumes of the ſacred Scriptures. *Beſeleel* of the tribe of *Iuda*, the ſon of *Vron* of the tribe of *Iuda*, and *Mary Moſes* ſiſter: and *Eliab* the ſon of *Iſamach*, of the tribe of *Dan*. The people ſhewed themſelves ſo forward in the finiſhing of this work, that *Moſes* was compelled to reſtrain them, cauſing it to be proclaimed, that they had ſufficiently gathered for the work already: for the work-maſters certified him no leſſe. They therefore addreſſed themſelves to finiſh the Tabernacle, being particularly inſtructed by *Moſes* of the meaſure M and greatneſſe thereof, and how many veſſels they ought to have, according to the modle which God had propoſed to *Moſes*. The women alſo ſtrove with emulation to exceed each other in the making of the veſtures of the Prieſts, and other things which were convenient for that work, to the end to honour the ſervice of God.

Exod. 24. 18. Moſes remained on the mountain fourty daies and fourty nights.

Exod. 24.28. *Deut.* 9. 9. Moſes faſted fourty daies and nights

Moſes two Tables. *Exod.* 35. 23. &c.

The Iſraelites with great joy addreſſe themſelves to the building of the Tabernacle. *Exod.* 36. 1, 2, 3.

Beſeleel and Eliab are workmaſters of the Tabernacle.

The people are reſtrained by edict, from bringing any more offerings toward the building of the Tabernacle. 7. 6.

CHAP.

CHAP. V.

Of the Tabernacle made by Moſes *in the deſart, reſembling a portable Temple.*

The yeer of the world, 2455. before the nativity of Chriſt, 1509.

NOw when all things were prepared for this work, as gold, braſſe, and woven work, *Moſes* commanded them to feaſt, and ſacrifice each one according to his abilitie, and ſet forward the building of the Tabernacle. Firſt of all therefore he meaſured the outward court, which in breadth contained fifty, and in length one hundred cubits, in ſuch manner as followeth. He raiſed pales of five cubits high, and twenty in length, from the one ſide to the other, and ten in breadth; in the hind-ſide to every one of theſe pales or poſts there were faſtned rings, the chapiters whereof were ſilver, and the baſes thereof gold, and the lower parts of theſe reſemble the points of a ſpear made of braſſe, and fixed in the earth. Thorow the rings there paſſed certain cords of five cubits length, which on the one ſide faſtned in the ground with brazen nayles of a cubits length, did faſten each of the pales, and defended the Tabernacle againſt the force of windes. Then was there a moſt fine ſilken curtain drawn about the ſame, which hanging from the chapiters of the baſes, and incloſing all that place, ſeemed to differ in nothing from a wall. And after this manner were the three ſides of the incloſure arrounded. But the fourth ſide, being of fiftie cubits, was the front of the whole frame; the door whereof was twenty cubits wide, having on both ſides double barres in ſtead of poſts; and theſe alſo were of ſilver, except the baſes which were of braſſe; and on both ſides there ſtood three barres well faſtned, which were alſo hung round about with a Curtain of woven ſilk: but at the gate there hung a vail of twenty cubits long, and five deep, woven of purple, violet and fine ſilk, embroidered with divers flowers, without any figures of ſenſible creatures: within the gates there was a brazen Ewer, with a foot of the ſame metall, wherein the Prieſts might waſh their hands and feet. And after this manner was the incloſure of the Court; In the midſt hereof he placed the Tabernacle, turning it toward the Eaſt, that the riſing Sunne might ſhine upon it: the length thereof was thirty cubits, and the breadth twelve; the one of the walls thereof was towards the South, another towards the North, but the hinder part was towards the Weſt; and it was as high as long; and on each ſide there were twenty woodden plankes fourſquare, and joyned together, four fingers thick, and a cubit and a half broad, lined both within and without with plates of gold; and every boord had two hinges, which were put thorow the two baſes that were of ſilver, and in their ſockets received the hinges of the boords; the planks of the Weſt wall were ſix in number, and gilded both within and without, all of them ſo cloſed together, as it ſeemed to be but one wall. But on both ſides there were certain boords nearly joyned together, which in breadth contained the meaſure of one cubit and an half, and in thickneſſe, the third part of a hand breadth, and ſo made up thirty cubits; but ſix boords made up the nine cubits of the hinder wall, to which were joyned other two boords cut half a cubit broad, which they placed in the corners in ſtead of whole ones: every boord had rings of gold faſtned to the outward front thereof, riveted in order, and anſwering one another on every ſide. Thorow theſe rings were put certain bars which were covered with Gold, every one five cubits long, which joyned the boords together: and the end of every barre was put into the beginning of the other, after the manner of a box. And on the backſide of the walles of the Tabernacle, there was one rank of barres placed long-waies, paſſing thorow all the plankes, in which by hookes or haſpes, the ſides of either were held together, and riveted and faſtned one within the other; by which means the tabernacle was ſecured from the force of winds, and kept ſteddy and immoveable. Within the length thereof was divided into three parts: next to one part thereof containing ten cubits, on the inſide were placed four pillars made of the ſame work and matter, planted on like baſes, and diſtant one from the other by equall ſpaces overthwart, beyond theſe was the ſecret place. The reſt of the Tabernacle was for all the Prieſts; and this tripartite diviſion of the Tabernacle reſembled the nature of the world; for the third part (which was contained within the four pillars, to which the Prieſts had no acceſſe) did in a manner repreſent heaven the ſeat of God: but the ſpace of twenty cubits (which was onely permitted to the Prieſt, and was unacceſſible to others) reſembled the ſea and land. In the front where the entrance was, they placed five pillars upon brazen baſes; after theſe the Curtaines were ſpred about the Tabernacle, woven of ſilk, and embroidered with purple, violet, and ſcarlet colours; the firſt of theſe was ſpred ten cubits every way, and was drawn about the pillars, which ſeparated the Adyt from the other ſpace, and ſevered it from the ſight of men; and all this Temple was called holy. As for the Adyt that

Exod. 36. 2. 8. *ad finem.* Hedio & Ruffinus, chap. 7. Moſes erecteth a Tabernacle in the deſart. The firſt court of the Temple.

The Tabernacle.

The year of the world, 2455. before Christs Nativity, 1509

that was ſituate beyond the four Pillars, it was called the *Sanctum ſanctorum*, or holy of holieſt; and this Curtain or Veyl was pictured with all ſorts of flowers which the earth bringeth forth, and diverſified with all that which might give it ornament; but that there were no figures of living creatures to be found therein. The ſecond Veyl equalled the firſt in greatneſſe, workmanſhip, and colour, and incompaſſed the five Pillars of the entry; which reaching from the top to the midſt of them, and faſtned to each of them by a certain Ring, gave acceſſe to the Prieſts that entred the ſame. To this almoſt was there annexed on the out-ſide, another Veyl of like highneſſe, and woven of Linnen, drawn upon Cords from the one ſide to the other, by means of certain Rings; which was ſometimes ſpread, and other times (eſpecially on the holy-dayes) unſpred, leſt it ſhould hinder the peoples ſight: on the other dayes (eſpecially ſuch as were cloudy) it was ſpred, and ſerved for a coverture to defend the painted Veyl from the weather. Sithence, that cuſtome hath continued, after the building of the Temple, that another ſuch like Veyl (as this) ſhould be ſpread in the entrance. Beſides this, there were ten other Veyles, four cubits broad, and twenty eight cubits long, with certain golden hookes, enchated the one within the other, to the end to conjoyn them, ſo that they ſeemed to be one; which being ſpread, did cover the Tabernacle in the upper part, and the walles on the ſides, and behind; not extending to the earth within the compaſſe of a foot. Moreover, there were eleven other hangings of equal breadth, but longer; namely, every one of them of thirty cubits, woven with as great Art of Haires, as the other out of Wool; which covering all the reſt, extending to the earth, reſembled the form of a Bed-chamber; one of them covered and extended from the front, which being the eleventh, was annexed to this uſe. Theſe alſo were covered with certain skinnes ſewed together, which protected the ſame againſt the ſtorm and injury of the rain. For which cauſe to them that beheld it from farre, it ſeemed a thing moſt worthy of admiration. For the colours of the Tabernacle did in no other ſort ſhine, then as if a man ſhould have beheld the Heavens. But the Veyles of hair and skinnes hung after ſuch manner, as that did about the entrance of the Tabernacle, ſet to reſiſt the force and outrages of ſtormes and tempeſts.

The Sanctuary.

The ſignification of the diviſion of the Tabernacle.

CHAP. VI.

Of the Ark, wherein Moſes *placed the Tables of the Law.*

Exod. 37. 1. *ad* 6. Hedio & Ruffinus, chap. 8.

After that the Tabernacle was after this manner builded, they erected alſo an Ark which was dedicated unto God, of a certain Wood that was naturally ſtrong; and ſuch as was permanent, and reſiſted corruption. This, in our native Tongue, is called *Heoron*, framed after this manner: The length thereof was of five handfuls, and the breadth and height of three handfuls; and both within and without it was covered with golden plates, and it had a cover fitted with golden hinges, equal on every ſide. And to every ſide in length there were faſtned two Rings of Gold, driven and rivetted thorow the whole wood, and thorow them certain barres of Gold were thruſt, that whenſoever there were any need, it might be carried any waies: for neuer was it born on beaſts backs, but the Prieſts bare it on their ſhoulders. On the cover thereof there were two ſemblances planted, which the Hebrews call Cherubins, (which are winged creatures, of a ſtrange form, the like whereof were never ſeen by any man) which *Moſes* ſaw figured on Gods Seat. In this Ark he placed the Tables, containing the ten Commandements, in every one five, and in every page two and a half, and this Ark hid he within the Sanctuary.

Cherubin.

The Tables of the Law are placed in the Arke.

CHAP. VII.

Of the Table and Candleſtick of Gold, and of the Altar of the Tabernacle.

Hedio & Ruffinus, chap. 9. The Table. *Exod.* 37. *à v.* 10. *ad finem.*

In the Tabernacle he placed a Table, not unlike to that at Delphos, two cubits in length, and one in breadth, and of the height of three handfuls: the feet thereof, from the middeſt downwards, were like thoſe feet which the Doriens ſet unto their Beds; but that which aſcended from the other half upwards, was ſquare. The bodie of this Table was arounded with a border, ſtanding out four fingers length; and in every of the feet, there were Rings faſtened about the top of the foot, to which were annexed on both ſides two things, after the manner of handles, gilded, and framed of moſt firm wood, which were not thruſt thorow the circle on both ſides, like barres, but with a button took hold of the upper border of the Table, and beneath comprehended the ring of the foot, being a means to transfer it whitherſoever need required. This was wont to be placed

in

A in the Temple towards the North wall, not far from the Sanctuary: and on it were placed twelve unleavened loaves, set six by six, the one over against the other, and made of two *Assars* of the purest wheat, which measurr of the Hebrews contained seven Cotylas of the Athenians; and above these loaves two golden pots filled with frankincense; but after seven daies, other loaves were set in their place on the festival day, which we call the Sabbath. The cause of which ceremonie shall hereafter be declared by us. Hard by the Table neer the South wall, was placed a Candelstick of molten gold (but not solid) of an hundred pound weight (this weight the Hebrews call *Cinchares*, the Grecians name it a Talent in their tongue) and it was wrought with bowles, lillies, pomegranats, and little cups; then arising upwards from one base, it was divided into seven branches, according to the number of the
B Sun & the rest of the Planets: is stretched out likewise into seven heads having orderly correspondence the one with the other, on which were planted seven candles, according to the number of the seven planets, which branched out towards the East and South, in that the Candlestick was set sidelong. Between this & the Table (as is said) was a little Altar erected for incense, made of lasting wood likewise, and covered on every side with a solid plate, being a cubit broad from every corner, and twice as high, on which there stood a little hearth environed with a golden crown on every side, in which were rings with their bars and staves, whereby it might be born by the Preists in the way. There was another Altar of wood also before the doore of the Tabernacle, covered with plates of brasse, five cubits square, and three high, decked with gold in like sort, and plated with brasse, the hearth whereof was
C made after the manner of a grate: for the earth received whatsoever fire fell from above, by reason there was no base there under, but neer unto the Altar there were tunnels and pots, and censors, and cups, with other instruments made for the divine service, all which were of pure gold.

The year of the world, 2455. before Christs Nativity, 1509

Hedio & Rufinus, chap. 10. The golden candlestick.

The Altar of incense.

Exod. 38. 1. ad 8.

CHAP. VIII.

Of the vestments of the Priest, and of the high Priest.

SVCH was the Tabernacle with all that belonged thereunto. Now remaineth for
D me to discourse as well of the vestments of the other Priests, which they call *Chaneas*, as of the Priest, whom they name *Sar-Hazbachim*, signifying thereby the high Priest. And first of all as touching the ordinary Priest. When as the Sacrificer purified according to the purification, which is ordained by the law) addresseth himselfe to sacrifice: he first of all investeth himself, with *Manachasses* (which is as much to say, a trusse or restrainer, which is a kind of breach or slop, covering the privities, made of woven silk) where thorow he thrusts his feet, as in a pair of upper breaches, and fasten the same about his loins: On this he casts a linnen shirt or surplice, made of double linnen (which we call *Chetomene*) and the word signifieth a linnen garment or surplice;
E for we call linnen *Cheton* (that kind of garment is a coat comming down to the ankles, bound to the bodie; having narrow sleeves about the armes) which is tied upon the brest a little beneath the armeholes, with a girdle four fingers broad, inwardly void, so wrought as it seemed to be like a serpents skinn.) It is likewise pictured with red, purple, Hyacinthine, and silken flowers, but the ground is onely silk; which being twice doubled about his breast, extendeth down to his ankles at such time as he desisteth from sacrifice,) and this seemed they to wear in way of ornament) but when as he is to minister in sacrifice, then (lest blown up by the wind, it should hinder his work) he casts it on his left shoulder. This girdle *Moses* calleth *Abaneth*, and we by a word borrowed from the Babylonians, name it *Emian*, (for so they call it. This coat was in no manner pleited, and in the neck hath a broad opening, fastned about the two shoulders with clapses, from the edg of the coller to the brest and the middest of the back: This call they *Massabassanes*. But on his head he weareth
F a hat (not made with a high crown, neither comprehending the whole head, but somewhat more then the half:) this is called *Masnaemphthes*; which is decked and dight after such a rate, that it seemed a Chapplet made of a thick Riban, or of woven linnen oftentimes doubled and sowed, which in the upper part is covered with another linnen, descending to the front, hiding those seems of the Riban which were unseemly to be beheld: this is curiously fitted, lest during the time of sacrifice it should slip off. Such in generall were the ornaments of the priests.

Hedio & Rufinus, chap. 11. *Exod.* 39. 1. ad. 32. The Priests vestures

Manachasses.

Cheromene.

Abaneth

Massabassanes. Masnaemphthes.

The high Priest also useth the very same (omitting none of those things which we have reckoned up) but beside the rest he put on a Hyacinthine coloured coat, extending in length to his hammes (which our countrey call Methir) this girdeth he unto him with a

The High Priests ornaments Methir

The year of the world,2455. before Christs Nativity,1509.

girdle of divers colours (not unlike the former) but that it is ſtudded with gold: but the skirt of the veſture is bordered with fringes, ſowed together, to which are tied certain counterfeit Pomegranates, with certain golden bels, properly diſpoſed; ſo that between two Pomegranates, there is placed a bel, and between two bels one Pomegranate. This coat is not made of two pieces (as having ſeams on the ſhoulders, and on the ſides) but a long vail woven and left open in the choller, not athwart, but long-waies, from the breaſt to the middeſt of the back. To it is a riband or hemme faſtned, leſt the opening ſhould be perceived: it is likewiſe open in that place where the hands ſhould be put out. Beſides theſe veſtures, he hath a third called an Ephod (reſembling a Grecian frock, that is made after this manner.) It is woven of divers colours, intermixed with gold; in the midſt of the breaſt there is a ſpace left open (the ſleeves are made in ſuch manner, & all the reſt in ſuch ſort compoſed, that it ſeemeth to be a coat; in this void ſpace there is a piece enchaſed of the bignes of a ſpan long, embroydred with the ſame colours, gold, and flowers, as the Ephod is. This piece is called Eſſen, that is as much to ſay, a Rationall (which wholly filleth the ſpace that was left void by them that have woven the Ephod.) And this peice is joyned with the Ephod, and to every corner thereof with buckels of gold, which are tied with a lace of Hyacinth applied to tie them together with theſe buckles. And to the end the ſpace between the buckles be not ſlack, they filled the ſuture with a Hyacinthine thread: but on either ſhoulder two Sardonix ſtones enchaſed in gold (in ſtead of buttons) do tie the hood or Ephod; in theſe are ingraven the names of *Jacobs* ſons in Hebrew Characters, in either ſtone ſixe: ſo that the elder of them were placed on the right ſhoulder. Moreover twelve precious ſtones diſtinguiſh the *Eſſen* or *Rationall* it ſelf, of excellent greatneſſe and beauty, which for their ineſtimable price could not be bought by any private man. They were inchaſed three and three in four ranks in certain crowns of gold, to the end they might not fall out: in the firſt order was a *Sardonyx*, a *Topaze*, and a *Smaragd*: in the ſecond a *Carbuncle*, a *Iaſpis*, and a *Saphir*: in the third, a *Lyncurius*, an *Amethiſt* and an *Agate*: in the fourth, a *Chryſolite*, an *Onyx*, and a *Berill* ſtone. In theſe were the names of *Jacobs* ſons engraven, whom we eſteem for the firſt authors of our Tribes (every ſtone being honoured with a ſeverall name, according to the order of their birth. But whereas theſe rings (whereof before we have ſpoken) are weake, and cannot ſuſtaine the weight of the precious ſtones, they made two greater in the top of the Rationall inclining toward the neckward, being eminent above the texture, which might receive the golden chaines that were made, which met at the top of the ſhoulders to be faſtned with the little chaines, the end whereof was crooked and conveighed certain pipes, put thorow the rings, and were more prominent then the brimme behinde the Ephod, to faſten the Rationall, to the end it ſhould neither ſway this waies nor that waies. To the ſame Rationall alſo was there a girdle ſewed, diſtinguiſhed with the ſaid colours and gold; which comprehending the whole; and again knit upon the ſeame, was ſuffered to hang downwards. And as touching the fringes, they were ſhut in hollow loops of gold from the one end to the other. Now his hat was ſuch as the other Prieſts uſed, on which there ſtood an other ſewed thereto, and flouriſhed with Hyacinthine: this after a triple order was invironed with a golden crown, in which there were divers veſſels of gold made after ſuch a ſort as may be ſeen in that herb which we call Daccharus, and among the Grecian herbaliſts, Henbane. And leſt any man that hath heretofore ſeene the ſame, ſhould be ignoranr of the nature thereof, or rather knowing the ſame, hath not ſeen the herbe it ſelf: I have thought good to ſet down the deſcription thereof in this place. This herbe is of the hight of three ſpans, it hath a root like a Turnep or Navew (and he ſhall not erre, that in regard thereof ſhall compair it therewith) it hath leaves that reſemble Smallage or Rocquet: this out of the ſtem thereof yeeldeth forth a certain bud cleaving to the branches of it, inveſted with a coat, which it caſteth off when the fruit waxeth ripe. This bud is as big as the joynt of a little finger, having a circumference like unto a cup; which I will deſcribe more fitly once again, that the ignorant may the better diſcover it. In the lower part thereof about the bottome it reſembleth in roundneſſe a halfe bowle: and according as it groweth every part thereof is ſtreightned, untill being again dilated in the extremity or brim thereof, it end in a partition, not much unlike to a Pomegranate cut in the middeſt, to which there is annexed and groweth a round cover as if turned and framed on purpoſe, having theſe eminent clefts (as I ſaid) like to the middeſt of a Pomegranate, reſembling the pointed and ſharp thorns, and pricking blades. Now it containeth a certain fruit under the cover, and in the whole Cup is like to the ſeed of the herb Sideritis, his flower is not much unlike that which ſpringeth from the Poppey. Such was this crowne about

c. 39. 2. Ephod.

v. 5 Eſſen ſeu Logion.

v. 10, 11. &c.

v. 30. The High Prieſts triple golden crown.

Sideritis.

G H I K L M

about the neck, and the two Temples, for theſe cups came not neere the front or brow. For on the ſame there was as it were a Bend of Gold, on which the name of God was engraven. Such were the ornaments of the high Prieſt.

The yeare of the world, 2455. before Chriſts Nativitie, 1509

I cannot therfore but greatly wonder at the ſtrange and cauſeleſſe malice, which other Nations have conceived againſt us, as if we were injurious againſt the divine Majeſty, which (they ſay) they ſo much honour. For, if a man mark the compoſition of the Tabernacle, and examine the habit of the high Prieſt, and conſider all the neceſſaries which we uſe in celebrating the divine Service, they ſhall finde, that our Law-maker was a man of a divine ſpirit, and that we without any deſert are injured by other Nations. For, if without partialitie a man will duely examine it, he ſhall finde, that all things have beene done to repreſent and figure the world. For the Tabernacle is of thirty cubits, divided into three parts; whereof two are left for the Sacrificers, as a place prophaned, and common, ſignifying the Land and Sea, wherein in all ſorts of creatures are converſant: but the third part is ſequeſtred, and reſerved for God alone; in like ſort, as the Heaven is unacceſſible by men. The Table on which the twelve Loaves were placed, ſignifieth the year divided into twelve moneths. The Candleſticke, made of ſeventie pieces, ſignifieth the twelve Signes, thorow which every one of the ſeven Planets paſſe: the ſeven Lampes that were therein, repreſented the ſeven Planets. The Veyles, made of foure ſeverall kindes of ſtuffes, reſembled the foure Elements: for the Linnen ſeemed to repreſent the Earth, from whence it was drawn and derived: the Purple reſembled the Sea, becauſe the Purple colour is made of the bloud of a ſhell-fiſh, called Murex: the Hyacinth ſignifieth the Ayre: and as touching the Scarlet, it ſignifieth the Fire. The Tunicle likewiſe of the high Prieſt demonſtrateth the Earth, for it is made of Linnen. The Hyacinth ſheweth the Pole: the Pomegranats reſembled the Lightning, as the Bells the noyſe of the Thunder. The Sircot ſheweth, that the whole World is compaſſed of foure Elements, reſembled in his foure colours: to which Gold is annexed (as I interpret it) for that Light is annexed to all things, Eſſen alſo is planted in the middle thereof, in ſuch ſort, as the Earth obtaineth the middle place of the World. Likewiſe, the Girdle wherewith he is girt, reſembleth the Sea, which enfoldeth and begirteth all things. The two Sardonix ſtones (ſet as Buttons or Loopes in the high Prieſts Garment) ſignifie the Sunne and Moone. The number of the Gems are alluded to the number of the Moneths, or the twelve Houſes, or the equall number of the parts of that Circle, which the Grecians call the Zodiack (he ſhall not much erre, that followeth either the one or the other of theſe opinions.) The Kup likewiſe hath an alluſion to Heaven, by reaſon of his Azure or Hyacinthine colour; for otherwiſe the Name of God might be placed therein: for it was beautified with a Crown of Gold, to ſignifie the Light, wherein God highly delighteth. Let this ſuffice for the preſent: for that which we ſhall diſcourſe hereafter, will furniſh us with ſufficient and ample matter, to ſhew and ſet out the vertue of our Law-maker.

The ſignification of the fabrick of the Tabernacle, & the Prieſts Ornaments. Exod. 28 & 39. Exod. 28. & 39.

CHAP. IX.

Of AARONS *Prieſthood, and the Lawes which appertaine to the Feaſts and Sacrifices.*

AFTER theſe things above ſaid were finiſhed, and left as yet unconſecrated, God appeared unto *Moſes*, commanding him to eſtabliſh *Aaron*, his brother, in the Prieſthood (who, in reſpect of his vertue, deſerved that title of honour above all the reſt.) For which cauſe, *Moſes* (aſſembling the congregation) diſcourſed unto them his vertues, and diſcovered his good affection, and reckoned up unto them, how many dangers he had ſuffered in their behalfe, whereof each of them gave ample teſtimonie, declaring the forward zeale and love they alwayes bare unto him) whereupon he ſpake unto them after this manner: The work is now brought to ſuch an end as it hath pleaſed God, and hath been poſſible for us: and for that you know we are to receive him into this Tabernacle, we ought above all things to have an eſpeciall care in the election of ſuch a one, who ſhall make ſacrifice and ſupplication for us. Touching my ſelfe, if the matter depended on my private choyce, I ſhould eſteeme no man more worthy then my ſelfe to execute this Function, both for that naturally men love themſelves, and for that I am well aſſured, how many travels I have ſupported for your ſafetie ſake. But God himſelfe hath judged *Aaron* worthy of this honour, and hath choſen him for his high Prieſt and Sacrificer, in that he excelleth all other of us in equitie and juſtice; commanding, that he ſhould be inveſted with the Robe conſecrated to God, and that he ſhould take charge of the Altars and Sacrifices. He ſhall make prayers for you unto God; who will heare them willingly,

Exod. 28. 29.

Hecto and Kuſhnus, chap. 12. Exo. 28. v. 1. 2. 3. 29. 1 ad 38. God elected Aaron Moſes brother, for high Prieſt.

The yeer of the world, 2455. before Christs Nativity, 1509.

ly by reason that he hath care of your race, and will receive them, proceeding from a personage whom he himselfe hath elected. These words of his were gratefull unto the people, and they all of them approved the election which God had made. For *Aaron* was more capable of that honour then any other, both by reason of his race, as also in regard of the prophecying spirit and vertue of his brother. He had at that time foure sonns, *Nadab*, *Abihu*, *Eleazar*, and *Ithamar*. But whatsoever remained of those things which were gathered for the building of the Tabernacle, was imployed to make Vayles to cover the Tabernacle, candlestick, Altar, and the other Instruments, to the end, that in their travell they should not be soyled either by raine or dust. And having once more assembled the people together, he commanded them to offer every one of them halfe a *Sicle*; (now the *Sicle* is a kind of *Hebrew Coyne*, that is as much in value as *foure Athenian Drammes*) whereunto they obeyed willingly: so that the number of them that offered, was sixe times one hundreth thousand five hundreth and fiftie. And they that brought this Money, were such as were of a free condition, and betwixt the yeares of twenty and fiftie; and that which was received, was imployed in the necessaries of the Temple. Then did he purifie the Tabernacle, and the Priests in manner and forme following. He took the weight of five hundreth Sicles of chosen Myrrh, and the like quantitie of Ireos, of Cinamon, and of Calamus (which is a most odoriferous Drug) the halfe of the said weight; and he caused all these to be beaten and infused into a Hin of Oyle of Olive, others write, palme; this Hin is one of our Measures, containing two Choas of Athens) all which he mixed and boyled together, according to the Art of Perfumers, and he made thereof a most odoriferous Oyntment; which he took, and anoynted the Priest withall, and all that which belonged to the Tabernacle, to the intent to purifie them: offering many and sundry sorts of beasts, of great price, to sacrifice within the Temple, upon the Altar of Gold, (whereof I forbeare to speak any further, for feare I should grow offensive and tedious to the Readers.) Twice a day, before the Sunne-rise, and Sunne-set, they were to burne Incense, and purifie the Oyle, and refresh the Lampes; whereof, three ought to burn every day upon the sacred Candlestick, in honour of God, and the rest were lighted in the evening. Amongst them that wrought and finished these things, *Beseleel* and *Eliab* were the most excellent and experteſt workmen, for whatsoever had beene enterprized by others, they in their Art polished and perfected. And they of themselves found many new things, of their owne invention: yet was *Beseleel* judged the most excellent of them two.

Aarons sons. Exod.36.8.

Sicle.

The number of the Iraelites, betwixt twenty and fiftie yeares of age.

The holy Oyntment.

The Sacrifices.

Vers. Beseleel.

All the time imployed in this work, was seven moneths; and at that time was the year accomplished, which began at their departure out of Egypt. In the beginning of the second yeare, in the moneth which the Macedonians call *Xanticus*, and the Hebrews *Nisan*, upon the new Moone; they dedicated the Tabernacle, with all things belonging thereunto, according as I have made mention. And God presently testified, that both their Gifts were gracious in his eyes, and the Hebrews labours fruitfull and pleasant in his sight; testifying his presence in that Temple after this manner: Whereas the Heaven was otherwayes cleare and faire, over the Tabernacle onely there was a Cloud; not wholly thick, like a Winter storme, nor obscure; and yet not so thinne, as a man could see thorow the same; from whence there descended a Dewe, that gave testimony of Gods presence unto them that had will, and beleef. *Moses* honoured the Work-masters that made the Work, with such rewards as appertained unto them by desert; and sacrificed according as God had commanded him, in the Doore or Porch of the Tabernacle, a Bull, and a Ram, and a Kid for their sinnes, but with what ceremonie these things are done, I will declare, when I entreat of Sacrifices, as also what Offerings are to be burnt by fire, and according to the Law are allowed to be fed upon) and with the bloud of the slaughtred beasts he besprinkled the Vestment of *Aaron*, and purified both him and his children with fountaine water and the precious Oyntment, to the end they might be sanctified to God. And for seven dayes space he consecrated both themselves, and their Vestments, and the Tabernacle, with those things which appertained thereunto, with that Oyle whereof I have before time fore-told you, with the bloud of Bulls and Rams slain every other day, after their kinde. But on the eighth day he proclaimed a holy-day and festivall to all the people, and decreed, that every one of them should particularly sacrifice according to his abilitie; and they with emulation (striving to exceed one another) obeyed him, and offered up their Sacrifices, according as it was commanded them.

Exod.40.1.2. The Tabernacle was dedicated on the first day of April, the second yeare after their departure out of Egypt, the yeare after the Creation of the World, 2455. before Christs birth. 1509.

The dedication of the Tabernacle, and the Priests Levit 8. per totum.

Whilest thus the Sacrifices were upon the Altar, suddenly there issued a fire from them, which kindled of it selfe, the flame whereof resembled the Light, or brightnesse of Lightning, and consumed all that which was upon the Altar. At that time there hapned an inconvenience

Levit 9.24. The sacrifice is consumed of it selfe.

A venience to *Aaron*, which although it somewhat moved and amated his fatherly patience, yet digested he it with a constant and generous minde: for he was a man of much constancie, and such a one as knew, that nothing could befall him without the prescience and providence of God. For of those four sonnes (which I told you that he had) the two elder brethren *Nadab* and *Abihu*, bringing sacrifices unto the altar (not such as were appointed by *Moses*, but of that sort they were accustomed to offer before times) were burned by the violent flame that issued from the altar, seizng both their breasts and faces, in such a sort, as by no means possible that might be extinguished; so that at length they died. *Moses* commanded both their father and brothers to take their bodies, and carry them out of the host, and bury them sumptuously: all the people wept, and were amazed very much at this their death, so strange and unexpected. But *Moses* ordained that neither the father, nor his sons
B should lament; but that they should rather make estimate of Gods honour, then of their own mistortune: for *Aaron* was already invested in the sacred robe. But as touching *Moses*, he refused all honours which were offered him by the people, neither applied he himselt unto any other thing but to the service of God: neither did he ascend any more up to the mountain of Sinai, but entred into the Tabernacle to take counsell at Gods hands in those things, whereof he had need to be informed. He demeaned himself like a private man, not onely in his apparell, but in all other things, and lived very popularly, persevering in that familiar and civill course of life, and challenging no priviledge above any man, but onely in those things which pertained to the administration of the common-weale.

Besides these, he reduced under writing both the laws and ordinances as touching poli-
C cie, in due performance whereof if they should live, they should be both agreable to God, and live without cause of controversie the one against the other. And all this established he, following those directions, which God instructed him in. But now will I return and bend my stile to discourse upon that which I have omitted in the ornament of the high Priest for this apparell of theirs leaveth not any occasion to false Prophets, to execute their wicked impostures: and if there be any such, as dare intermeddle with that which appertaineth to Gods Majestie, this habit maketh them know, that it is in Gods power to be present with the sacrificers, at such time as it pleaseth him; and to be absent when him listeth: which God would have made known not onely to the Hebrews, but to all those strangers, who by any occurrence might be eye-witnesses of the same. For of those stones which the high Priest bare on his shoulders (which were *Sardonixes*, whose nature is so notorious to all men,
D that it were unnecessarie to reveal it) the one shined at such time as there was any offering, and that other which was fastned on his right shoulder, shined very cleerly at such time as God was present at the sacrifice, and cast his raies a farre off, that it might be perceived by those that beheld the same, both contrary to his nature and custome: which truly deserveth admiration amongst all men, except those who through contempt of Religion, do hunt after an opinion of wisedome. But that which I will now speak of, is more to be admired at: which is, that by the twelve stones which the high Priest bare (sewed and enchased in his Rationall in the midst of his brest) God was wont to fore-signifie victorie to those that were addressed to battell. For such brightnesse lightned out of them, even before such time as the army did dislodge or enter skirmish, that it was notoriously known to the peo-
E ple, that God was present and ready to assist them: for which cause the Greeks making account of our manner of living, in that they had no power or reason to contradict it, have called that Rationall which we terme Essen (moved thereunto by this expresse miracle which may not be contradicted.) This Rationall and the stone Sardonix gave over to shine two hundred yeers before I began to write these Antiquities, by reason of Gods wrath which he had conceived through the breach of his laws (of which at another time I will more fitly intreat, and at this time continue and prosecute my intended discourse and purpose. After the Tabernacle had been thus consecrated, and that which appertained to the Priests was set in order, the people was perswaded that God dwelt with them in his Tabernacle, and began to sacrifice and sing hymnes of praises, as to him that had driven farre from them all suspition of evill, and from whom they expected in time to come farre better and
F more prosperous things; and both in generall and in particular they offered gifts unto God according to their tribes: for the governours of the tribes (assembling themselves together two by two) prepared a chariot and a yoke of oxen, so that there were six chariots to bear the Tabernacle by the way. Furthermore, every one of them offered a viall and a censer, and a cofer to keep incense in, which was esteemed to be worth ten dariques, and this was filled with odoriferous perfumes, and the censer was of silver, and both of them toge-

The yeere of the world 2155. *before Christs Nativitie*, 1509.

Nadab and Abihu Aarons Sons burned. *Levit.*10 1,2, 3,4. *Numb.*3 3,4.

A miracle of the stones in the high Priests vestment.

The sacrifices and gifts of the princes of the tribes.

ther

ther weighed two hundred ſicles; yet on the viall there were but 70. employed: and both G
*The year of the world,*2455. *before Chriſts Nativity,*1509. the cofer and viall were filled with meal ſteeped and moulded in oyl, which they were wont to uſe at the Altar, at ſuch time as they offered ſacrifice. They offered likewiſe a calf, and a ramme, with a lambe of one yeer old, for a burnt-ſacrifice; and a goat for a ſinne-offering. All the other governors likewiſe brought every one of them their ſacrifice called *Salutarie*, for every day two oxen and five rammes, with a lambe and a goat of a yeer old, and ſacrificed them during the terme of twelve dayes every one. But *Moſes* aſcended no more to the mountain of Sinay, but entred into the Tabernacle, where he was inſtructed by God of that which he had to do, and what laws he ought to make, which are ſo good and laudable as they ought not to be attributed to humane wiſedome: They have been faithfully obſerved likewiſe alwayes, becauſe they are ſuppoſed to be received from God. So that not any one H
Moſes a-keth counſel of God in the Tabernacle. of his laws have been tranſgreſſed by the Hebrews, neither in peace (at ſuch time as they lived to their content) neither in warre, at ſuch time as they were afflicted therewith. But I will now ceaſe to ſpeak of theſe laws, being reſolved to compoſe another treatiſe touching the ſame.

CHAP. X.

The Ordinances of Sacrifices and purifications, Levit. 1.

Hedio & Rufinus chap 13. all. 12. NOw will I onely reckon up a few things as touching the purifications and ſacrifices (in that we have begun to talk of ſacrifices.) The ſacrifices are of two ſorts: the one of them is made for a private perſon; the other for the people in gene- I
Two kindes of ſacrifices. rall: and theſe are made in two manners; for in the one, all is conſumed which is upon
Holocautoma, *Lev.*1.2.*ad* 10. the Altar, which for that cauſe are called *Holocanſts*, that is to ſay, *Burned*. The other are of *thankſgiving*, and they are made with banquets of thoſe that ſacrifice. But firſt of all I will ſpeak of the firſt kinde. The particular perſon that offered a burnt-offering, killed an Ox, a lambe, and a goat of one yeer old, (yet is it lawfull to kill oxen more elder.) But all thoſe creatures which muſt be conſumed by fire, ought to be males; and after their throats are cut, the Prieſts beſprinkle the Altar round about with the blood; then dreſſe they the beaſt, and cut it in pieces, and powder it with ſalt, and lay it on the Altar already charged with cleft wood, and flaming fire: then after they have well cleanſed the feet and intrails, they lay them with the reſt; and the the Prieſts take the skinnes. K
A ſacrifice of thankſgiving. *Levit.*4.5. Such is the manner of a burnt-offering or Holocauſt. They that offer ſacrifices of thankſgiving, kill likewiſe ſuch ſorts of beaſt without ſpot, and more then a yeer old, both male and female: and after they have cut their throats, they ſprinkle the blood on the Altar: then take they the reins, the caul, and all the fat; with the lobe of the liver, and the tail of the mutton, and lay it on the Altar; but the breſt, and the left legge is left to the Prieſts: and as touching the reſt of the fleſh, the Prieſts banquet therewith for the ſpace of two dayes; and if then there remain any thing thereof, it is burned. The ſame cuſtome and ceremonie likewiſe is obſerved in the ſacrifice for ſinnes: but thoſe that are not of ability to offer the L
greater offerings, offer up two pigeons, or two turtles; the one of which the Prieſts have to feaſt withall, and the other is conſumed with fire. We will intreat more expreſly of the ſacrifices of ſuch beaſts, at ſuch time as we ſhall diſcourſe upon ſacrifices. For he that hath
The ſacrifice for ſinne ſinned upon ignorance, offereth a lambe, and a ſhe goat at the ſame time. The Prieſt beſpinkleth the Altar with the blood thereof, not in ſuch manner as it is ſaid heretofore, but the horns of the Altar onely: and on the Altar they offer the kidneyes, and the reſt of the fat, with the lobe of the liver: the Prieſts carry away the skinnes, and eat the fleſh within the Temple the very ſame day; becauſe the law permitteth them not to reſerve any thing
The ſacrifice of him that hath ſinned wittingly. *Levit.*4.9. till the next morrow: he that hath ſinned (and that knoweth it in himſelf without the knowledge or privitie of any other man) offereth a lambe according as the law commandeth, the fleſh whereof is in like ſort devoured by the Prieſts the ſame day: but if the governours M
The cuſtome obſerved in ſacrifices. offer for their ſinnes, they ſacrifice in like manner as private men do, and are different from them in that they bring a bull, or a male kid. The law alſo ordaineth, that in ſacrifices both private and common, there ſhould be fine flower brought, for a lambe, the meaſure of an Aſſer; for a ramme, the meaſure of two; with a bull, three; which flower is firſt of all mingled and wrought with oyl, and ſet upon the Altar to be ſanctified. They that ſacrifice likewiſe do bring oyl, the half part of a Hin for a bull; for a ramme, the third of the ſame meaſure; and for a lambe, the fourth part: this Hin is an Hebrew meaſure, which containeth two Attique Choas: they brought alſo the like meaſure of wine as of oyl, and powred out the wine neer

to

A to the Altar. And if any without ſacrificing offer up fine flower, he putteth the firſt fruits upon the Altar, that is to ſay, one handful and the reſt is taken by the Prieſts for their maintenance, either fried (for they are kneaded in oyl) or with loaves made thereof: but whatſoever the Prieſt offereth, all that muſt be burned. The law likewiſe forbiddeth to offer any beaſt whatſoever, that day that it is born, or to kill it with his dam, or in any other ſort, before it hath fed twelve daies. There are alſo other ſacrifices made for deliverance from ſickneſſe or for other cauſes; in which ſacrifice, they imploy wine or liquor with that which is offered; of which liquors, it is not lawful to reſerve any thing againſt the next morrow, when the Prieſts have taken that portion which belongeth to and ſufficeth them. The law commandeth, that on the common purſe there be every day killed a lamb of a yeer

B old, the one in the morning, the other at the ſhutting up of the evening: and on the ſeventh day, which is called the Sabbath, that two ſhould be offered in that manner as hath been declared. And on the new moon, beſides their daily offrings, they ſacrifice two oxen, ſeven yeerling lambs, and a wether and a kid, for the abolition of thoſe ſins which are committed through forgetfulneſſe. On the ſeventh moneth (which the Macedonians call *Hyperberete*) beſides the above-named, they ſacrifice a bull, one mutton, ſeven lambs, and a kid for ſinnes. The tenth day of the ſame moneth, according to the moon, they faſt till the evening; and on the ſame day they ſacrifice, a bull, two muttons, ſeven lambs, and a goat, for a ſin-offering; beſides which, they bring two kids, one of which is ſent alive, out of the limits of the camp into the deſart (on whom all the evill may fall, if ſo be any be threatned to the people) the other is born without the camp, into a clean place, where it is burned

C with the skin, being not any wayes purged. With this they burn a bull, which is not allowed out of the common charge, but by the proper coſts of the prieſt. This bull being opened and ſlain, and the blood thereof (with that of the goat) being carried into the Tabernacle, he ſprinkleth the cover thereof with his finger ſeven times, and the pavement as many times, and the Tabernacle and the Altar of gold, and all the reſt about the great Altar, which is abroad in the court. Beſides that, they ſet on the Altar the reins, and the fat with the lobe of the liver, and the prieſt offereth unto God a mutton for a burnt-offering. The fifteenth day of the ſaid moneth (at ſuch time as it draweth towards winter) he commanded them to plant tabernacles every one in his family, againſt the inſtant cold weather which the encreaſing yeer was wont to bring; and that when they ſhould injoy their countrey, and

D ſhould enter that citie which they ſhould hold for their Metropolitane, (by reaſon of the Temple which ſhould be there builded) they might celebrate a feaſt during eight daies ſpace, in offering burnt-offering and ſacrifices unto God: and that in witneſſe of their thanksgiving, they ſhould bear in their hands a branch of mirtle and of willow, tied together with wooll, and a bough of palm likewiſe, to which a peach was faſtned; and that the firſt day they ſhould ſacrifice thirteen oxen, and fourteen lambs, and two ſheep, with a goat, for a ſin-offering. Thoſe daies that enſued, they ſacrificed likewiſe a like number of lambs, and wethers, with a kid; and in rebating day by day the number of oxen, they come back to the ſeventh. The eight day they ceaſe from work. On this day (as we have ſaid) they ſa-

E crifice a calf, a ramme, and ſeven lambs, and a kid, for a ſinne-offering: and it is the cuſtome of the Hebrews to perform theſe ſacrifices at ſuch time as they pitcht their tabernacles. In the moneth *Xantique* (which we called *Niſan*) which is the firſt moneth of the yeer, the fourteenth day after the new moon, the ſunne being in Aries, (for at that time were we delivered out of *Ægypt*) he ordained, that every yeer we ſhould do ſacrifice, which we call the Paſſeover, which (as I ſaid) was celebrated the ſame time that we departed out of *Ægypt*. This ſolemnitie of Eaſter we celebrate by companies, without reſerving any thing of that which is offered, till the next day. The fifteenth day the feaſt of unleavened bread followeth the ſolemnitie of the Paſſeover; and during thoſe ſeven dayes, it is unlawfull to eat any unleavened bread: and every day are ſlain two buls, one ramme, and ſeven lambs, which are all conſumed with fire; to which there is added a kid, for a ſinne-offering for a ſeverall dayes banquet to feaſt the Prieſts with. The ſecond day of this feaſt of unleavened bread

F (which is the ſixteenth of the moneth) they begin to enjoy the fruits that are moved; and before that time untouched. And for that it is very convenient, that God ſhould be honoured with the firſt fruits thereof, from whom they receive ſuch abundance, they offer the firſt fruits of barley after this manner: After they have dried a handful of the ears, they beat or threſh it, and cleanſe the barley from the chaffe, and offer an *Aſſer* of the ſame upon the Altar unto God; and after they have caſt a handfull of the ſame on the Altar, they leave the reſt for the Preiſts uſe: and from that time forward it is lawfull for them to reap as well in publike

The yeer of the world, 2455. before our Saviour Jesus Christ, 1549.

Numb. 28. 3, 4.

v. 10. The ſacrifice of the moneth of October

The feaſt of Tabernacles. *Exod.* 23. *Levit.* 23. *Deut.* 31.

Exod. 12. v. 16 *Levit.* 23. v. 5, 6 The Eaſter was the 14. of April.

Levit. 2. 14. *ad finem.* The firſt fruits

The sacrifice of pentecost.

The year of the world, 2455. before Christs nativity, 1509.

publick as in particular. With these first fruites, they sacrifice unto God a lamb, for a burnt- G offering. Seven weeks after the feast of the passeover (that is fourty nine daies) on the fiftieth (which the Hebrews, by reason of the number, call *Asartha*) they offer unto God a leavened bread, made of wheat flower, of the quantity of two *Assars*, and sacrifice two lambs, which are onely offered up to God, and afterwards are prepared for the Priests dinner, and it is not lawful for them to reserve any thing thereof until the next day. But the burntofferings are, of three calves, two wethers, and fourteen lambs; besides two kids, for a sin-offering. There is not any feast wherein they offer not a burnt-offering, and desist not from all manual labour: but in every one of the same, there is ordained a certain sort of sacrifice which they ought to do: and it is presently ordered, that they rest from their labours, and H after sacrifice, fall to banquet. On the common charge they offered unleavened bread, of twenty four *Assars* of flower: and those loaves they baked two by two the day before the Sabbath; and the day of the Sabbath, in the morning they bring it, and set it on the sacred Table, opposing six to six, the one against the other; and upon them are imposed two platters full of incense: and these things remain after this manner till the next Sabbath, and then set they new in the place of the first, which are given to the Priests for their maintenance. *Levit.* 8. *Numb.* 3. The incense is cast into the sacred fire, in which the burnt-offerings are consumed, and in place thereof there is new incense put. The Priest also sacrificeth on his own charge, floure mingled with oyl, and a little baked by fire; and this doth he twice every day, and bringeth to the fire half an Assar of floure in the morning, and the other halfe in the evening. But I will entreat hereof more expresly hereafter; and for the present, me thinks I have sufficiently spoken already. I

What is observed in every feast and sacrifice.

The bread of Proposition.

The tribe of Levi sacred to God. *Levit.* 8. *per totum.*

Moses separated the tribe of *Levi*, and exempted them from the other people, to the end they might be consecrated unto God: and he purified them with living fountain-water, and purged them with solemne sacrifice, and committed the Tabernacle to their charge, with all the holy things pertaining thereunto, and all the rest which had been made for the cover of the Tabernacle, to the end they might be ministers unto the Priests, their superiours, who were already consecrated unto God. After this he distinguished the beastsalso; namly, those that were to be eaten, from those that were to be forborn and abstained from, (of which we will speak, at [illegible] time as occasion is offered us; and will bring proofs, and the reason which induced him to ordain, that some were proper to feed upon, and for what cause he would that we should abstain from othersome.) He hath generally interdicted all use of blood K in meats, esteeming the blood to be the soul and spirit of beasts. He hath also generally prohibited to eat the flesh of those beasts that died by themselves; likewise the caul and fat of goats, of sheep, and oxen. He thrust them likewise out of the company and conversation of men, who were leprous, and such as were troubled with the flux of their seed. And as touching women that have sickneſſe, he sequestred them for the space of seven daies, after which, it was lawful for them to converse indifferently the one with the other The like decreed he of those that had assisted the buriall of a dead man, whom he permitted to converse with the other, after seven daies were expired. It was a thing also decreed by law, that he that was surprised with uncleaneſſe, and unpurified beyound the number of those daies, he should sacrifice two Wethers, one which should be purified, and the other given to the Priests. The like sacrifice is made for him that hath had unnaturall pollution, who L first washeth himself in cold water. The like must they offer, that have use of their lawfull wives. He altogether drove the Leprous out of the citie, not permitting them to frequent any mans company, but esteeming them as men little differing from the dead. And if any one by his praiers made unto God, was delivered from this disease, and his skin reduced to his native colour, such a one presented himself before God in divers oblations and sacrifices; of which, we will speak hereafter, for which cause they are worthy to be laughed at, who say, that *Moses* fled out of Egypt, because he was a Leper, and that he conducted with him other such as were travelled with that disease, and brought them into the land of Canaan. For, if that were true, *Moses* had not made these ordinances, to his own prejudice: which if other had proposed, it behoved him to have opposed himself against them; especi- M ally, since among other divers Nations there are Lepers, who are held in great honour, and who are so farre from disdain and contempt, as that they have been made Generals of most notable Armeis, and elected for Governours of common-weals, having liberty to enter the Temples. and to be present at the sacrifices. What therefore hindred *Moses* (if he had been polluted with the like hatefull sickneſſe) to make such laws, and ordaine such statutes among those people, who honoured and obeyed him; whereby such as were there-

Unclean things. *Levit.* 11. 13. 14. and 15. *per locum.*

What men are unclean. *Levit.* 14. 1. *ad* 8.

Gonorrhœa,

Of Lepers.

Against them that object against Moses and his followers, that they fled out of Egypt for Leprosy.

with

A with infected, might be preferred? By which it is manifeſt, that thoſe things that are objected againſt him, are rather of malice then probability. But *Moſes* being clean from ſuch ſickneſſe, and converſing amongſt his countreymen which were untainted, made theſe ordinances for them that were ſick, having regard to the honour of God. But of theſe things let each man cenſure as beſt liketh him.

The year of the world, 2455. before Chriſts Nativity, 1509.

He forbade that women ſhould enter into the Temple after their deliverance, or to aſſiſt the ſacrifice, untill fourty dayes were expired (if they had been brought a-bed of a ſonne) but if it were a daughter, he willed that the number of the dayes ſhould be doubled; and that when they ſhould enter, they ſhould preſent their offerings unto God, and to the Prieſts that offered them. And if any one ſuſpected that his wife had committed adultery; he
B brought an Aſſar of grinded barley, and caſt a handful thereof before God, and the reſt was reſerved for the maintenance of the Prieſts; and then the Prieſt placing the woman in the porch which is right over againſt the Temple, and taking the cover from her head, writeth the name of God upon a skinne, and maketh her ſwear that ſhe hath not plaied falſe with her husband; and wiſh if ſhe had tranſgreſſed the bounds of chaſtity, that her right thigh might be put out of joynt, her womb might rot, and that death might follow thereupon: but if (through entire love, and jealouſie proceeding therefro) her husband had been inconſiderately drawn into that ſuſpition, that ſhe might within ten moneths bring forth a male child. And after ſuch an oath miniſtred unto her, the Prieſt wipeth out the name of God that was written on the skin, and wringeth it into a vial; and then taking off the earth of the Temple, according as he findeth it, and having mingled the ſame, giveth it to the
C woman to drink; and if ſhe had been unjuſtly accuſed, ſhe continueth with child, and beareth her fruit her full time: but if ſhe hath falſified her faith to her husband, and forſworn her ſelf before God, then dieth ſhe a ſhamefull death, for her thigh is nummed, and her wombe grows full of water. See here how *Moſes* hath provided for theſe ſacrifices at the purifying of a woman, He furthermore made theſe lawes which enſue. He generally forbad adultery, judging it to be a great good hap, if men demeaned themſelves honeſtly in marriage: and that both in politiqüe eſtates, and private families, it was a thing moſt profitable, that children ſhould be born in lawful matrimony.

Hedio & Ruffinus, chap. 14.

The laws of women that are brought a bed.

Numb. 5 v. 15. ad finem.

The laws of adultery and jealouſie.

Of adultery and inceſt.

Exod 22. Deut. 17. Levit. 18. 20, 21 29.

The law alſo forbiddeth a man to have the uſe of his mother (for that it is a thing moſt
D abominable) and likewiſe prohibiteth him to keep unlawful company with his fathers wife, his aunt, and his ſiſter, or his ſonnes wife: and deteſteth it as a moſt hainous and hideous offence. It prohibiteth alſo the uſe of a woman when ſhe hath her monethly ſickneſſe; the uſe of beaſts alſo eſpecially the male, by reaſon that ſuch affections are abominable: and againſt the tranſgreſſours of theſe laws he eſtabliſhed moſt ſtrict and mortal puniſhments. He willed alſo that the Prieſts ſhould be twice more chaſte then the reſt, for he not onely forbade them that which he prohibited others; but moreover he enjoyned them not to marry thoſe that had been abandoned, or ſlaves, or priſoners, or victuallers and taverners, forſaken by their husbands for any occaſion whatſoever. And as touching the high Prieſt, he permitted
E him not to match with the widow of him that was dead (although it were made lawful for the other Prieſts) and granted him onely liberty to take a virgin to his wife, and to keep her. The ſaid high Prieſt is alſo forbidden to approach a dead man (although the other Prieſts are not ſcanted of that liberty to approach their brothers, fathers and mothers, and children deceaſed.) Willing that they ſhould be ſimple in all kind of ſimplicity.

Lev. 21. 7, 8, 9.

What wife the high Prieſt might marry with.

He likewiſe ordained, that the Prieſt which ſhould not be found in body, ſhould be maintained by the other Prieſts, but in the mean time that he ſhould not approach the Altar, neither enter into the Temple: willing that not onely they ſhould be neat in that which concerned the divine ſervice, but alſo that they ſhould ſtudy and endeavour to be the like in all the actions of their life, to the end that no man might reprove them. For which cauſe
F they that bear the habit of the Prieſts are unreproveable, and in all things pure and ſober, being forbidden to drink wine as long as they ware the prieſtly veſture. They were willed alſo to offer up entire ſacrifices, and no waies maimed. Theſe ſtatutes did *Moſes* decree, and make during his life time. And afterwards he deviſed others alſo, at ſuch time as he remained in the deſart; which both the people might practiſe in that place; and then alſo when they had poſſeſſed the land of Canaan. He gave reſt unto the earth the ſeventh year; ſo that it was neither tilled nor planted (in like manner as he had commanded them to reſt from their labours on the ſeventh day of the week) and he ordained, that the fruits which the earth of it ſelf brought forth, ſhould be common to all thoſe that would make uſe thereof, as well to thoſe of the countrey, as ſtrangers, without any forbidding or reſervation. He likewiſe decreed

Levit. 25. v 1. ad 8.

The law of every ſeventh yeer.

The year of the world, 2455. before the nativity of Christ, 1509.

decreed that this ſhould be done after the ſeventh week of yeers, which containeth the G ſpace of fiftie years, which the Hebrews call *Jubile*, in which the debtors are acquitted by their creditors, and the bond-men made free, who being of the people (and for that they had forfeited againſt ſome one law) had been puniſhed, being handled after the manner of ſlaves, and not put to death; and to thoſe, who from the beginning had been poſſeſſours of lands, they were reſtored unto them in this manner following. The Jubile being at hand (which word ſignifieth libertie) both he that ſold, and he that bought the land met together and caſt up the account of the profits and expences that have been reaped and beſtowed on the land: and if it be found that the profits do amount, he that ſold the land repoſſeſſeth it: but if the charges exceed the value of the profits, he reſtoreth the ſurpluſage to the buyer that is due unto him, and retaineth the land to himſelf. And if the profits and ex- H pences are anſwerable the one unto the other, the reſtitution is made to him that had the ancient inheritance. He ratified likewiſe the ſame law in houſes that were bought in villages or cities. For if he that ſold, counted down the money he had received before the year were finiſhed; he compelled the purchaſer to reſtore him his houſe: and if he ſtayed till the year were fully finiſhed, the poſſeſſion and free purchaſe remained unto him that bought it. *Moſes* received this diſpoſition of his laws from God, at ſuch time as his flocks fed at the foot of the mountain of Sinai, and he gave them in writing to the Hebrews.

The year of the world, 2455. before the nativity of Christ, 1509.

The year of Jubile. *Levit.* 25 à v. 8 *ad* 14.

CHAP. XI. I

The Lawes and cuſtomes of Warre.

Hedio & Ruffinus, chap. 15. all. 12. *Numb.* 1,2,3.

AFter that theſe laws had been after this manner digeſted, *Moſes* addreſſed himſelf to the affairs and laws of warre (fore-thinking him of thoſe battels which ſhould follow.) He therefore commanded the Governours of the tribes (the tribe of *Levi* onely excepted) to take a preciſe view and muſters of thoſe men that were capable and able to bear arms (for the Levites were ſacred and exempt from thoſe functions) and the ſearch being made, there were found ſix hundreth and three thouſand, ſix hundreth and fifty fighting men, betwixt the years of twenty, and fifty. But in ſtead of *Levi* he choſe *Manaſſes*, the ſon of *Joſeph*, and *Ephraim* for his father *Joſeph*: for ſo much had *Jacob* entreated at *Joſephs* K hands, that he would give him his ſonnes, that he might adopt them (as it hath been aforetime declared.) When they pitched the Tabernacle, it was planted in the midſt of the camp, guarded and defenced with the tribes which were incamped three by three on every ſide. There were certain waies or paths likewiſe laid out between them, and a market place was quartered out, and ſhops for all ſorts of merchandiſe diſpoſed by order, and workmen and artizans of all occupations, travelling in their ſhops; ſo that to look upon it, it reſembled a city that marched and encamped.

Moſes numbreth up the people.

The diſpoſition of the army.

The Prieſts firſt were planted next unto the Tabernacle, and after them followed all the community of the Levites (for there was a view alſo made of them accounting all the males exceeding the age of thirtie dayes; and they were counted to be twentie and three L thouſand, eight hundreth and eightie.) And when it chanced that a cloud deſcended upon the Tabernacle, then reſted they, as if God thought good to reſt in that place; and if it departed from the ſame, then removed they likewiſe. He invented alſo a certain kind of Cornet made of ſilver, and framed after this manner. In length it was almoſt a cubit, and it was like the narrow whiſtle of a Fife, but a little more thicker, yet nevertheleſſe, it was wide enough for the ſpace of the mouth, to the end to receive the breath, and the end thereof was made like a little Bell, in form of a trumpet. They call it in the Hebrew tongue a Aſofra. There were two of them, whereof the one of them ſerved to aſſemble and call the people to publick aſſemblies; and the other to convocate the Governours when they were to conſult upon affairs of eſtate; and if both of them were ſounded, then all of them in generall M gathered together. When the Tabernacle was removed, this manner was obſerved; As ſoon as the firſt charge was ſounded, they that were incamped toward the Eaſt, firſt of all diſlodged: at the ſecond charge, they to the Southward diſincamped; then was the Tabernacle unpitched, and caried in the midſt, ſix of the tribes marching before, and ſix of them after: the Levites were all about the Tabernacle. And when they ſounded the third time, the quarter toward the Weſt-ward removed: and the fourth was that to the Northward. They made uſe alſo of all theſe Cornets in the divine ſervice, with which they ordered the ſacrifices on the Sabbath and other daies. Then alſo was the firſt paſſeover celebrated with ſolemn offerings after their departure out of Egypt, they being in the deſart.

A cloud on the Tabernacle. *Numb.* 9 v. 15.

Numb 10 2. Two trumpets made of ſilver.

CHAP.

CHAP. XII.

The year of the world, 2455. before Christs Nativity, 1509

Sedition against Moses, *through the scarcitie of victuals: and the punishment of the Rebellious.*

NOt long after this, they removed their camp from the mountain of Sinai: and after certain encampings (of which we will speak) they came to a place which is called Iseremoth: where the people once more began to ruminate and revive their Seditions, and lay the fault of their laborious pilgrimage upon *Moses*; objecting, that by his perswasion they had left a fertile countrey, and now not onely that they were destitute of the plentie thereof, but also in stead of hoped felicitie, forced to wander here and there in extreme miserie, and travelled with want of water: and that if Manna likewise should in any sort fail them, they were like all of them, without question, to perish for want of sustenance. Hereunto annexed they divers contumelies, which were every where inflicted against him, being a man of so great desert and consequence. Mean while there arose one amongst the people, who (admonishing them of the fore-passed benefits received by the hands of *Moses*) counselled them to be of good courage; assuring them, that at that time they should not be frustrate either of that hope, or help, which they expected at Gods hands. But the people were the rather incensed against him by these words, and more and more whetted their spleens against the Prophet: Who seeing them so desperate, willed them to be of a good courage; promising them, that although by injurious speeches he had undeservedly been offenced by them, yet that he would give them store of flesh, not for one day onely, but also for many. But they being incredulous, (and some one amongst them demanding, how he could make provision for so many thousand men) God (saith he) and I, although we be evill spoken of by you, yet will we never desist to be carefull for you, and that shall you shortly perceive. Scarce had he spoken this, but that all the Camp was filled with Quails, which they hunted for by heaps. Yet God, not long after that, punished the insolencie and slander of the Hebrews, by the death of no small number: for at this day the place retaineth his name, which for that cause was imposed thereon, and it is called *Cabrothaba*; as if you should say, *The Monuments of Concupiscence.*

Hedio & Ruffinus. cha. 16. all. 13. *Numb.* 11. 1, 2. Sedition against Moses.

v. 4. The Israelites obtain quails in the Desart. *Psal.* 78. 24. The Graves of Concupiscence.

CHAP. XIII.

Of the Spies that were sent to search the Land of Canaan: and how returning to the Israelites, they amased them with fear.

BUt after that *Moses* had led them out of that place, and had brought them into a countrey not so apt for habitation, (not farre from the borders of the Canaanites, which is called the Jaws (he called the people to a Councell, and standing up in the midst of them, he spake after this manner: God (saith he) having decreed to grant you two great benefits, namely, the libertie and possession of a happy countrey, hath granted you alreadie the possession of the one, and will shortly make you partakers of the other, For we are upon the borders of Canaan; from whence both the Cities and Kings are so farre from driving us, as the whole Nation being united together, is not of power to expell us. Let us therfore addresse our selves very confidently to attempt the matter: for neither without fight, will they resigne the title of their countrey unto us; neither without great conflicts, may we obtain the Palm of Victorie. Let us therefore send out certain Spies, to search into the secrets of the Countrey, and such as may conjecture how great their power is: but above all things, let us be at unitie one with another; and let us honour God, who assisteth us in all dangers, and fighteth for us. After that *Moses* had spoken after this manner, the people (applauding his counsels) chose twelve out of the most noblest families of the Tribes, to go and search the Countrey, out of every Tribe one: Who beginning from the parts extending towards Ægypt, visited all the countrey of the Canaanites, untill they came to the citie of Amathe, and the mountain of Libanus. And having searched out both the Land, and the nature of the inhabitants, they returned home again, having consumed fourty dayes in those affairs. Moreover they brought with them such fruits as the Countrey yeelded; and by the beautie thereof, and by the quantitie of those riches, (which they reported to be in that Countrey) they incouraged the hearts of the people to fight valiantly: but on the other side, they dismayed them with the difficultie of the conquest, saying, that there were certain Rivers impossible to be overpassed, both for

Hedio & Ruffinus, chap. 17. all. 14 *Num.* 13. 1. *ad* 24.

Moses sendeth Spyes to search the Land of Canaan.

 their

*The year of the world,*2455. *before Christs Nativity,*1509.

their greatneſſe and depth; that there were therein alſo inacceſſible mountains and cities, fortified both with walls and bulwarks. Moreover they told them, that in Hebron they found a race of Gyants. And thus theſe ſpies (when as they had found all things farre greater amongſt the Canaanites, then to that day they had ſeen ſince their departure out of Egypt) they of ſet purpoſe, by their fear, brought the reſt of the multitude into a dangerous ſuſpition and perplexity: who conjecturing by their diſcourſe, that it was impoſſible to conquer the Land, diſſolving the aſſembly, returned each one to their houſes, lamenting with their wives and children, ſaying, That God had onely in words promiſed many things, but that in effect he gave them no aſſiſtance. Moreover, they blamed Moſes, and reviled both him and his brother *Aaron*, the high Prieſt. And thus ſpent they all the night in diſquiet, urging their diſcontents both againſt the one and the other. But on the morrow they reaſſembled their Councell, under this pretence, That ſtoning *Moſes* and his brother, they might return back again to Egypt, from whence they came. Which event, when two of the Spies greatly ſuſpected, (namely *Jeſus*, the ſonne of *Nave*, of the Tribe of *Ephraim*, and *Caleb*, of the Tribe of *Juda*) they went into the midſt of them, and appeaſed the multitude; praying them to be of good hope, and not to challenge Almighty God of deceit, by yeelding certain ſlight belief to ſome, who by ſpreading vain rumours of the affairs of Canaan, had terrified the credulous multitude; but rather, that they ſhould follow them, who both would be the actors and conductors alſo of them in the conqueſt of the Countrey: and that neither the greatneſſe of the mountains, nor the depth of the rivers, could hinder them, that like valiant men were prepared to attempt, eſpecially God being their guide, and readie to fight for them in that battell. March forward therefore, (ſaid they) and laying aſide all fear, (and being aſſured of the divine ſuccours) folllow us with a bold courage whithersoever we lead you. With theſe words laboured they to appeaſe the inſulting multitude. In the mean while, *Moſes* and *Aaron* falling proſtrate on their faces, beſought God, not for their own ſafety, but that it would pleaſe him to reſtore the deſpairing multitude to a better mind, who were troubled with ſo many preſent and inſtant neceſſities. Whereupon ſuddenly a Cloud appeared on the Tabernacle, and gave teſtimony, that God was there preſent. Which when *Moſes* perceived (drawing his ſpirits unto him) he preſſed into the preſence of the multitude, and told them, how God was incited and whetted to take puniſhment of the outrage which they had committed againſt him; yet not ſo ſeverely, as the iniquity of their ſinnes deſerved, but in that diſcipline which fathers are accuſtomed to uſe, for the inſtruction of their children. For at ſuch time as he ſtood before God in the Tabernacle, and beſought him with tears for the ſafety of the multitude, God had recounted unto him, how many benefits and favours they had received from him, and how ungratefull they ſhewed themſelves towards him: and that at the preſent being tranſported with the fear of the ſpies, they had eſteemed their reports more true, then his promiſes. Notwithſtanding all which, that he would not utterly conſume them all, nor exterminate their whole race, (whom he had honoured above all the Nations of the earth) but that he would not grant them the grace to conquer the Land of Canaan, neither making them partakers thereof; but would bring to paſſe, that they ſhould live in the deſart, without houſe or citie for the ſpace of fourtie yeers, for puniſhment of their tranſgreſſion. Yet hath he promiſed (ſaid he) to give the countrey to your ſucceſſours, whom he will make Lords of their goods, and heirs of thoſe poſſeſſions which you have envied your ſelves.

C. 13. 24. The Spies drive fear into the Iſraelites.

C. 14. 1, 2. The murmure of the people againſt Moſes.

v. 6. Joſuah and Caleb appeaſe the people.

Hedio & Ruffinus chap. 18. all. 14.

v. 23. 35. The Iſraelites ſhould wander in the Deſart fourty yeers;

The repentance of the people.

After that *Moſes* had diſcourſed theſe things after this manner, according to the ordinance of God, the people were in great ſorrow and calamity, and beſought *Moſes*, that he would appeaſe Gods wrath conceived againſt them; beſeeching him, that forgetting their faults that were paſt in the deſart, he would make them Lords of their enemies cities. *Moſes* anſwered them, that God was not incited againſt them according to the manner of humane weakneſſe, but that he had given a juſt ſentence againſt them. In this place it is not to be ſuppoſed, that *Moſes* (who was but a man onely) did appeaſe ſo many multitudes of diſpleaſed men, but that God aſſiſted him, and brought to paſſe, that the people were conquered with his words, (having with divers diſobediences, and by the calamities whereinto they were falne, known, that obedience was both good and commendable. Furthermore, for that *Moſes* was admirable for his vertue, and the force proceeding from his faith: of whom not onely they have ſpoken, who lived in his time, but even at this day there is not any one amongſt the Hebrews, who (as if *Moſes* were now here preſent to chaſtiſe him, if he ranne aſtray) would not obey the Ordinances made by him, although he might make breach of them in ſecret.

Moſes, a man of great authority.

There

A There are beſides divers great and evident ſignes of the more then humane vertue which was in him: and amongſt the reſt, this was not the leaſt, That certain ſtrangers travelling out of the Regions beyond Euphrates a four moneths journey, to their great charges, and with no leſſe peril, to honour our Temple, and offer ſacrifice, yet could they not obtain licence or permiſſion to offer, in that by our laws it was not lawful for them to do it, and ſome other, without ſacrificing, (otherſome the ſacrifice half finiſhed, the reſt not permitted to enter the Temple) have returned back again to their homes, without finiſhing their purpoſes, chuſing rather to obey *Moſes* law, then their own wills; yet being reproved therein by none but their own conſciences. So much did the opinion once conceived of this
B man prevail, that he is eſteemed more then a man, who is ſuppoſed to have received laws from God, and to have delivered them to men. Of late alſo, (not long before the warres of the Jews, during the Empire of *Claudius*, and *Iſmael* being high Prieſt amongſt us) when as ſo great a famine oppreſſed our Nation that an *Aſſar* was ſold for four Drams, and there was brought to the feaſts of *Azymes* the quantity of ſeventy *Cores*, (which make thirty Sicilian and fourty Athenian *Medimni*, which are two buſhels of ours almoſt) ſome of the Prieſts were not ſo bold as to eat one grain of barley, notwithſtanding the countrey was in that extremity) fearing the law, and Gods diſpleaſure extended alwaies againſt ſinnes concealed. For which cauſe, we ought not to wonder at that which happened at that time, conſidering, that the Writings left by *Moſes*, are in ſuch force, even at this day, that they themſelves who hate us, confeſſe, that he that hath inſtituted our government, is God,
C by the means and miniſtery of *Moſes*, and his vertue. But of theſe things, let every man think as it pleaſeth him.

The year of the world, 2455. before the nativity of Chriſt, 1509.

The great ſcarcity during the Empire of Claudius.

D

The Fourth Book of the Antiquities of the Jewes; Written by *Flavius Joſephus*.

The contents of the chapters of the Fourth Book.

1. *The fight of the Hebrews with the Canaanites, and their overthrow by them, without* Moſes *knowledge.*
E 2. *The Sedition raiſed by* Chore *againſt* Moſes *and his brother, for the Prieſthood.*
3. *How the Authors of the Sedition were ſlain by Gods judgement, and the Prieſthood confirmed to* Aaron, *and his ſonnes.*
4. *What chanced to the Hebrewes in the Deſart for the ſpace of* 38. *yeers.*
5. *How* Moſes *overcame* Sehon, *and* Og, *Kings of the Amorites, and overthrew their Armies.*
6. *Of the Prophet* Balaam.
7. *The victory of the Hebrews againſt the Madianites: and how the countrey of the Amorites was granted by* Moſes *to two and a half of the Tribes.*
8. Moſes *laws: and how he was taken out of the world.*

F

The yeer of the world, 2455. before the nativity of Christ, 1509.

CHAP. I.

The fight of the Hebrews with the Canaanites: and their overthrow by them, without Moſes *knowledge.*

Numb 14. 4. The Iſraelites without Gods or Moſes command, deviſe how to aſſail the enemies.

WHileſt thus the Hebrews paſſed their life in great penury and perplexity in the Deſart, groning under the burthen of their grievous afflictions; there was nothing that more diſtracted and diſtempered them then this, That God had forbidden them to hazard or enter battel againſt the Canaanites. Neither would they now any longer give eare unto *Moſes*, (who perſwaded them to peace) but waxed confident in themſelves, that both without his conduct and counſels, they might eaſily obtain victory over their enemies: and accuſed him likewiſe, as if he ſought after no other thing, but that they being daily preſſed with great wants, ſhould be enforced continually to depend upon his counſels. Whereupon they embattailed themſelves againſt the Canaanites; preſuming with themſelves, that God would ſuccour them, not onely in regard of *Moſes*, but alſo for that he had a general care of their Nation, ever ſince the time of their forefathers, whom he had alwaies held under his protection; and by reaſon of whoſe vertues, he had already granted them liberty. They ſaid likewiſe, that if they would take the pains at that time, and endeavour themſelves, that God would alwaies fight with them: proteſting, that they were able to over-run the Nations, although they were but themſelves; yea, although *Moſes* would endeavour to eſtrange God from them. In a word, that it was behoofeful, that all of them ſhould be Lords of themſelves; and that being recomforted and redeemed from the ſervitude of Egypt, they ought not to ſuffer *Moſes* to tyrannize over them, or to conform their lives to his will; under this vain beliefe, that God had onely diſcovered to *Moſes* that which was behoofefull for them, by reaſon of the affection which he bare him: As if all of them were not derived from the loins of *Abraham*, and that he onely were the motive of all, in fore-knowing the things that ſhould happen unto them, by particular inſtruction from God? That even then they ſhould ſeem to be wiſe, if (condemning his pride, and fixing their truſt upon God) they would take poſſeſſion of the countrey which he had promiſed them, in ſpight of *Moſes* contradiction; who for this cauſe hindred them, ſetting the name of God before them: That therefore putting before their eyes their neceſſity, and the deſart, which daily more and more aggravated their miſery, they ſhould endeavour themſelves couragiouſly to ſally out againſt the enemy, the Canaanites; alledging, that God would be their guide; ſo as they had no reaſon to expect the aſſiſtance of their law-maker. At laſt, when this ſentence was approved by a generall allowance, they flock out in multitudes againſt their enemies: who neither affrighted by their fierce aſſault, neither terrified with their infinite multitude, valiantly reſiſted them, who deſperately charged them: ſo that (the better part of the Hebrews being ſlain) they purſued the reſt (enforced ſhamefully to turn their backs) even unto their Camp. This overthrow (happening beſide all mens opinion) wondrouſly dejected the minds of the multitude, that they grew deſperate of all future good fortune; concluding, that God had ſent and inflicted that plague upon them, becauſe without his counſell and favour they had enterpriſed the battel. But when *Moſes* perceived, that both his own countreymen were diſmaied with the overthrow which they had, and the enemy was waxen proud with their late victory, fearing likewiſe leſt (not content with their preſent ſucceſſe) they ſhould attempt further, he determined to retire his forces back again into the Deſart. And whereas the people promiſed thereafter to be obedient to him, (being taught by their own miſery, that nothing would fall out proſperouſly unto them, without the counſel and conduct of their guide) they diſ-incamping themſelves, retired into the Deſart under this reſolution, that they would no more attempt the battel againſt the Canaanites, before they received a ſign of their good ſucceſſe from heaven. But even as in a great army it accuſtomably falleth out (eſpecially in time of trouble) that the common multitude wax head-ſtrong and diſobedient to their governours, ſo did the like alſo happen amongſt the Jews. For whereas they were in number ſix hundreth thouſand, and even in their better fortunes ſeemed diſobedient to their governours, ſo much the more were they exaſperated by their wants and misfortunes, both amongſt themſelves, and againſt their Governour. For which cauſe, there aroſe ſo great a ſedition, as neither among the Greeks or Barbarians the like was never heard of. Which things without doubt had overthrown them (being brought into ſo deſperate an eſtate) except *Moſes* (forgetting the injury he had received,

v. 43. The Canaanites put the Hebrews to flight.

Moſes returneth the people into the deſart.

Sedition againſt Moſes.

which

A which was no leſs then a pretence to ſtone him to death) had ſuccoured and relieved their diſtreſſed fortunes. Neither did God utterly abandon the care of them : but although they were contumelious againſt their law-maker, and tranſgreſſed alſo againſt the laws which he had delivered them by *Moſes*, yet delivered he them out of that dangerous ſedition ; of which (without his eſpeciall Providence) there could be expected no other but a lamentable iſſue. This Sedition, as alſo how *Moſes* governed the eſtate when the troubles were ended, we will now declare, having firſt expreſſed the cauſe thereof.

The 2455. year of the world, before Chriſts Nativity, 1509

CHAP. II.

The Sedition raiſed by Chore *againſt* Moſes *and his brother,* B *for the Prieſthood.*

Chore (a man noble in birth, and famous for his wealth amongſt the Hebrews, and endewed with a certain kind of popular eloquence) ſeeing *Moſes* placed in the higheſt eſtate of dignitie, was ſore troubled and oppreſſed with envie. For although he were of the ſame tribe and kindred, yet thought he it to be a great indignitie in himſelf, to be held his inferiour, being both more enabled in riches, and nothing inferiour in Parentage, For which cauſe, he began to mutine and murmure againſt the Levites, (which were of the ſame Tribe with him, and his kinſmen) telling them (in vehement diſcourſe) that it was not to be ſuffered nor permitted, that *Moſes*, under a pretext of certain Divinitie, ſhould by ambitious policie (to other mens prejudice) onely ſtudy his own glory : C ſhewing them, how of late, without all Law and Right, he had given the Prieſthood to his brother *Aaron*, and diſtributed other dignities at his own pleaſure like a king, without the allowance and approbation of the people : That this injury done by him, was not to be endured, by reaſon that ſo covertly he had inſinuated himſelf into the Government, that before he might be eſpied, the people ſhould be brought under ſervitude. For, he that knoweth himſelf to be worthy of a Government, ſtriveth to obtain the ſame by kind perſwaſions, and conſent of the people, and not by force and violence, but they that deſpair by good means to attain thereunto, do notwithſtanding abſtain from force, leſt they ſhould looſe the opinion of their goodneſs and honeſty ; yet endeavour they by malicious ſubtilties to attain thereunto. That it concerned the Common-weal to extinguiſh and root out the D ſubtill inſinuations of ſuch men, leſt of Private, they ſhould at laſt grow publick enemies. For what reaſon (ſaid he) can *Moſes* yeeld, why he hath beſtowed the Prieſthood on *Aaron* and his ſonnes? For, if that God had decreed, that his honour ſhould be beſtowed on one of the Tribe of *Levi*, there were more reaſon that I ſhould have it, who am of the ſame kindred with *Moſes*, and who ſurpaſs him both in riches and age. And if this honour appertained to the moſt ancient of the Tribes, that thoſe of *Rubens* loyns ought by right to enjoy it, namely, *Dathan*, and *Abiram*, and *Phalal*, who are the moſt ancient of that Tribe, and the moſt powerfull in riches. Theſe things ſpake *Chore*, under colour and pretence of the weal of the Common-weale, but in effect onely to raiſe a tumult amongſt the multitude, and intrude into the office of the High Prieſt. This diſcourſe of his paſſing by little and little from one ear to another amongſt the multitude, and multiplied by the envious, E and ſuch as maligned *Aaron*, at laſt brought the whole Tribes into a mutinie: ſo that two hundred and fiftie of the chiefeſt Nobles grew at length to be partakers of *Chores* conſpiracy ; and all of theſe enforced themſelves to take away the Prieſthood from *Moſes* brother, and to transfer it to him. The people likewiſe were in ſuch ſort incenſed, as that they ſought to ſtone *Moſes* ; and ranne all of them by confuſed heaps with noiſe and uprore, crying out before the Tabernacle of God, that the Tyrant was to be cut off, and the people delivered from thraldome, who under pretext of Religion, had inſupportable thraldome impoſed on them. For if it were God that had choſen him to be High Prieſt, he would have F preferred ſuch a one to the dignitie who had been worthy, and would not have departed it to thoſe who were far inferiour to others : That if he had decreed to beſtow it on *Aaron*, he had remitted the Commiſsion of his Election to the people, and not left the diſpoſition thereof to his brother *Moſes* who long before that time had perceived *Chores* treacherous ſlander, and ſaw the people very ſore incenſed, was notwithſtanding nothing at all abaſhed thereat : but being reſolved in his Conſcience, that he had governed the eſtate uprightly, and well aſſured, that his brother obtained the Prieſthood, not by his favour, but Gods election, he came into the Congregation ; where he uttered no one word againſt the People, but addreſsing himſelf to *Chore*, he expoſtulated with him, and accuſed him, in as much

Numb. 16. 1. ad 4.

Chore endeavoureth to perſwade the multitude to mutine againſt *Moſes*.

Alias Balas.

Verſ. 35 Two hundred and fiftie men follow *Chores* faction.

They cry out to ſtone *Moſes*.

as was for him possible; being (besides his other qualities) fashioned and composed by nature eloquently to speak in publick Assemblies. I think (saith he) *Chore*, that both thou and every one of these (pointing with his finger at the two hundreth and fiftie men of his faction) are worthy of honour; yea, I contemn not the rest of this Assembly, although they are not to be compared with you in riches, and other indowments. For neither doth *Aaron* therefore possesse the Priesthood, because he is richer, (for thou hast more ample possessions then either of us) neither because he is more noble) for God hath equally imparted the same unto us all, having given us one and the same Grandfather) neither have I "been moved thereunto by brotherly affection, to bestow that on him which was due unto "others. For had I not respected God, and right, in disposing of this dignitie, I had not for- "gotten my self, to further and prefer another; since there is no man more near my self, then "my self, or whom I had rather wish well to, then to my self. For what wisedom had it "been for me, to expose my self to those dangers which they incurre, who make breach of "laws, to suffer another man reap the fruits of my impietie? But God forbid that my con- "science should be stained with any such sin: neither were the fault mine also, would God "leave it unpunished, neither in me, who should contemn him, neither in you, for that you "were ignorant of that ye ought to do, and of that which was gratefull in his sight. He him- "self it is that hath chosen the high Priest, and by this means hath acquitted me of that ac- "cusation, that in this respect might be objected against me, For, although *Aaron* hath obtain- "ed this degree, (not by my favour, but by Gods own appointment) yet notwithstanding he "referreth and remitteth the matter to the publick disposition and order of you all; neither "requireth he any prerogative, for that he hath already exercited the charge, or for that at "this present it is granted him to intermeddle with the same) but esteemeth it to be the "greatest good fortune that may befall him, to see your mutinies and seditions cease, al- "though with the losse of that honour, which he hath received from your own election. For "neither have we injured Gods will in this, that we also with your assent and allowance; but "that which of his own accord he hath given, it was not lawfull to refuse with a safe consci- "ence: as reciprocally it is a thing most reasonable, that they which receive it, should alwaies "enjoy it, since God himself had given them both the assurance and confirmation. God "therefore shall once again determine, who, amongst you shall be chosen to offer sacrifice "unto him, and to take charge of those things which appertain to Pietie. For it is a most ab- "surd matter, that *Chore* should have power to desire a dignitie, and that God should be de- "prived of that authoritie, to dispose the same as best liked him.

"Cease therefore to mutine amongst your selves, and to be troubled upon these occasi- "ons; and let every one of you that desire the Priesthood, to morrow bring each of you his "Censer with perfumes, and fire from his house. But thou, O *Chore*, give place unto God, "and expect his Election, neither arrogate to thy self a greater authoritie then God hath, but "come thou also amongst the rest of the competitors in this honour, to hear his judgement. "Neither see I cause, why *Aaron* should not be there also present, to be judged with thee, in "that hitherto he hath vertuously and uprightly behaved himself in the execution of that "office, and is likewise of the same Tribe and race that thou art of. You shall likewise offer "Incense in the presence of all the people, and when the perfume shall be past, let him whose "sacrifice shall be most acceptable in Gods sight, be declared and published for the high "Priest: so shall I be acquit of that slander which is wrongfully urged against me, whereby I "am charged to have (upon my particular grace and favour) bestowed the office of the Priesthood on my brother. After that *Moses* had spoken in this manner, the people gave over murmuring, and forbare to suspect *Moses*; allowing in themselves all that which had been spoken, as being profitable for the Common-weal. So that hereupon they dismissed the Assembly.

The year of the world, 2455. before the nativity of Christ, 1509.

Moses oration to seditious Chore. v.8. &c.

CHAP. III.

How the Authors of the sedition were slain by Gods judgement, and the Priesthood confirmed to Aaron *and his sons.*

Rupin. cap.1. Num.16.31, & 32, 33.

THe next day the people re-assembled themselves together, to assist the sacrifice, and to hear the strife decided amongst the Competitors; neither was this Assembly without tumult: for the whole multitude were in suspence, in expectation of the event; and some of them were desirous, that *Moses* might be convicted of deceit. But such as were of the wiser sort amongst them, desired an end of the Sedition; for they feared lest the Common-weale should be utterly ruinated, if the Tumult should proceed

A ceed any further. The multitude likewiſe (being naturally deſirous of novelty, and prone to ſpeak evill of their Magiſtrates) were diverſly diſpoſed upon every occurrent. *Moſes* alſo ſent his ſervants to *Abiram* and *Dathan*, to ſummon them to appear (according to the covenants and accord) to attend the iſſue of the ſacrifice. But their anſwer was, that they would not obey him, neither that they would any longer permit that *Moſes* by his ſubtil and ſiniſter devices, ſhould ſeiginorize over the people. Which when *Moſes* underſtood, he took divers of the Elders amongſt the people with him: and being no waies moved with *Dathan* and his contumacy, he came unto him (being willingly attended by thoſe who were drawn to accompany him.) Now when *Dathan* and his friends underſtood that *Moſes* with the Nobles came unto them, both they, their wives and children aſſembled themſelves before the B Tabernacle, expecting that which would enſue. They came likewiſe guarded with their ſervants, who were armed to oppoſe themſelves againſt *Moſes*, if ſo be he ſhould offer them any violence: But no ſooner drew he near unto them, but that lifting up his hands unto heaven, he cryed out with a loud voyce in the hearing of the whole multitude, and prayed after this manner: O God (ſaid he) thou Lord over all that which either heaven, earth, or ſea containeth, thou art a ſufficient witneſſe with me of all mine actions: for that I have managed all things by thy will, and thou art he who haſt given me power to execute my purpoſes: thou that alwaies in commiſeration of the Hebrews haſt been my perpetual help and aſſiſtance, hear this my prayer. For nothing that is either done, or thought, is hidden from thee: for which cauſe I hope thou wilt not diſdain to teſtifie and juſtifie my truth, and maniteſt the ingratitude of theſe men. Thou doſt exactly know the antiquity of my race, not C for that thou haſt heard it, but for that thou haſt ſeen and aſſiſted it; in effect, now alſo teſtifie the truth for me in thoſe things which theſe men (although they know the contrary) are not aſhamed to impute unto me. At ſuch time as I led a peaceable life, and that by my vertue and thy counſel, and my father in law *Raguels* favour, I had ſufficient to live upon; I forſook the poſſeſſion of my goods, and the fruition of my peace, to ingage my ſelf in theſe miſeries, which I have ſuffered for theſe men: and firſt of all for their liberty, and now likewiſe for their ſafety, I have moſt readily undertaken grievous travels. Now therefore ſince I am grown into ſuſpition among thoſe men, who by my care and providence have eſcaped ſo many miſchiefes and miſeries; thou that appeareds't unto me in that fire on the mountain D of Sinai, and vouchſafedſt both to ſpeak unto me, and to confirm me by the ſight of miracles; that in thy name ſentſt me a meſſenger into Egypt; that haſt abated the great fortunes of the Egyptians, and haſt given me means to eſcape from their ſervitude; and haſt made *Pharaohs* power and army inferiour to my fortunes, that when we were ignorant of our way, gaveſt us a paſſage thorow the ſea, in whoſe bottome and womb afterward the Egyptians were drowned; that gaveſt us armes, when we were unweaponed; that madeſt the bitter water ſavory and fit to be drunk of; and in our ſcarcity of water enforcedſt drink for us out of the bowels of the hard rock, when we found no meat on the land, didſt ſend it us from the ſea; Moreover (as a thing never before heard of) affordedſt us meat from heaven, and haſt E eſtabliſhed our eſtate with laws and cuſtomes: Be thou, O Lord, my Judge in all things, and my unpartial witneſſe, that neither I have been corrupted by any bribe of any particular Hebrew, to favour injuſtice, neither that I have ſuffered a poor man in his juſt cauſe to loſe his right againſt a rich adverſary. And now having adminiſtred the Common-weale with all ſincerity, I am called in queſtion for a crime, whereof I am altogether guiltleſſe, as if I had beſtowed thy Prieſthood on my brother for private affection, and not for thy command ſake: make it known that all things are diſpenſed by thy providence, and that nothing is brought to effect by caſualty, but by thy ſpeciall ordinance: And to expreſſe that thou haſt care of the Hebrewes, teſtifie the ſame by thy juſt puniſhment inflicted on *Dathan* and *Abiram*, who accuſe thee to be inſenſible, and boaſt that thou art circumvented by my ſubtilties. But thou ſhalt make thy revenge more notorious againſt the unbridled detractours of thy glory, if F they periſh after no common manner, leſt any man ſhould ſuſpect that they offer nothing inhumane: but let the earth, which they unworthily tread upon, open it ſelf and ſwallow them up both with their families and faculties. By this means both thy power will manifeſtly appear unto all men, and thou ſhalt leave an example to poſterity, that no man hereafter ſhall dare to think otherwiſe of thy Majeſty then becometh him; and my miniſtery ſhall be approved to proceed from thy direction. But if thoſe crimes be truely urged which are inforced againſt me, then let the curſes return and light on mine own head, and let thoſe whom I have curſed, live in ſafety. And thus exacting a puniſhment from thoſe that diſturb thy people, keep the reſt of the multitude in peace, concord, and obſervation of thy commandements,

The year of the world, 2455. before Chriſts Nativity 1509

Dathan and Abiram rebellious.

Moſes prayer unto God. v. 15.

The yeare of the world,3455. before christs Nativitie,1509

mandements, ſecure and void of that puniſhment which is due unto wicked men, for that it G is contrary to thy juſtice, that the innocent multitude of the Iſraelites ſhould anſwer their miſdeeds, and ſuffer their puniſhments. Whileſt he ſpake theſe words, and intermixed them with teares, the earth inſtantly trembled, and ſhaking began to remove(after ſuch a manner as when by the violence of the wind a great billow of the ſea floateth and waltereth.) Hereat were all the people amazed. But after that, a horrible and ſhattering noiſe was made about their Tents,the earth opened,and ſwallowed up both them and all that which they eſteemed dear, which was after a manner ſo exterminate, as nothing remained of theirs to be beheld. Whereupon in a moment the earth cloſed again, and the vaſt gaping was faſt ſhut, ſo as there appeared not any ſign of that which had hapned. Thus periſhed they all, leaving be- H hind them an example of Gods power and judgements. And this accident was the more miſerable in that there were no one, no not of their kinsfolks or allies that had compaſſion of them: ſo that all the people whatſoever,forgetting thoſe things which were paſt,did allow Gods Juſtice with joyfull acclamations, eſteeming them unworthy to be bemoned,but to be held as the plague and perverters of the people. After that *Dathan* with his Family was extinguiſhed, *Moſes* aſſembled all thoſe that contended for the Prieſthood together, committing again the election of the Prieſthood unto God, concluding that the eſtate ſhould be ratified to him, whoſe ſacrifice was moſt acceptable in Gods ſight. For which cauſe the two hundred and fiftie men aſſembled themſelves, who were both honoured for the vertue of their Anceſtors, and for their own abilities far greater then theirs: with theſe alſo ſtood *Aaron* and *Chore*, and all of them offered with their cenſers before the Tabernacle, with per- I fumes ſuch as they brought with them; when ſuddenly ſo great a fire ſhone, as neither the like was ever kindled by mans hand, nor uſually breaketh from the bowels of the burning earth, neither was ever quickned in the woods, ſplit and born down in the ſummer time by a Southern brize, but ſuch a one as ſeemed to be kindled in Heaven moſt brightſome and flaming: by force and power whereof thoſe two hundred and fiftie (together with *Chore*) were ſo conſumed, that there ſcarce appeared any reliques of their carcaſſes; Onely *Aaron* remained untouched, to the end it might appear that this fire came from Heaven. Theſe things thus brought to paſſe; *Moſes* (intending to leave a perpetuall memory to poſterity of that puniſhment) to the end they ſhould not be ignorant thereof, commanded *Eleazar* the ſon of *Aaron* to conſecrate their Cenſers affixed to the brazen Altar, that by reaſon of this Monument, all men might be terrified; who think that the Divine power can be circum- K vented by humane policy.

Dathan and Abiram ſwallowed up. v.31,32,33.

Chore with two hundreth and fiftie men is conſumed with fire.

CHAP. IIII.

What things happened in the thirty eight years ſpace to the Hebrewes in the deſart.

Numb.17. 1,2, 3. ad finem.

AFter that by ſo evident an Argument it appeared very ſufficiently, that *Aaron* neither by ſiniſter inſinuations, neither by the favour of his brother,but onely by Gods election had obtained the Prieſthood; he ever afterwards held it without any contradiction: yet for all this, the ſedition was not ſufficiently ceaſed, but that it brake out with a more urgent fury then at firſt: for it took his Originall from ſuch cauſes, that it might eaſily appear that it would be of long continuance. For whereas this perſwaſion had once taken root in the hearts of men, that nothing is brought to paſſe without Gods will, L they imagined that God wrought theſe things in favour of *Moſes*; to him therefore imputed they all theſe things, as if God had not puniſhed thoſe men through the hate he bare againſt their ſins, but only on *Moſes* ſolicitation: and they were ſore aggreived that *Moſes* (having given this maim unto the people, by the loſs of ſo many Noble men, that onely periſhed through the zeal they bare to Gods Service) not only had done them open wrong; but that which was more, had aſſured the Prieſthood to his brother after ſuch a manner,that thereafter no man durſt oppoſe himſelf to purchaſe the ſame; ſeeing how unfortunately thoſe others were overcome by a violent death. Moreover the kinſmen of thoſe that were ſlain, ſollicited and ſtirred the people, praying them to reſtrain the pride and overgreat power of *Moſes*, in that it lay in their power eaſily to perform the ſame. But *Moſes* perceiving that M the people was incenſed, and fearing leſt once more they ſhould bethink them on ſome Innovation, whereby ſome great misfortune might ſucceed, he aſſembled them together, and gave audience to their accuſations: and without replying any wayes (for fear he might the more incenſe them) he onely commanded the heads of the Tribes, that each of them ſhould bring a rodd, wherein the name, of each Tribe ſhould be written, promiſing that the Prieſthood ſhould remain with them, in whoſe rodd God ſhould ſhew any ſigne. Which judge-

Another ſedition againſt Moſes.

A judgement of his being allowed by all men, both they, and *Aaron* brought their rods with their inſcriptions; and *Aaron* had written in his, the tribe of *Levi*. Theſe *Moſes* took from them, and laid them in Gods Tabernacle: the next day he brought them forth every one of them (which were eaſily known to be thoſe which the Princes brought, and the reſt of the people had marked) and they ſaw that all theirs remained in the ſame form which the day before they retained, when *Moſes* took them; but out of *Aarons* rod there grew branches and buds: and that which is more to be wondred at, it bare ripe Almonds, which in a rod of that kind of wood was admirable and miraculous. The people amated at the novelty of this ſpectacle (dimiſſing their hatreds wherewith they both proſecuted *Moſes* and *Aaron*) became wholly amazed and drawn into admiration of Gods judgement, and forbare any
B more to repugne againſt God, or to oppoſe themſelves again *Aarons* Prieſthood. And thus three times confirmed by the approbation of God, by all mens conſent he became high Prieſt; and the people of the Hebrewes turmoyled with long ſeditions, at laſt by this means grew ſetled in peace and quietneſſe. But after that *Moſes* had made the tribe of *Levi* (which was dedicate to Gods ſervice) free and exempt from warfare (for fear leſt being occupied in providing themſelves neceſſaries for their maintenance, they ſhould grow negligent in executing their duties in ſacrifice) he ordained that after the land of Canaan was conquered by their forces and Gods favour, that of the Cities they ſhould conquer, they ſhould diſtribute fourty eight of the beſt and faireſt on the Levites, and certain lands abutting on their Cities, to the quantity and ſpace of two thouſand cubits. Moreover, he commanded
C that the tenths of all the yearly fruit that was gathered by the whole people ſhould be given and beſtowed on the Levites and Prieſts and ever after this tribe had their ſolemn revenues. Now muſt I declare what things are proper to the Prieſts. Of the fourty eight Cities which were granted to the Levites, he commanded them to grant thirteen to the Prieſts; and that of thoſe tenths which they received of the people, they ſhould pay unto them a tenth ſhare. Beſides, he gave charge that the people ſhould offer up unto God all the firſt fruits of whatſoever the earth yeeldeth them: and that the firſt born of the four footed beaſts dedicated for ſacrifice, if it were a male, ſhould be delivered to the Prieſts to ſacrifice, to the end they might be nouriſhed with all their family in the ſacred City of Jeruſalem; and that they which are not fit to be ſacrificed to God, ſhould be eaten by them ac-
D cording to the uſe and cuſtome of the countrey, the owners paying in lieu of a firſtling a ſicle and a half, and for the firſt born of a man, five ſickles. He allotted them likewiſe the firſt fruits of ſheep-ſharing, and ordered that the bakers ſhould offer them ſome cakes. But they that conſecrate themſelves by vow, and are called *Nazarites* (*nouriſhing their hair*, and *taſting* no *wine*) when as they conſecrate their hair, were bound to offer it unto the Prieſts. They likewiſe who call themſelves Corban, which is called the gift of God, if they deſire to be diſmiſſed from that miniſtery (whereunto by voluntary vow they bound themſelves) muſt pay money to the Prieſts, for a woman thirty ſickles, for a man fifty; and that thoſe that had not ſo much money, ſhould be left to the diſcretion of the Prieſts. And if any man ſhould
E kill (for his private feaſt) any beaſt, and not for Gods ſervice, yet that he ought to offer unto the Prieſt the breſt and legge of the beaſt. This is that allowance which *Moſes* ratified to the Prieſts, and beſides this, whatſoever the people offered for ſinnes (as we declared in the next precedent volume.) And whatſoever was contributed by the people to the order of the Prieſts, he commanded that both their wives, children and ſervants ſhould be made partakers of the ſame (onely except thoſe things which were offered for ſinne offerings, for theſe things onely the Prieſts themſelves eat up in the Temple the ſame day.) after that this policy was in this ſort ratified by *Moſes*, and that the mutiny was appeaſed, he removed his camp, and with all his forces came to the borders of Idumæa, where he ſent Ambaſſadors to the King thereof, requiring him to grant him, and his, free paſſage (and offering him ſuch and ſo ſufficient pledges, as he ſhould eſteem and reckon of, to aſſure him that no violence
F or injurie ſhould be offered; aſſuring him to make payment for whatſoever victuall or drink, either he or his army ſhould receive.) But he ſetting light by their Ambaſſage, denied them paſſage, and with a well furniſhed army marched forth againſt *Moſes* to withſtand him, if contrary to his will he ſhould attempt to paſſe thorow his countrey. And for that God had not counſelled *Moſes* to begin the combate, if he were enforced by the enemy, he retired back again, determining to ſeek his paſſage athwart the Deſart. At that time died his ſiſter *Mary*, the fourtieth yeare after their departure out of Egypt, and the firſt Moon of the moneth Xantique: ſhe was magnifically entombed at the common charge, on a certain mountain called Sein: and after the people had mourned for her fourty daies: he purified them

The year of the world, 2455. before Chriſts Nativity, 1509

Aarons rod fructifieth. *v.8.*

Hedio & Ruffinus, chap 3.4. *Numb.18. v.8, and 20. Leu.14 18 19.* The revenues of the Prieſts.

Numb 6 1, ad 13. Of the Nazarites.

The year of the world, 2493. before Chriſts Nativity, 1471.

Numb. 20.14, ad 21. Moſes Embaſſage to the Idumæans.

C.10 v.1. Mariam Moſes ſiſter dieth. *Numb.19. per totum.* The manner of purification.

The year of the world, 2493. before Christs nativity, 1471.

them after this manner: The Prieſt taking a young heifer (which had never as yet born yoak nor laboured) in colour wholly red, led him a little apart from the Camp, in a moſt clean place, and there cut his throat; and with the bloud thereof, taken on his finger, he ſeven-times beſprinkled the Tabernacle of God: and after he had conſumed in fire the whole Hei-fer, with his skin and entrailes, he caſt a branch of Cedar into the fire, with a little Hyſope, and red Wooll, and wholly gathered up the aſhes thereof. A man that is cleanſed, putteth it in a clean place; and they that are unclean, by means of one that is dead, put a little of theſe aſhes into a Fountain, with Hyſope, and after they have mixed the aſhes in the Foun-tain, they beſprinkle themſelves three times, and on the ſeventh day, and after that, they are purified. He likewiſe ordained, that the like purification ſhould be uſed, when a man ſhould take poſſeſſion of his inheritance. G

Numb. 20. *v.* 23. 24.

But after the Army (that had ſo long mourned the dead ſiſter of the Generall) were thus purified, he led them thorow the Deſart, into Arabia: and arriving in a place (which the *Arabians* account for their *Metropolitane City*, in times paſt called *Arce*, and at this preſent, *Petra*) which is environed with a high mountain, *Aaron* aſcended the ſaid mountain; and *Moſes* ſhewed him the place where he ſhould yeeld up his ſoul unto God: and in the ſight of all the Army, ſtanding on a high place, he put off his Stoal, and gave it to his ſonne *Eleazar*, to whom by elderſhip the ſucceſſion appertained. And thus (in the ſight of the peo-ple) he died in that very year werein he loſt his ſiſter, and in the hundreth twenty and third year of his age. He departed on the new Moon, in the moneth of *Auguſt*, (called by the *Athenians*, *Hecatombeon*; by the *Macedonians*, *Fous*; and *Sabba*, by the Hebrews. The people mourned for him for the ſpace of fourty dayes, and then deſiſted. *Moſes* diſplaced his Camp, from thence, and pitched his tents near unto a River called Arnon (which ſpringeth from the mountains of Arabia, and runneth along the Deſart, and then entreth into the Aſphal-tique Lake ſeparating the Region of the Moabites from that of the Amorites.) The coun-trey is fertile, and ſufficient to yeeld fruit to all the inhabitants in great foiſon. To *Sehon*, King of this countrey, *Moſes* ſent Ambaſſadours, requiring paſſage thorow his Kingdome, un-der ſuch aſſurance as ſhould beſt pleaſe him, that no wrong ſhould be offered, neither to his countrey, nor the Inhabitants thereof: aſſuring him to pay the price of whatſoever his ſoul-diers took, either in Victuals, or Water. But *Sehon* refuſed him, and arming his people, pitch-ed his Tents on the banks of Arnon, being ready to repulſe the Hebrews, if they preſumed to paſſe the River. H I K

Ruffinus c. 4. Hedio, c. 5. *Numb.* 21.

Moſes ſent Embaſſadors to Sehon, King of the Ammorites.

CHAP. V.

Moſes *overcommeth* Sehon *and* Og, *Kings of the Amorites, and diſtributeth their countrey by Lot, unto two Tribes and a half of the Hebrews.*

Numb. 21. *v.* 21 *ad finem.* The Hebrews addreſſe themſelves to fight againſt the Amorites.

BUt when *Moſes* perceived, that the Amorites were diſpoſed to hoſtility; for which cauſe, ſuppoſing that the injury and contempt was not to be endured, and ſeeing the Hebrews were an intractable kind of men, (and ſuch, as either by idleneſſe, or want, might be eaſily perſwaded to renue their former ſeditions and tumults, and being willing to prevent all theſe occaſions) he asked counſell at Gods hands, whether he would permit him to enforce his paſſage by the ſword. Now when God had allowed his purpoſe, and beſides that, promiſed him the victory, he was great-ly confirmed in hope, and animated and encouraged his ſoldiers; telling them, that the time was now come, wherein they might enterpriſe their long deſired Warre with Gods fa-vour, and his approbation and encouragement: who rejoycing at this liberty that was grant-ed them, ſuddenly took Armes, and in a ſet battel haſted to charge the enemy. On the o-ther ſide, the Amorite (as ſoon as he ſaw them march forward, and begin the onſet) forget-ting his former fierceneſſe, was both himſelf terrified, and his ſouldiers likewiſe (who be-fore the ſight of their enemies, were as cruel and bloody as Lyons) now waxed as fearful and as meek as Lambes. So that they ſcarcely had endured the firſt aſſault, but that they fled; repoſing the whole hope of their proſperity in their retreat. they truſted likewiſe to their walled Townes (which notwitſtanding did nought at all avail them.) For no ſooner did the Hebrews perceive, that their enemies began to truſt their feet, and that their ranks were broken, but they more freſhly purſued them, and brought them to extream fear. So that being utterly put to flight, and diſperſed upon the field, they were enforced to flie unto their Cities. Yet ceaſed not the Hebrews to purſue them more fiercely, but began more and more to moleſt them with thoſe kind of Weapons wherein they were exerciſed before time. For being expert and well trained in the Sling and Bow, and perfect in caſting the L M

v. 35. The Hebrews overthrow the Amorites, and put them to flight.

Dart,

A Dart, and nimble in body, (by reaſon of their light Armors) they ranne after their enemies, and with their ſhafts and bowes ſhot at thoſe which were afarre off, and might not be overtaken. So that there followed a moſt huge ſlaughter, and they that eſcaped, were grievouſly wounded; yet were they more afflicted with thirſt then any other hoſtility (in that it was Summer time) ſo that all thoſe that went to refreſh and cool their thirſt at the river beſides all thoſe that had turned their backs to flie) were purſued with all kinds of miſſile weapons and darts untill they were all ſlain. The king *Sehon* himſelf alſo was ſlain in this fight. And the Hebrews ſpoiled thoſe that were ſlain, and carried away great ſtore of pillage. They had likewiſe great foyſon and abundance of all kindes of fruites (in that the harveſt was not as yet gathered.) Thus paſſed the Army through the whole countrey, forraging and ſpoyl-
B ing the ſame without any reſiſtance; by reaſon that the enemy was diſcomfited, and that all his forces in warre were defeated. This was the deſtruction which hapned to the Amorites, who neither uſed their counſell prudently, nor managed their warre valiantly. But the Hebrews occupied their countrey (ſcituate between three rivers, after the manner of an Iland.) For the banks of *Arnon* do terminate the Southerne coaſts thereof, and *Jobacchus* the Northerne, which flowing into *Jordan*, leeſeth his name: now the Weſtern coaſt is watered by the river of *Jordan*. Amidſt this proſperous eſtate of the Iſraelites, there aroſe a new enemy againſt them, called *Og* king of Galadine, and of the Countries of Gaulanitis, who came as a friend and companion to aſſiſt *Sehon*; who ſeeing his fortunes and eſtate ſo deſolate and deſperate, yet in hope to obtain the victory, determined to make triall both of his own
C mens vertue, and his enemies valour: which hope of his failed him, for he both died in the battel, and his whole hoſt was likewiſe diſcomfited. But *Moſes* no ſooner overpaſſed the floud of *Jobacchus*, but that entring *Ogs* kingdome, he overthrew one city after another & deſtroyed all the inhabitants thereof (who for riches and fruitful paſtures exceeded all other men of that countrie.) *Og* alſo was a man of a moſt heroicke and high ſtature, and nothing inferiour thereunto either in ſtrength or vertue; the argument of whoſe ſtrength and ſtature was extant in the ſack of the chief city and palace of the country of the Ammonites, called Rabatha, where there was an Iron bed found of four cubits breadth, and nine in length. The fall of this man did not onely further the preſent felicity of the Hebrews, but alſo be-
D came the cauſe of many their future and more fortunate ſucceſſes; for they took ſixty well fortified cities which were under his government; and what with their privy preyes and publique pillage, they were all enriched. After this, *Moſes* removed his camp toward *Jordan*, and pitched it in a broad plain neere unto the City of Jericho (which is rich and fruitful and aboundeth with palme trees and balme.) And now were the minds of the Iſraelites in ſuch ſort confirmed, as they deſired nothing more then war, and battel; and *Moſes* thinking good to make uſe of this their forwardneſſe, (having ſacrificed to God in way of thankſgiving, and feaſted the people) he ſent part of them armed to deſtroy the countrey of the Madianites, and to ſpoyl the cities of that Region: the cauſe of which war had this original.

The year of the world, 2493. before Chriſts Nativity, 1511.

Pſal.135.11, 12.136.17, 18.19.

Sehon King of the Amorites ſlain.

The Hebrews poſſeſſe the land of the Amorites.

Ruffin cap.6. Hedio.cap.6. Hierico.

E

CHAP. V.

Of the Prophet Balaam.

WHen *Balac* King of the Moabites (who was both an old friend and confederate with the Madianites) ſaw the Iſraelites increaſe to ſuch greatneſſe, he be-
F gan to ſuſpect the ſecurity of his own fortune and eſtate: for he knew not that God had inhibited the Hebrews to covet to poſſeſſe any other countrey but the land of Canaan, and therefore more raſhly then prudently he bethought him of new matters; and for that he durſt not aſſail them in battel, whom he knew to be puffed up with the ſucceſſe of many victories (yet deſirous to hinder them from proceeding any further) he ſendeth Embaſſadors to the Madianites to conſult with them, as concerning their common profit. They knowing that beyond Euphrates there was a famous divine called *Balaam* (who was their eſpecial friend) ſent ſome of their moſt honourable princes together with *Balacks* Embaſſadors, beſeeching him that he would come unto them and curſe the Iſraelites. The Prophet entertaining the Embaſſadors with great humanity, and feaſting them at his own table, asked counſel of God as touching that which the Madianites had required at his hands: but ſeeing that God forbad him to obey them, he returned unto them, and told them that he wanted not will to gratifie them, but that God withſtood him; to whoſe mercy he aſcribed the glory which he had hitherto gotten by true predictions and prophecies: for that army which they deſired ſhould be curſed, was dearly beloved of God. For which cauſe he gave them counſell, that ſeeking out the Iſraelites, they ſhould make peace with them under what-

Numb.22,23, 24, per totum.

C.22.1, ad 5. Balac king of the Moabites.

Embaſſage to the Madianites.

Balacks and the Madianites Embaſſage to Balaam.

whatsoever conditions: which said, he dismissed the Embassadours. But the Madianites (be- G
The yeare of the world,2493. before Christs Nativitie,1471 ing instantly requested by *Balac*) once more sent their Embassadours to *Balaam*, to that purpose, who desirous to satisfie them in their demands, consulted with God. But God (offended with him) commanded him to assent to the Embassadours: and he supposing that God had indeed licenced him therein, departed onward with the Embassadors. But as he travelled upon the way, the Angel of God came and met him in a certain narrow way, between two mounds or wals made of stones; which when the Asse perceived whereon *Balaam* was mounted, he started out of the way, and thrust *Balaam*, and crushed him against one of the wals; and neither by the strokes which his rider gave him (being sore grieved by his bruise) nor by any other means might he be drawn forward. And when as neither the Angel forsook the way, neither the Prophet gave over tormenting the Asse, at length the beast falling down H by the will of God, spake to *Balaam* in a humane and articulate voice: blaming him, for that having never before that time received domage by him, he had so cruelly tormented and beaten him; considering that he understood not that God did prohibite him from the performance of that which he desired. Whilst thus he was troubled with the prodigious speech of the Asse, an Angel appeared unto him, blaming *Balaam*, and telling him that the Asse was not in the fault, but that he hindred his journey, by reason he attempted it against Gods will. Hereat the Prophet terrified, addressed himself to return back again: but God commanded him to prosecute that journey which he had intended, charging him to declare and do that which he should advise and instruct him in.

v. 15. The second Embassage to Balaam.

*v.*21 *ad* 28. The Angel resisteth Balaam.

*v.*28 31. The Asse speaketh to Balaam.

Balaam is reproved by the Angel.

After that God had given him this charge, he went unto *Balac*, who entertained him ho- I
v. 35. 36. Balaam cometh to Balac. nourably, and caused him to be brought to a certain mountain, from whence he might behold the Hebrews camp. *Balac* also himself being royally attended, accompanied the Prophet, conducting him honourably unto a certain mountain, which over-hung the Israelites, being threescore furlongs from their camp. Which when he perceived, he caused the king to build seven Altars, on which he laid seven Bulls, and seven Rammes. All which being readily executed by the King; he offered a burnt sacrifice, to the end he might presage and fore-prophecy the victory: which done, he spake after this manner: Happy are you, on whom God bestoweth so large a blessing and abundance of riches, and vouchsafeth you his providence for your perpetuall guide and assistance. Because there is not any sort of men, K
c 23.1.*ad* 10. Balaams prophecy of the people of Israel.

« before whom in innocency of manners and study of honesty and vertue, you are not to be
« preferred: your successours also shall have a more famous posterity, because amongst men
« God onely favoureth you, and taketh care that no nation under the Sunne shall either ex-
« ceed or equal you in happinesse. You shall likewise possesse that Land whereto he hath sent
« you: and your posterity shall be perpetuall Lords thereof; and the glory of your name shall
« fulfill both the whole earth, and sea; and so shall your Nation be multiplied, that there shall
« be no Nation of the world that shall not be intermixed with your blood and line. Blessed are
« you (most worthy army) and deserving great admiration, having your increase thus multi-
« plied by the means of one parent. For the land of Canaan at this present shall entertain you,
« but in little number; but know that hereafter the whole world is destinated for your inhabi- L
« tation: so, that, both in the Ilands, and in the continent you shall live in so great number,
« that you shall equall the starres of the firmament. And whereas you are like to grow so innu-
« merable, yet notwithstanding he shall not suffer you to want the utmost of plenty and abun-
« dance; neither in warre shall he cease to animate and lead you against your enemies. Let
« your enemies resolve to take armes & to assault you, yet shall there no one return from them
« to bear message of the victory, or to bring glad tidings to their wives and children. This
« prudence and prowesse is given you by Gods providence, who onely can and may abase the
« power of greatnesse, and repair the weaknesse of obscurity. Thus spake the Wizard in his
« propheticall spirit, being transported beyond himself, and ravished with supernaturall fury.

v 11, 12. Palac being displeased, reprehendeth Balaam.

But *Balac* was sore incensed against him, exclaiming that he had not kept covenant, although M
by great rewards he had been by his Confederate drawn thither to curse them, urging it against him, that in stead of execrations against them, he had published their piety and praises. To whom the Prophet made this answer: Thinkest thou (said he) that it lieth in our power, as often as destinies are to be discovered, to speak or conceal what we list, at such

Balaams answer.

« time as God speaketh in our mouthes? No, he himself uttereth those words which him list-
« eth, and publisheth those Oracles by us, which neither we know, nor ever thought upon. Ve-
« rily I sufficiently remember whereunto I was perswaded by the solicitation of the Madia-
« nites, and for that cause came I hither, to execute that which they extorted from my hands;
but God is more powerfull then my will, who contrary to the will of God, and for the particular

A ticular favour of men, had purpoſed to ſpeak otherwiſe: but as ſoone as he entreth into your hearts, there remaineth no more of our ſelves in our ſelves. Truly I had determined in my ſelf to ſpeak nothing in their praiſes, neither was it in my minde to reckon up what God had decreed to beſtow upon that nation, but the favourable power which befriendeth them, and ſtudieth nothing more then the felicitie and glory of that Nation, hath in his preſence put theſe words in my mouth: now therfore (ſince it is my deſire to gratifie both thee, and "
the Madianites, whoſe prayers I ought not but admit) go to, let us erect new Altars, & pre- "
pare freſh ſacrifice and make triall if perhaps God will be moved to grant me licence to curſe "
theſe kinde of men. Hereunto *Balac* gave his conſent, yet did not God ratifie thoſe his im- *Num* 24 3,4.
precations made againſt the Iſraelites, notwithſtanding he had ſacrificed twice; ſo that falling Balaams
B on his face, he declared the occurrences of their kingdomes and common-weales, of moſt prophecie of
eſteeme (of which ſome one was not as yet built) and ſuch things likewiſe as ſhould thereaf- things to
ter happen to thoſe men both by land and ſea, even to our dayes: out of all which things (ac- come,
compliſhed according to his predictions) we may gather moſt aſſuredly, that, which of his
prophecie is to be fulfilled, will ſurely take effect. *Balac* being ſore diſpleaſed, becauſe the v.10,11.
Iſraelites could not be curſed, ſent *Balaam* back again without honour: who returning home- Balaams
wards (at ſuch time as he came unto Euphrates) called *Balac* and the Princes of the Madia- counſell a-
nites, and ſpake thus unto them: *Balac* and you Princes of Madian, it behooveth me to gra- gainſt the He-
tifie you (although it be againſt the will of God) for which cauſe give eare unto me: All the " brewes.
ſorts of death that may be to the uttermoſt, cannot extinguiſh the race of the Hebrews: nei- "
C ther by warre or peſtilence, or famine, or any other chance they may be ruinated: for God "
hath care to preſerve that nation from all evill, ſo that no ſlaughter can fall upon them, "
whereby the whole multitude ſhall be extinguiſhed: yet in the meane while ſome things may "
not be avoyded, whereby afflicted for a time, they may preſently flouriſh more then they "
did before, being by ſuch a chaſtiſement reduced to better health. For which cauſe if you ſeek "
to obtaine ſome ſhort victory over them, by this my counſell you ſhall bring your wiſhes to "
effect. Send me the faireſt of your daughters, as trimly decked and beautified as is poſſible, "
who by their beauty may conquer, and by their love allure their hearts; let theſe wander a-
bout their campe, and offer themſelves to entertaine a familiar embrace, if by the young
D men they ſhall be ſollicited thereunto: and as ſoone as they ſhall eſpie them to be ſurprized
with deſire, let them ſodainly break from them; and when as they ſhall be required by them
to ſtay, let them not yeeld, except they will be perſwaded to forſake their countrey lawes, *c* 25. 1, *ad* 9.
and the ſervice of God from whom they received them, and honour the gods of the Madia- The daughters
nites, and Moabites. For by this meanes ſhall they incenſe Gods wrath againſt themſelves. of the Madia-
Which when he had certified and admoniſhed them of, he departed. Now when the Madia- nites come to
nites (according as they were counſelled) ſent out their daughters, the younger ſort of the the campe of
Hebrews were intangled with the beauty of the damoſels: and growing in talke with them, the Hebrews.
they prayed them that they would not envie them the opportunitie to reape the pleaſure and
E enjoyment of their beauty, neither that they would diſdaine their intercourſe: they willing-
ly both admit the words, and the embraces of the young men, and having well hette them
with dalliance, they addreſſed themſelves to leave them in the heat of their deſires. Where-
upon they diſcomforted at the womens departure, did inſtantly intreat them, that they
ſhould not in that ſort forſake them, but that in hope of future marriage and poſſeſſion of
their greateſt goods, they ſhould remaine and dwell with them. Theſe promiſes they con-
firmed with oathes, and ſealed with teares, calling God to witneſſe) the rather to perſwade
and confirme them unto mercy) whereupon they (after they perceived that they were ſur-
prized, and beſotted with their company) anſwered after this manner: Valiant young men; "
we want not at home neither ample faculties, or the affections of our parents, and domeſti- "
call friends; neither come we hither unto you for want of theſe things; neither admit we "
F your prayers, in that we meane to make ſale of our beauties: but being perſwaded that you "
are honeſt men, we have not diſdained to entertaine you with this gracious hoſpitalitie, in "
that we ſee ye had need thereof, and for that cauſe have we ſhewed our ſelves courteous un- "
to you: now therefore becauſe you ſay you love us, and that you are ſore aggrieved at this "
our departure, we have thought good not to gainſay your intreaties: if therefore you will "
plight your faith, and promiſe us marriage (which thing onely is that which muſt ſatisfie us) "
we will willingly live with you as your lawfull wives; but we feare leſt when your luſts are "
ſatisfied, you ſhould with injury and contumely ſend us back againe to our parents: to which "
ſuſpect of ours it becometh you (if you ſo pleaſe) to give a lawfull pardon. But they pro- "
miſed to give their faith in what maner ſoever, and refuſed no condition (by reaſon of their "

extream love.) Well then (ſaid the Virgins) ſince that you are ſo pleaſed, and that you have manners ſo different from others, that you alſo uſe your proper meats according to your peculiar manner, neither can you endure that your drink be common with other mens; it behoveth you, if you will live with us, to adore our gods. For by no other argument may you perſwade us, that your love is unfained, except, you honour, as we do, the ſame gods: neither ſhall you be blamed if you honour the gods of that Countrey, into which you are come, conſidering that our gods are common unto all nations, whereas your God is adored by none other but your ſelves. It behoveth you therefore (ſaid they) to conform your ſelves in opinion with other men, or that ye ſeek out another world, wherein you might live ſolely according to your particular policy and religion. G H

The year of the world, 2493. before Christs Nativity, 1471

v. 1, 2, 3. The daughters of Madian allure the Iſraelites to Idolatrie.

v. 6. The Hebrewes blinded with the love of the women, revolt from the laws of their fathers.

The Hebrewes blinded with the love which they bare unto the Virgins, conceived well of their words, and conſented to that which they ſaid, ſuffering themſelves to be ſeduced according as they were invited; ſo that they tranſgreſſed the ordinances of their Fathers in following ſtrange gods; to whom they purpoſed to do ſacrifice according to the manner of the Countrey. They took pleaſure alſo to eat ſtrange kinds of meats which were prohibited them by the Law, and addicted themſelves to all kinds of pleaſure, according as the women perſwaded them, ſo that the whole Army was infected with a diſſolute diſorder (amongſt the younger ſort) and a worſe mutiny aroſe thereby then the precedent, wherethrough it was to be ſuſpected, leaſt the whole courſe of law and Government ſhould be perverted. For the youth once having had a touch of theſe forrain and laſcivious faſhions, were unſatiably tranſported with the ſame: And if there were any more excellent then others in Nobilitie, they together (with the reſt of the multitude) were rechleſly wcorrupted. *Zimbrias* also of the Tribe of *Simeon* (and one of the Princes among them, marrying *Cosby* the Madianite, daughter unto *Uri* a Governour of that Countrey at the commandment of his wife, and in contempt of *Moſes* lawes, for her ſake did ſacrifice after a forrain manner, and contrarie to the Law diſported with his forrain wife which was a ſtranger. During this eſtate of affairs, *Moſes* being afraid leſt ſome more grievous miſchief ſhould ſucceed, called the people together, accuſing no man in particular (for that he was unwilling to draw them into "deſperation, who whileſt they think they lie hidden, may be reduced to a better mind) "but he told them that it was a thing unworthie and ill-beſeeming themſelves or their el- "ders, that they ſhould ſet more by their pleaſures, then by God and their Religion. That "it behoved them whileſt they had time, to repent themſelves, and that they ſhewed them- "ſelves to be valiant men, not by contempt of laws, but by appeaſing their diſordinate de- "ſires. Beſides he told them that it was an abſurd thing, that whereas in the deſart they lived "modeſtly, they ſhould now in a plentiful Countrie grow ſo diſſolute & diſordinate, as to loſe "that by affluence which they had got by temperance. In ſuch like ſpeeches he indeavoured to correct the youth, and to reduce them to a better mind: whereupon *Zambrias* riſing up, ſpake after this manner, *Moſes* (ſaith he) uſe thou thine own laws (whereunto by long uſe thou haſt added ſtrength and confirmation) which hadſt thou not done, oft-times ere this hadſt thou ſuffered puniſhment, and learnt to thine own miſerie, that the Hebrewes were not to be "deluded: for my ſelf thou ſhalt never tie me to thy tyrannical decrees, for hitherto haſt thou "indeavoured nought elſe, but under pretext of law and religion, to bring us into ſervitude "and ſubjection; and thy ſelf ſhal by the ſubtill and ſiniſter means, to honour & ſoveraigntie; "taking from us the pleaſures and libertie of our lives (things that belong to free men, & ſuch "as appertain or live not under any mans government.) For this ſhould be worſe then an E- "giptian thraldom, to puniſh everieman by thy laws according to thine own pleaſure; where- "as thou thy ſelf art more worthie to be puniſhed, in that thou diſannulleſt that thing which "is approved by all mens conſent: and deſireſt that thy decrees ſhould be of more force, then all the reſolutions of all other mortall men whatſoever. But I as touching that wch I do) in that I ſuppoſe to be wel done, am not afraid to confes in this aſſembly, namelie, that I have taken a ſtranger to wife: thou hearſt mine actions from mine own mouth, as from a free and reſolute man, neither do I deſire that they ſhould be hidden. I likewiſe ſacrifice to the gods contrarie to our cuſtom, becauſe I ſuppoſe it to be both juſt and neceſſarie, that from many I ſeek the truth, and not (depending as it were upon a tyrannie, or living thereunder) to build my faith upon one onelie? For no man ſhall pleaſe me that will have more intereſt in mine actions then my ſelf. Whileſt *Zambrias* alledged this both for himſelf and other of his faction; the people ſilentlie expected the iſſue of this audacious boldneſſe, eſpecially for that they ſaw their Law-maker would not contend anie longer, leſt he ſhould make an inſolent man more outragious; for he feared leſt divers ſuch in imitation of him growing I K L M

2. Zambrias and Cosby. Moſes accuſeth the Iſraelites of Idolatry and voluptuouſneſs

Zambrias oration againſt Moſes.

A growing impudent in their ſpeeches, ſhould ſtirre up tumults amongſt the people: ſo that the aſſembly for this time was after this manner diſſolved, and perhaps this miſchief had taken further head, except *Zambrias* had been ſuddenly cut off, by ſuch a means as enſueth. *Phinees* (both in reſpect of other things, as alſo the dignitie of his father, the chiefeſt among the youths, and the ſonne of *Eleazar* the high Prieſt, whoſe great Uncle *Moſes* was) was grievouſly diſcontented with *Zambrias* contumacie; and leſt by his impunitie the Law might grow into contempt, he reſolved to be revenged upon the tranſgreſſors, being well aſſured how much the example of great men prevaileth on both parts, and whereas he was of ſo much ſtrength of minde and of body, as that he would not attempt any thing raſhly, which he would not bring to iſſue, he repaired to *Zambrias* Tent, and at one ſtroke ſlue both him B and *Chosbi*, his wife. By whoſe example, the reſt of the youth (being exaſperated by this his worthy act) enforced themſelves to do juſtice on thoſe that had committed the like offence; ſo that they ſlue a great part of them by the ſword, and the reſt by the peſtilence (which was inflicted by Gods judgement on them) were utterly rooted out. Neither ſpared he thoſe, who though by reaſon of conſanguinitie they ought to have reſtrained and diſſwaded their kinſmen from lewdneſſe, yet had rather either diſſemble, or kindle their luſt in them, then counſell them; neither intermitted he from puniſhing thoſe men, till fourteen thouſand of them were done to death by ſickneſſe. For which cauſe, *Moſes* (being incenſed againſt the Madianites) ſent out an Armie to deſtroy that Nation (of which expedition we will preſently diſcourſe, after that we have annexed that which was omitted in this Hiſtory.) C For reaſon would, that we ſhould not pretermit to praiſe the deſigne of our Law-maker in this behalf. For in regard of *Balaam*, (ſought out by the Madianites, under the intent to curſe the Hebrews, although he could not do it, being hindred therefro by the providence of God, who notwithſtanding gave that counſell to the enemie, by means whereof, within a little ſpace a great multitude of the Hebrews were corrupted in their courſe of life, and divers have been grievouſly plagued with ſickneſſe) in regard I ſay of this *Balaam*, he hath greatly honoured him, in chronicling his predictions in his Writings. And although it had been eaſie for him to have deprived him of the glorie, and to have appropriated it to himſelf, by reaſon that there was not any witneſſe that might contradict him; yet neglected he D not to give teſtimonie of him, and to make mention of him in his Writings: Yet let every one think of this, according as it ſhall ſeem good unto him. But *Moſes* (as I began to ſay) ſent an Armie of twelve thouſand men againſt the Madianites, chuſing out of every Tribe one thouſand ſouldiers, and appointed *Phinees* Captain over theſe Forces, by whoſe induſtrie (as a little before I have declared) both the Laws were ſatisfied, and *Zambri* (that brake the ſame) was puniſhed.

The year of the world, 2493. before Chriſts Nativity, 1511.

v. 7, 8. Phinees thruſteth Zambrias and Chosbi thorow at one time.

Otherwiſe, 24000.

v. 9. Moſes ſendeth forces againſt the Madianites.

v. 16, 17.

CHAP. VII.

The Hebrews fight againſt the Madianites, and overcome them. Numb. 31.

E BUt the Madianites (having intelligence that their enemies drew neer unto them, and that they were not farre off from their borders) gathered their forces together, and beſet all thoſe paſſages of their countrey, by which they thought their enemie might break in, addreſſing themſelves to repulſe them with force and valour. But no ſooner did *Phinees* with his forces charge them, and ſet upon them, but that (upon the firſt encounter) ſo great a multitude of the Madianites was ſlain, that the number of the carcaſſes might not be accounted. Neither were their kings in like ſort ſaved from the ſword: theſe were *Og*, *Sures*, *Robeas*, *Ubes*, and the fifth *Receemus* (from whom the chiefeſt Citie of the Arabians deriveth his name, and at this day retaineth the ſame, and is called Receme, which the Grecians had rather call Petra.) The Hebrews having thus put their F enemies to flight, foraged the whole Region, and carried and drove away with them a great prey; and killing all the inhabitants thereof, both men and women, they onely ſpared the Virgins, (for this command had *Phinees* received from *Moſes* hands:) who returning home with his Armie in ſafetie, brought with him a memorable and mighty prey; of Oxen, fiftie and two thouſand, ſixtie and ſeven; of aſſes, ſixtie thouſand; of golden and ſilver veſſels a great number (which thoſe of that countrey were wont to uſe in their domeſticall affairs.) For by reaſon of their great riches, they lived very delicately. There were alſo led captive from thence about thirtie thouſand virgins. But *Moſes* (dividing the prey) gave the fiftieth part thereof to *Eleazar*, and the Prieſts, and to the Levites another fiftie: as for the remainder, he diſtributed it amongſt the people. Whence it came to paſſe, that ever after-

Hedio, ca. 7. Ruffinus, c. 7.

c. 3. 8. *ad* 18. Five Kings of the Madianites ſlain.

Otherwiſe Areceme, or Arez.

A great prey gotten from the Madianites.

Num. 27. 18. *Deut* 3, 21.

Moſes appointeth Joſuah for his ſucceſſor.

afterwards they lived in great ſecuritie, having gotten riches by their vertue, and peace alſo G
to enjoy the ſame. Now for that *Moſes* was well ſtricken in yeers, he appointed *Ieſus* (who,
if need were, might ſucced him in the Offices, both of a Prophet, and a Prince, and Go-
vernour; for God had ſo commanded that he ſhould make choice of him) to be his ſucceſ-
ſor in the principalitie. For he was moſt expert in all divine and humane knowledge; being
therein inſtructed by his maſter *Moſes*. About that time, the two Tribes of *Gad* and *Ruben*,
with the half Tribe of *Manaſſes* (being abundantly ſtored with cattell, and all other manner
of riches) by common conſent beſought *Moſes* that he would give and aſſigne to them in
particular the countrey of the Amorites, which not long ſince they had conquered by the
ſword, for that it was full of rich paſtures. But he (ſuſpecting leſt ſurprized with fear, they
did detract and withdraw themſelves from the battell of the Canaanites, and that under the H
pretext of the care of their cattell, they covered their ſloth) highly taunted and controlled
them, ſaying that they were fearfull diſſemblers: He accuſed them likewiſe, that their deſire
was to poſſeſſe that land, which was conquered by the common valour of the people, to the
end they might lead their lives in idleneſſe and pleaſure; and that bearing arms with the reſt
of the hoſt, they would not help to poſſeſſe the land beyond *Iordan*, which God had promi-
ſed them, by overcoming thoſe Nations which he commanded them to account for their
enemies. Who perceiving that he was diſpleaſed (leſt he ſhould ſeem to be deſervedly in-
cenſed againſt them) anſwered, that neither through fear they fled danger, neither by reaſon
of ſloth ſhunned labour, but onely ſhot at this, that leaving their prey in commodious places,
they might be more fit to enter conflict: ſaying, that they were readie (if ſo be they might I
receive Cities for the defence and receipt of their wives, children, and ſubſtance) to follow
the reſt of the armie whither-ſoever they were conducted; and to adventure their lives with
them, for the common ſucceſſe. Whereupon *Moſes* (allowing their forwardneſſe, and aſſem-
bling *Eleazar* the high Prieſt, and *Ieſus*, with the reſt of the Magiſtrates) granted them the
land of the Amorites, with this condition, that (together with the people joyned unto them
in conſanguinitie) they ſhould warfare againſt their common enemie, till all things were ac-
compliſhed according to their deſire: and by this means having received that which they
demanded, and builded them walled Cities, they left their children, wives and ſubſtance in
the ſame. *Moſes* alſo builded ten Cities in that Region (which are to be reckoned in the num- K
ber of thoſe fourtie and eight) in three whereof he appointed Sanctuaries and places of re-
fuge, which they onely might take benefit of, who fled thither for chance-meddly; and he
appointed them their terme of exile till ſuch time as the high Prieſt died, under whom the
man-ſlaughter was committed: at ſuch time they might ſafely return into their countrey.
And during the time of their exile, it was not lawfull for any of the kinne to take revenge
againſt the offender by his death, onely at ſuch time as he found him without the Citie of re-
fuge: and that right he onely ratified to thoſe that were a kinne, but not unto others. Now
the Cities of refuge were theſe: in the confines of Arabia, Boſora: in the Region of Galade-
na, Arimanum: in the countrey of Batanеades, Gauladeaman: And after the conqueſt of
Canaan ſo many Cities of the Levites (by the commandment of *Moſes*) were appointed to L
that end that they might give refuge and habitation to ſuch ſort of offenders. At that time
when one of the Magiſtrates called *Salpades*, of the tribe of *Manaſſes*, was dead (and had one-
ly left behinde him children of the weaker ſex) the Governours of the Tribe came unto
Moſes, and asked his counſell, whether in the diſtribution of the lands, they ſhould levie out
any part or portion for them? Who anſwered them, That if they married within their Tribe,
they ſhould have their dowrie; but if they made choiſe to handfaſt themſelves in another
Tribe, that then they ſhould looſe their patrimonie in their own: and for this cauſe made he
this ordinance, to the end, that every tribe ſhould continually poſſeſſe his proper inheri- M
tance. But whereas now there remained but thirtie daies onely, to fulfill the number of thoſe
fourtie yeers ſince their departure out of Ægypt, he (ſummoning an aſſembly in that place
neer to Jordan, where now the Citie of Abila is ſcituate, environed with a field beſet with
Palm-trees) as ſoon as he ſaw the people addreſſed to hear, him, ſpake unto them after this
manner.

The yeer of the world 2493. *before Chriſts Nativity*, 1471.

Numb 32. 1,5. &c. The tribes of Ruben, Gad, and the half of Manaſſes, require the land of the Amorites.

Numb 35.34. &c. *Deut.* 4 43. *Ioſu* 20. 8,9. The Cities of refuge.

Num. 36. 1, 2. The daughters of Salpades have their inheritance in their fathers place.

Zieophad

The hiſtory of Deuteronomy

Ruffinus, *c.* 6. Hedio, cap 8. *Deut* 4 1, &c. *ad* 43.

CHAP.

CHAP. VIII.

Moſes *Laws, and how he was taken out of this world from the company of men.* Deut. 4.

The year of the world, 2493. before the nativity of Chriſt, 1471.

Moſes oration unto the people before his death. Deut. 4. 1. ad 43

MY dear friends and fellow ſouldiers, companions in my long travell, ſince it is ſo thought requiſite by God, and mine age (attaining to the full number of one hundred and twenty years) requireth no leſſe, but that I muſt depart out of this life; and ſince it ſeemeth not good in Gods ſight, that either I ſhould be agent, or aſſiſtant in your affairs beyond Jordan: I have thought it requiſite that (in as much as appertaineth to your felicity) I ſhould not now alſo fail or default in my dutie towards you; but that according to the grace that is given me, I ſhould provide that by laying open the way unto you that leadeth to the ſame, I may ſeem worthy amongſt you to merit eternall glorie and memorie. Give therefore eare unto me, that when as I have firſt declared unto you, wherein both your felicitie, and the happineſſe of your poſteritie conſiſteth, and have left this perpetuall teſtimony and monument of my intire love towards you, I may willingly depart out of this life: for well I know that I deſerve to be credited by you, both for that beforetimes I have inceſſantly (in ſtudying for your profits) never deceived you, as alſo for that the ſoul (being ready to be ſeparated from the body) becometh more accompliſhed in all vertue and verity. Ye ſonnes of Iſrael, there is but one onely cauſe whereby men attain unto felicity, to wit, the favour of God, which he is onely able to give to thoſe that deſerve it, and to withdraw it from thoſe that offend him: towards whom if you continue dutifull (according as he requireth, and in ſuch manner as I according to his direction, do inſtitute you) you ſhall never fail to multiply in vertue, and to draw all men into emulation of your happineſſe: and that which is more, thoſe goods which you have now obtained, ſhall be perpetuall, and that which you want, ſhall ſhortly be plentifully beſtowed on you. Onely indeavour you your ſelves to be ſubject to Gods will, and odedient to his Commandments: and neither purpoſe unto your ſelves any other laws then thoſe I have given you, neither through contempt innovate any thing in your religion. Which if you ſhall perform, you ſhall excel all other Nations in warre, and grow invincible againſt your enemies: for by Gods aſſiſtance all threats are eaſily contemned. Moreover, there are great rewards (in all the courſe of life) propoſed unto vertue, and ſhe her ſelf to her ſelf is a chief and eſpeciall reward: beſides, by her all other bleſſings are eaſily obtained, which if you entertain among your ſelves, you ſhall both lead a bleſſed life, and obtain immortall glorie, not onely amongſt ſtrangers, but alſo in all poſterities. Theſe things are you to hope upon, if neither you your ſelves violate thoſe laws (which by Gods command, and mine induſtry) are ſet down unto you, neither ſuffer any other to violate the ſame, but in your ſelves continually meditate upon the underſtanding and uſe thereof. As for my ſelf, I depart this life in fulneſſe of joy, rejoycing at theſe your good fortunes, and commending you all to the laws of piety and prudence, and the vertue of your guides and magiſtrates, who hereafter are to take care of your ſafetie and felicity. God likewiſe, under whoſe conduct you have lived (and to whoſe favour you owe whatſoever you have received by me) will not fail to take care of you, but as long as you ſhall honour both him and piety, ſo long ſhall you remain in ſecurity under his protection: neither ſhall you want ſuch men, who ſhall give you ghoſtlie inſtructions, whoſe counſells if you obey, you ſhall be fortunate (namely *Eleazar* the high Prieſt, and Jeſus with the Senate and Magiſtrates of the Tribes) towards whom beware leſt you grow ſtiffe-necked, knowing and remembring this, that he that is inſtructed to obey well (when he ſhall attain unto dignitie) will govern well. Neither ſuppoſe you that liberty conſiſteth herein, if you mutine againſt the commandments of your Princes: for hitherto have you repoſed your libertie in your contumacie towards your benefactors; from which ſinne if hereafter you ſhall bleſſe your ſelves, you ſhall ſee your eſtate wax ſtill more flouriſhing, and fortunate: And God forbid that you ſhould ever be ſo exaſperated againſt theſe, as you have been ſometimes incenſed againſt me. For if you remember your ſelves, I have been more oftentime in hazard of my life by your means, then by the enemie: Which I ſpeak not therefore unto you to upbraid you therewith, for I would not leave you afflicted with the remembrance hereof, at the hour of my death, (who even at that time entertained the injurie with a quiet mind) but to the end that being by me admoniſhed, you ſhould henceforward be wiſer in thoſe things which hereafter ſhall concern you, and leſt you ſhould grow contumelious againſt your governors, being made proud with affluence of your riches, which you ſhall enjoy at ſuch time as you

Moſes exhorteth the people to be obedient to Gods will.

The promiſe of Gods aſſiſtance.

Obedience to the magiſtrates.

The year of the world, 2495. before the nativity of Christ, 1471.

have overpaſſed Jordan, and conquered Canaan. Otherwiſe if made more inſolent by theſe G
bleſſings you fall into contumacy, and contempt of vertue, Gods favour will never be extended towards you; whom, if by your ſinnes you ſhall incenſe againſt your ſelves, you ſhall both loſe the land which you have conquered by your courage, by being ſhamefullie oppreſſed by your enemies, and being diſperſed over the face of the whole earth, you ſhall fill both the land and ſea with your ſervitude; which if it ſhould come to paſſe, then were it too late "to repent you, that you have not obſerved the laws of your nation. Wherefore (to the intent "to avoid this danger, and for fear you violate the ſame) ſuffer not any of your enemies, after "your victorie is once gotten, to live; and think it more conducible for your affairs, for fear

The Iſraelites are commanded to kill their enemies, and deſtroy their idols.

leſt living with them, and intangled in the like ſtudies and delights, you corrupt and deprive H
your Countrie laws and inſtitutions. Morever, I command you to deſtroy their gods, their altars, and temples, as many ſoever as you ſhall meet with, and ſo to raze them both with fire and flame, as there may not remain anie token or memorie of them anie more: For ſo ſhall "you more ſafelie maintain your eſtates. But leſt through ignorance of better things your na-"ture be depraved by the worſer, by Gods commandment I have written you laws, and a form "of adminiſtration, both of the Common-weal, and your private eſtates; from which if you "ſhall no waies divert, or wander, you ſhall prove the moſt fortunate people of the earth.

Moſes deliver-eth the Iſraelites a book where in their laws & manner of life was written.

When he had ſpoken theſe things, he delivered them a book, containing in writing their laws, and cuſtomes of good life: which when they had heard and received, they melted in tears, and now lamented they both for the loſſe of their Captain, as alſo for that they re- I
membred them how many perils he had ſuffered, and how diligently he had procured their ſafety and ſecurity: and they grew carefull of the time to come, for that they were not like to recover ſo good a Prince: and they ſuſpected likewiſe that God would not hereafter be ſo favourable unto them, in that they had not a *Moſes* to pray for them. Beſides, they repented them of thoſe things which (through fury) they committed againſt him in the Deſart, and were grievouſly ſorry: ſo that all the people (breaking out into tears) would admit no conſolation. But *Moſes* recomforted them, and prayed them to give over weeping, and incouraged them to receive their laws: and ſo for this time diſſolved the aſſembly. But now

Laws made by Moſes. Ruffinus.ca.7.

before I addreſſe my ſelf to manifeſt the reſt, I have thought it meet to inſert in this place the law of this law-giver, worthy both his majeſty and vertue: whereby the Reader may know what our laws have been, even from the firſt time, and inſtitution of our Common-

The excuſe of the writer of the Hiſtorie, why he innovated the order of the laws.

weal. For all thoſe things are extant which this man wrote, ſo that we need not fain or affix K
any thing in way of ornament: we have onely renewed the order, and thoſe laws which he ſcatteringly ſet down according as he received them from God, we have generally digeſted into their places: whereof I thought good to admoniſh the Reader, for fear leſt hereafter any of our Tribes coming to the view hereof, ſhould raſhly accuſe me, for that I had not ſcarce faithfully delivered the writings and inſtitutions of *Moſes*. Now will I reckon up thoſe laws in eſpecial, which appertain to the publique inſtitution and rites of our Nation: but thoſe things that concern private cuſtomes and contracts, either betwixt our ſelves or forrain Nations, I have deferred to be diſcourſed of in that commentary, wherein (by Gods aſſiſtance) I intend to debate of our manners, and method in ſacred cauſes.

Item, the Iſraelites ſhall live in the land of Canaan.

After that you have gotten the land of Canaan, built your Cities, and have begun in ſecu- L
rity to reap the fruit thereof; in obſervation of theſe commandments, you ſhall gratifie God highly, and eſtabliſh your atchieved felicity. Let there be one ſacred city in the region of Canaan, ſcituate in a famous and fertile place, which God ſhall make choice of for himſelf, and

A ſacred City and Temple in Canaan.

his Prophets: in the ſame let ther be one onely Temple built, and one Altar erected of rough and unpoliſhed ſtones, and ſuch as are gathered here and there, which ſhall be conveniently placed and finiſhed with decency, as touching the outward ornament: and let not the Aſcent of the ſame be made by degrees, but let the earth be eaſily and fitly raiſed. But in

Blaſphemy againſt God.

any other City let there be neither Altar, nor Temple: for God is one, and the Hebrew nation is one. Whoſoever ſhall blaſpheme God, let him be ſtoned to death, and hanged for a day, and be afterwards ignominiouſly and obſcurely buried.

Deut. 4. Levit 16. 1, 10, 13.

Let all the Hebrews from their ſeverall provinces, aſſemble themſelves thrice in the yeer M
in the ſacred City and Temple; that they may give thanks unto God for the benefits they have received, and that they may by their prayers demerit his graces in future time; and that by their converſation and mutual entertainments, they may increaſe their benevolence and love one towards the other. For it is behoovefull that they ſhould know one another, who are of the ſame ſtock, and are delighted in the ſame ſtudies. And this very fitly falleth out by their meetings after this kind of manner, whileſt both the countenance and diſ-

Thrice in the yeer the Hebrews ought to meet,

courſe

A courſe as yet taketh deep root in mens minds; as contrariwiſe, they that never meet, it behooveth them that be ſtrangers the one unto the other.

The yeare of the world 2493. *before Chriſts Nativitie* 1471

Beſides, let the tenth part of the fruits (beſides them that are due to the Prieſts and Levites) which you are accuſtomed to ſell in your markets (being reduced into readie money) be ſpent on ſacrifices and banquets in the ſacred Citie. For it is requiſite to celebrate feaſts in Gods honour, of the fruits of the earth, which we have received from his hands.

Tenths.

Let no ſacrifice be made of the hire of an harlot: for neither doth any thing delight God which is annexed with injurie; neither is there greater uncleanneſſe, then the ſhamefull and unlawfull mixture of our bodies.

The hire of a harlot. *Deut* 23.18. Micha 1.7

Likewiſe, if any man take reward for covering a bitch (whether ſhe be for the chaſe, or for the
B flock) it is not lawfull to make ſacrifice unto God thereof. Let no man ſpeak ill of thoſe gods which other countries and cities ſuppoſe to be Gods. Let no man ſpoil any ſtrange temple, nor take that which is dedicated to any god. Let no man wear a garment woven of linnen and woollen, for it belongeth onely to the Prieſts.

Other gods. *Exod.* 22.28. Linnen and woollen. *Deut.* 22.11. *Levit.* 19.

Every ſeventh yeer, when the people ſhall be aſſembled together in the ſacred Citie to ſacrifice upon the feaſt of Tabernacles, at ſuch time as the feaſt approacheth, the high Prieſt from a high Pulpit (from whence he may be heard by the whole multitude) ſhall read the Law unto all of them: ſo that neither women nor children ſhall be exempted from the hearing of the ſame, no not the very ſlaves and bondmen. For it is requiſite that they retain the
C perpetuall memorie thereof, alwaies imprinted in their minds: for ſo ſhall they ſinne the leſſe, in that they underſtand what is decreed in the Law. The laws likewiſe ſhall be of more force in the conſciences of thoſe that ſhall offend, whileſt they infix in the midſt of thoſe that hear them, their doctrines intermingled with menaces: ſo that the will to perform the Law ſhall never be inwardly extinguiſhed: and beſides that, the remembrance will live in them, how many plagues they incur by contempt thereof. Let children in eſpeciall learn the laws, then which diſcipline there is not any more honeſt; neither more conducible unto felicitie. Twice in the day, in the morning and in the evening about bed time, let God be honoured for his benefit of our deliverance out of Egypt. For it is a thing in nature reaſonable, to give thanks unto God, as well in acknowledgement of the goods which we have
D before time received, as in expectation of his future mercies. The chief of theſe alſo are to be written over our doors, and worn on our arms: and thoſe things which declare his power and beneficence, are to be born about, written on the head and arms, that every way Gods bountie may be ſeen towards his people. In every Citie or Townſhip let there be ſeven governours, ſuch as are approved in vertue, and famous for their juſtice: let each one of theſe Magiſtrates have two Miniſters of the Tribe of *Levi*. Let thoſe that are appointed Judges in the Cities be held in high reputation: ſo that in their preſence no man preſume either to urge contumelies, or injurious ſpeeches: for ſo ſhall it come to paſſe, that men accuſtomed to do reverence, ſhall alſo exerciſe themſelves in piety, and grow ſo much the further from contempt of God and his power. Whatſoever ſeemeth good to the Judges to
E decree, let that be held inviolable; except it be apparant that they be corrupted with money, or that they may be manifeſtly convicted of a wrongfull judgement. They ought likewiſe to judge without reſpect of lucre or dignity, and prefer juſtice before all other things: for this injury ſorteth out to Gods contumely, as if it were to be ſuppoſed, that he is to be ſuſpected to be weaker then they, for whoſe ſake they wreſt the Law contrary to equity: for Gods power is juſtice: he therefore that giveth judgement in favour and partiality of great men, maketh them greater then God himſelf. And if the Judges cannot determine of the matter in queſtion (as it oftentimes falleth out) let them refer the cauſe to the ſacred Citie, and then ſhall the high Prieſt and the Prophet, with the aſſiſtance of the Senate, de-
F termine that which ſhall be convenient.

Deut. 11.19. Children ſhall learn the law. *Deut.*6.6,7.

The ſignes of the law. The ſeven preſidents. Honour to the Magiſtrate.

The office of Judges. Juſtice is Gods power.

The teſtimony of one witneſſe ſhall not be received, but of three, or at leaſtwiſe of two whoſe teſtimony ſhall be made good by the examination of their behaviour and life. As for women, it is not lawfull for them to bear any witneſſe; by reaſon of the levity and temerity of that ſex. Neither is it lawful for a man-ſervant to bring in teſtimony, by reaſon of his degenerate and ignoble mind: for it is to be ſuſpected, that either for lucre ſake, or for fear, he will depoſe an untrue teſtimony. And if any falſe witneſſe ſhall fortune to be beleeved, and he afterwards be convicted of perjury, let him be ſubject to that penalty, which he ſhould have endured that ſhould have been caſt by his falſe accuſation. If man-ſlaughter be committed in any place, and the offender may not be found out, neither there appear any likelihood, that the man is ſlain of malice, let there be a diligent and carefull inquiſition made

Deut. 19.16, 17,18.

The puniſhment of a falſe witneſſe.

Homicide committed.

made (with rewards prefixed to the diſcoverer) but if no probabilities or conjectures may G
The yeare of the world 2493. *before Chriſts Nativitie*, 1471 be gathered, then let the Magiſtrates of the next Cities (that adjoyn the place where the ſlaughter is committed) and the ancients of the ſame aſſemble together, and meaſure from the place where the dead bodie lieth: and let the townſhip that is found to be neareſt, and the inhabitants thereof, buy a Heifer: which they ſhall bring into a place unlaboured and unplanted, where they ſhall (after they have cut the nerves of the neck) kill it, and the Prieſts, the Levites and ancients of the Citie ſhall waſh their hands in the blood: then ſhall they lift up their hands over the head of the ſaid Heifer, and crie out with a loud voice, that they have their hands clean from that homicide, the which they have not done, neither were they preſent at ſuch time as it was perpetrated; and they ſhall call upon the mercie of God, beſeeching him not to permit that any ſuch grievous accident ever fall out in their countrie. H

Ariſtocracy the beſt kind of government. *Deut.* 17. 15. The government of the Peers is the beſt kind of regiment of all other ſorts of government: take you therefore heed that you deſire no other form of policie, but retain and continue the ſame, having no other ſuperiours but the laws; and managing your affairs by your ſelves. For it ſufficeth you that God is your Prince.

Of the election of a king. Yet notwithſtanding, if you ſhall grow in deſire to to have a king, ſee that ye elect one of your own Nation, that he in all things may be ſtudious to procure juſtice, and all other vertues perſwading himſelf that God and the laws are moſt upright: Let him not undertake any thing without the advice of the high Prieſt, and the counſell of the Elders. Let him not have divers wives, neither let him hunt after huge treaſures, nor multitudes of horſes: for fear leſt poſſeſſing them, he become ſo inſolent, as that he raiſe his power and will above the laws: I and if you ſee him affectioned unto theſe things, beware leſt he grow more puiſſant then is expedient for you.

Deut. 19. 14. The bounds of lands are not to be removed. It is not lawful for any man to remove the land-marks, neither of his own land, or any other mans whatſoever; for by this means is the peace conſerved; Let each one therefore forbear to remove them becauſe they are as the voice of God, aſſured for ever. For warres and ſouldiers are raiſed thereby, when ſuch as would augment their inheritance, ſtrive alwaies to enlarge the bounds of their dominion: and they that are ſo hardie to remove the ſame, are not farre from contempt of the laws.

Levit 25. 3. The plants that are not of four yeers growth are prohibited. He that ſhall plant a piece of ground, and the trees begin to fructifie before the fourth K yeer, the firſt fruits thereof ſhall not be offered unto God, neither ſhall any man eat thereof, by reaſon that the time is inconvenient, and permitteth not that the trees ſhould fructifie as yet; and nature her ſelf is as it were inforced before her time, whereby the fruit is neither convenable for God, nor convenient for the uſe of man. But all that fruit that ſhall grow in the fourth year (for then is the time that the trees ſhould bear) ſhall be gathered and brought into the holie Citie (together with the tenth of all other fruits) and they ſhall be eaten during the feaſt which the Lord thereof maketh to his friends, and with orphans and widows, but in the fifth year it ſhall be lawful for him to gather the fruit for himſelf.

Vines to be planted. The law of the plough. *Deut.* 22. 10. Sowe not a field that is planted with vines, for it ſufficeth that it nouriſheth one ſort of plants: ſo that it needeth not to be laboured and manured with the plough. The land is to L be plowed with oxen: neither are any other ſorts of beaſts to be yoked with them, but the tillage muſt alwaies be performed by beaſts of the ſame kind.

The ſeeds alſo ought to be clean and without any mixture; ſo that two or three ſorts ought not to be ſowed together: for nature alloweth not a commixion of things that are different.

It is not lawfull alſo to cover the female with the male of another kind: for it is to be feared that this filthineſſe ſhould draw men to forget themſelves; and grow in contempt of that ſex which is appropriate unto them: for it often falleth out, that from ſmall beginnings, things wax worſer and worſer. For nothing ought to be admitted, by the imitation whereof, there might chance to grow any maime in policie: for which cauſe the laws diſſemble not (no not the lighteſt things,) to the end they may no way ſeem to be deficient in their nature. M

Levit. 19. 10. *Deut.* 24. 21, 22. Some gleanings are to be left for the poor in the field. They that mow and reap corn, ought not to *glean*, but to leave ſome *eares* for thoſe that are in neceſſitie, to the end to ſuccour them. They likewiſe that plant vines, ought to leave ſome cluſters for the poor, and ſome fruit on the olive-trees, to the intent that they that have none of theſe, may gather ſome little thing for their relief: for the owners of the field ſhall not reap ſo much profit by the ſparing inning of their corn, as may be compared with the good and profit which the poor ſhall reap by their *gleaning*: for God will bring to paſſe that their land (who regard not their particular profit, but ſhall have care of the nouriſhment of thoſe that are in neceſſitie) ſhall be farre more fat and fertile to bring forth and nouriſh her fruit.

Neither

A Neither is the mouth of the ox to be muzzled, at ſuch time as he treadeth the corn in the Mow: For it ſtandeth not with reaſon, that they who have been partakers of the labour, and have travelled for the encreaſe of the fruits, ſhould be bridled from the uſe and benefit thereof. *The year of the world, 2493. before Chriſts Nativity, 1511.*

Neither ought the Traveller alſo in his journey to be denied to gather and taſte the fruits of Autumne, but he is to be permitted to take his fill, as if they were his own, whether he be of the countrey, or a ſtranger; who ſhall depart joyfully, in that they have been made partakers of ſuch fruit: but it is not lawfull for them to carrie any away with them. *Deut.*25.4. Oxen treading or grinding. *Deut* 23.24. Travellers are not to be driven away from ripe fruits.

They likewiſe that gather Grapes, ought not to forbid any man to taſte of them, as they bear them to the Preſſe: for it is an unjuſt thing, that the goods which are given by the will
B of God for the ſuſtenance of man, ſhould be denied them, that deſire to taſte the fruit which God giveth in due ſeaſon, and muſt ſuddenly paſſe away.

They likewiſe are to be invited, that through ſhame make nice to touch the ſame, yea, and to be entreated to take part (if they be Iſraelites) for ſuch are companions and maſters, in that they are of the ſame race: and if they travell into any place, they ought to be entreated to take part of thoſe benefits which God preſented unto them, according to the ſeaſon. For it is not to be ſuppoſed, that that is ill imployed, which in way of courteſie a man permitteth another man to take, ſince it is God that furniſheth and giveth the abundance and foiſon of all things; not to the end to enjoy them in private, but alſo to beſtow them willingly. And he it is, that by this means, would declare unto other people the good will he beareth to the people of Iſrael, and the felicitie whereof he maketh them partakers; by reaſon, that in that
C abundance which they have, his will is, that other men ſhould have part thereof. But whoſoever ſhall do the contrarie, let him be chaſtiſed for this his diſhoneſtie, and in publique receive thirtie nine ſtripes (if he be a free man) for that maketh himſelf unto his gain, he hath diſhonoured his excellent qualitie. Thirtie nine ſtripes. *Deut* 25.3. The Law laid on 40. but the Jews of ſuperſtition uſe but 39. as you may ſee.

It ſhall very well become you (ſaid *Moſes*) ſince you have taſted miſeries both in Egypt, and the Deſart, that you have care of thoſe who are in like eſtate; and for that you are made rich by Gods mercie and providence, it behoveth and becometh you to impart ſomewhat to the indigent, who at the preſent are in that eſtate, in which you were.

Beſides the two Tenths which I commanded you yeerly to pay, (the one to the Levites, and the other for your Feſtivals) you ſhall for every yeer annex a third, to be diſtributed among the poor, to women, widows, and orphans. *2.Cor.*11.24. The Tenth for the poor.

Incontinently after a man hath gathered his firſt fruits, he ſhall bring them to the Temple, The firſt fruits *Deut.*26.2,3. &c.
D and after he hath given thanks unto God, (for that the land which he hath given him in poſſeſſion, hath brought forth fruit) and as ſoon as he hath accompliſhed that Sacrifice, (which the Law commandeth him to make) he ſhall give the firſt portion to the Prieſts. And after he hath done all that which concerneth him to do, (as well the Tenths of the Levites, as alſo thoſe other things which were ordained for the Feaſts and firſt fruits) being readie to return unto his home, let him ſtand upright neer unto the Temple, and above all things give thanks unto God, That having delivered them from the grievous ſervitude of Egypt, he hath given them a plentifull and ample Land to enjoy: and making proteſtation, that he hath payd the Tenths according to *Moſes* Law, let him beſeech God, that he will be favourable both to himſelf in private, and the Hebrews in publique;
E and that he will continue thoſe goods unto him which hitherto he hath beſtowed upon him, and of his great goodneſſe and mercie vouchſafe to encreaſe them.

Let thoſe that are of full yeers to be married, match themſelves with vertuous virgins, and ſuch as are born of honeſt parents. And he that will not take a virgin to wife, let him not abuſe himſelf with one that is married to another man, leſt he breed diſcontent and ſorrow in her firſt husband. Let not free-men match themſelves with ſuch as are ſervants; no, not although they be thereunto moved by love: for it is a thing worthie, and befitting honour, to ſurmount a mans affections. Let no man meddle with an Harlot (whoſe ſacrifice God refu-
F ſeth, by reaſon of the filthineſſe of her body. For the children ſhall be of a free heart, and addreſſed in vertue, not if they be engendred in villanous and unlawfull concupiſcence, but if they be begotten and born by a free father and mother. If any one that is married for a virgin, be afterwards found to the contrarie, let her be brought before the Judge, and let him produce all the ſignes that he can, and let the new-married wives cauſe be defended by her father, or brother, or by them who next unto them, ſhall ſeem to be her next in blood; and if the Damoſel be found to have committed no crime, let her return and dwell with him that hath accuſed her, who cannot any more refuſe her, except ſhe give him great occaſions, Of Marriage: *Levi.*21.13,14 Free-men ought not to marry ſervants The marriage of an Harlot. The penaltie of a woman married for a virgin, and not found ſo, *Deut.*22.

where-

The yeer of the world, 2493. before Christs Nativity, 1471.

whereunto she cannot contradict. But he that without cause, and rashly shall accuse and slander his wife, he shall be punished with thirtie nine stripes; and in way of amends, shall pay fiftie Sicles to her father. But if it be proved that she hath been deflowred, and hath been common, then shall she be stoned to death, for that she hath not chastly conserved her virginitie, till the time of her lawfull marriage; and if she be of the race of the Priests, she shall be burned alive. G

*Deut.*21.15, 16,17. The first begotten should hold his right.

If any man have two wives, the one of which he holdeth in great honour and amity, either for love, or by reason of her beautie, and that the other be not in the like condition, and estimate; if the sonne of her that is born be loved, demandeth to have the prerogative of the elder, which is two portions of that which cometh to all the rest by his fathers patrimonie, (for so much import our Ordinances) and challengeth the same, by reason that his fathers more dearly loveth his mother then the other, let it not be granted him. For it is an act against justice, that the eldest should be deprived of that which appertaineth unto him, because his mothers condition is inferior to that of the others, by reason of his fathers affection. H

The punishment of adultetie, or rather ravishing. *Deut.*22.23, 24.

Whosoever shall violate a maiden, being betrothed to another man, (if by perswasion she hath consented to lie with him) let her die with him; for they are both of them equally guiltie of sinne: the man, because he hath perswaded the maiden to suffer an insufferable dishonour, and to preferre her lust before an honest marriage; and the maid, for suffering her self to be overcome, and abandoning her bodie to villanie, either for lust, or lucre sake. But if meeting her alone, he enforce her, and she have none to succour her hard by; let him die alone.

v.25. The deflowring of a virgin.

He, that shall deflowre the virgin that is unmarried, he shall take her to wife: but if he condiscend not to the father, to entertain her in wedlock, he shall pay fiftie Sicles, for amends of the injurie. I

If any man pretend to separate himself from his wife for certain causes, such as ordinarily happen amongst married couples, let him confirm it in writing, That he will never more entertain her again; and so may she marry again unto another, and refuse the former husband: and if it happened that she were evill entreated by the second, or that he being dead, the first would take her again in marriage, it is not lawfull for the wife to return unto him.

*Deut.*25.5. *ad* 9 The wife of the dead brother married.

If the brother of him that is deceased without issue, take to wife her whom his deceased brother had married, and that the sonne which was born by his second wedlock, beareth his name, let him be brought up as the successour of his inheritance, (which thing is granted for publique profit sake, to the end that families should not come to ruine, and that the goods should remain to those of the same kindred.) Furthermore, it is allowed for the comfort of afflicted women, that they may be joyned in marriage with the next akinne of their first husbands. But if the brother will not take her to wife, she shall repair unto the Senate, and make this protestation, That the brother of her deceased husband will not entertain her, (although she had desired to remain in that line, and bring forth infants unto him) protesting, that by him onely the memorie of her deceased husband was dishonoured. And when the Senate shall have examined the cause, why he estrangeth himself from this marriage, his excuse shall be allowed of, how great or slight consequence soever it be; and then shall the widow unloose his shoe, and spit in his face, and tell him, that he hath deservedly suffered these things, in that he hath injured the memorie of his dead brother. And thus shall he depart out of the Court, being defamed for his whole life time, and the woman may marrie whomsoever she list. K L

Marriage with a bond woman. *Deut.*21 11, 12,13.

If any man take a virgin prisoner, or such a one as hath been alreadie married, and be desirous to take her to his wife, it is not lawfull for him to touch or approach her, before such time as she hath been shaven, and (having put on her mourning apparell) hath bewailed her parents, or friends slain in battell: but after she hath in this sort asswaged her sorrow, she may afterwards addict her self to mirth and marriage. For it is a matter both honest and just, that he that entertaineth her, to have issue by her, should condiscend unto her will, in all that wherein he might gratifie her, and that he should not onely addict himself to the pursuit of his pleasure. When as then the thirtie dayes of mourning shall be expired, (for that time is sufficient for the wife to bewail her friends in) then may she hearken after marriage. And if after he hath had his pleasure with her, it fortune that he mislike her, and will not accept her for his wife, he can no more make her his slave, but she may go whither-soever she pleaseth, for that she beareth with her, her libertie. M

The lamentation & mourning of thirtie dayes.

*Deut.*21.18. *ad* 21, Disobedience. ἀπείθειαι.

All those young men that shall make no reckoning of their fathers and mothers, and that shall not do them that honour which belongeth unto them, (whether the same proceed of shame, or spring from folly, by which means they grow to neglect their dutie (these first of all

A all ſhall be admoniſhed by diſcreet counſell of their parents, (who are by nature appointed ſufficient Judges in that behalf) who ſhall ſignifie unto them, That they were matched together in Matrimonie, not for their pleaſures ſake, neither that by uniting their poſſeſſions, they might become the more richer, but to the end they might beget children, who might nouriſh them in their age, & miniſter unto them in their neceſſities. That they had received them at Gods hands with great thankſgiving and infinite joy, and brought them up with great care and diligence, ſparing nothing that might appertain to their ſuſtenance or inſtruction. Now therefore ſhall they ſay, Surely the follies of youth are to be pardoned; let this ſuffice you, that hitherto you have forgotten your dutie: for which cauſe, remember your ſelf, and grow wiſe; thinking with your ſelf, that God is grievouſly offended againſt thoſe
B who diſobey or diſdain their parents, by reaſon that he himſelf is the Father of all mankind; who ſeemeth to be prejudiced in himſelf, in that diſhonour which is done unto thoſe that bear his name, at ſuch time as they receive not ſuch dutie from their childrens hands, as he commandeth. The Law likewiſe inflicted an inevitable puniſhment againſt ſuch; which thou oughteſt with all providence to prevent, and not incurre. If by theſe medicines the unbridled irregard of youth may be healed, let no man either impute or reproach him in his ſubmiſſion: for in ſo doing, the Law-maker ſhall be accounted mercifull, and the parents ſhall be held to be happie, when as they ſee that their ſonne or daughter is exempt from puniſhment. But if ſuch ſpeeches and inſtructions of the father are ſet light by the ſonne, let the laws be irreconciliable enemies againſt ſuch continuall outrages committed by the children
C againſt their parents, and let them drag them out of the Citie, in the ſight and preſence of all the people, and there let him be ſtoned to death: and after the offender hath lyen there a whole day, in the ſight of the people, let him be interred and buried by night. In like manner ought they to be buried, who for any occaſion whatſoever are condemned and executed by juſtice.

The year of the world, 2403. before Chriſts Nativity, 1471.

Let the Enemie alſo be interred after the ſame manner, and let no dead manlie unburied after ſuch time as he hath been judged, and hath ſatisfied the Laws. Enemie to be buried.

It is not lawfull for any Hebrew to lend upon Uſurie, whether it be meat or drink; for it is an unjuſt thing to make profit of the fortunes of the Tribes: but it is better to ſuccour
D their neceſſities, and impute their thankſgiving, and Gods retribution, to be a gain unto them, which are wont to follow ſuch kinde of benefits. But they that have borrowed either money, or any fruit, either drie or moiſt; when as by the favour and aſſiſtance of God, they ſhall reap their own harveſt, & gather their fruit, let them make a willing reſtitution to thoſe that have lent them, as if they had laid them up for themſelves, to poſſeſſe them at ſuch time as they had need of them. But if there be any ſo impudent, as they will not make ſatisfaction, let no man enter into their houſes, to take a Pawn before the Judges have given order, that the pledge ſhould be demanded before their doore; and the debtor without contradiction ſhall bring it unto him, being aſſiſted by the majeſtie of the Law. If, he of whom the Pledge is taken, have ſufficient abilitie, the Creditor may retain the Gage, till ſuch time as he be
E payd: but if he be poore, he ſhall reſtore him his Pawn before the Sunne-ſet, and eſpecially, if it be any Garment whereon he is accuſtomed to ſleep; for God doth naturally beſtow his mercie on thoſe that are poore. It is not lawfull to receive in way of Gage, either a Mill, or ought elſe that belongeth thereunto, leſt any Debtor ſhould be deprived of the neceſſarie Inſtruments to provide his victuals with, and he ſhould endure any evill through povertie. Let him that committeth any Theft, be puniſhed with death; but he that hath ſtolne either Gold or Silver, let him reſtore it two-fold. If any man kill ſuch as break into their houſes, to rob them, or they that break their wals, let not ſuch a one be puniſhed. Whoſo ſhall ſteal a beaſt, ſhall reſtore four for it, except it be an Ox, for which one ſhall ſatisfie five-fold: and if
F the Thief want means to pay this penaltie, let him be their ſlave againſt whom they have treſpaſſed, and at whoſe ſuit they are condemned. If any one be ſold unto one of his own Tribe, let him ſerve him ſeven yeers; and at the ſeven yeers end, he ſhall depart with liberty. But if during the time that he remaineth with the buyer, he beget any childe upon a female fellow ſlave, and that he be willing to ſerve, by reaſon of the good affection and great amitie that he beareth unto the houſe; in the yeer of Jubile (which hapneth every fiftieth yeer) let him be ſet at libertie, leading away with him his children, and wife, with their freedome. If any man finde Money or Gold by the way, let him ſeek out him that hath loſt it, and make known the place where he found it, to the intent he may reſtore it; knowing, that the profit is not good which cometh and accrueth by another mans injurie. The like is to be done with beaſts: for if any man finde them ſtrayed in the Deſart, if he finde not out the owner, let him preſently

Deut. 23. That which is borrowed, muſt be payd. *Exod* 22. 14.

A pledge. *Deut.* 24. 17. 12, 13.

Theft.

Exod. 21. 2. *ad* 7.

An Hebrew ſlave is to be ſet at libertie, after ſeven yeers. *Leut.* 15. 12. *ad* 19.

Goods that are found.

*The year of the world,*2493. *before Christs Nativity,*1471.

preſently keep it by him, taking God to witneſſe, that he will not detain with him another mans goods. If any man finde another mans beaſts bemyred or bebogd, let him not paſſe further, but ſuccour them: or if he finde them travelled with foul weather, let him endeavour and help to ſave the ſame, and help him that is the owner, not ſparing or making nice of any labour. G

*Deut.*22 The Law of violence.

Let each man direct the ignorant traveller in his way, and ſet him in the right path, if he wander, without deluding him, or hindring him in his neceſſities, or miſ-leading him in his journey. Let no man ſpeak ill of him that is either abſent, or deaf. If any man be ſtrucken in a quarrell, and it be not with a weapon, let him that ſtruck him be preſently puniſhed, in receiving the like outrage as he hath offered him. But if he be carried into his houſe, and lie ſick upon it divers dayes, and in the end die thereof, he ſhall be exempt of the penaltie. But if he eſcapeth, and during the time of his ſickneſſe hath been greatly hindred and charged; then let him that ſtruck him, pay all the charges he hath been at during the time he kept his bed, and ſatisfie the Phyſicians. He that with his foot ſhall ſtrike a woman with childe, if the woman miſcarry, he ſhall be by the Judges amerced in a ſumme of money, for that he hath leſſened the number of the people, by the loſſe of him that is dead in his mothers wombe. Let him likewiſe be condemned to pay a ſumme of money unto the husband. But if the woman die of the ſtroke, he that offered the violence, muſt die the death alſo; by reaſon that the Law juſtly ordaineth, that Life ſhould be ſatisfied with Life. H

Poyſon. *Exod.*21.23. *Levit.*24.20. Talions Law. *Deut.*19.21.

Let not any one among the Iſraelites uſe any mortall Poiſon, nor any Drug, that may do hurt unto any man: and if any man be found with ſuch things about him, let him die, dying that death which he determined they ſhould ſuffer, for whom he had prepared the Poiſon. Whoſo hath maymed any man, or pul'd out his eye, let him in like manner be maymed and blinded, being deprived of the ſame member of his bodie whereof he hath deprived another man; except he that is maymed, had rather have a pecuniarie amends: by reaſon, that the Law remitteth it to the election of the offended, to eſtimate his injurie; and if he will be more ſevere, he may. I

Of an Ox ſtriking with his horn. *Exod.*11.28, 29,32.

If any one have an Ox that ſtriketh with his horn, let him kill him: and if the ſame Ox ſtriketh and killeth any man in the field, or mow, let him be ſtoned to death, and let no man eat the fleſh thereof. And if it be proved, that the maſter which oweth the ſame, hath heretofore known the qualitie of the beaſt, and hath not taken order he ſhould do no harm, let him alſo be put to death, as being the author of the murther committed by the Ox. But if the ſaid Ox kill a ſlave, either male or female, he ſhall be ſtoned; and the owner thereof ſhall pay thirtie Sicles to the maſter of the ſlave that is ſlain. If one Ox be ſtrucken by another, ſo as he die thereof; let both of them (both that which was dead, and that which ſtruck the other to death) be ſold, and the price thereof ſhall be parted equally betwixt both their owners. K

*Deut.*22.33, 34,35. A Pit.

They that digge a Pit or Ciſtern, muſt be carefull that they incloſe and fence it with Planks or Barres, not to hinder any man from drawing water, but leſt any man by misfortune ſhould fall into the ſame. And if any mans beaſt ſhall fall into the ſame (& it undefenced) the owner of the Pit muſt pay to the owner of the beaſt the price thereof: and ever after let it be covered as it were with a wall, for fear leſt any thereafter fall into the ſame. Let

*Deut.*24. him that receiveth any thing in truſt, keep it carefully, as a thing ſacred and divine; and let neither man nor woman attempt to alien that which is committed to his cuſtodie, although thereby he might gain an infinite ſumme of gold, and although there were not any man that could convince him thereof. For ſince that generally the conſcience knoweth the ſame, everie one ought to endeavor himſelf to deal uprightly; and ſuppoſing himſelf to be a ſufficient witneſſe againſt himſelf, let him do thoſe things which are laudable in the ſight of men, but in eſpeciall that which is pleaſing to God, from whoſe ſight no wrongfull dealing is concealed. If notwithſtanding he to whom this truſt is committed (without any fraud on his part) ſhall chance to loſe the thing that is ſo left in truſt, let him preſent himſelf before ſeven L

In the ſame place. Judges, and there take an oath, that nothing is loſt by his will, or weeting, and that he hath not converted any part thereof to his own uſe; whereupon let him be diſmiſſed, without any further inquirie. But if he have made uſe of the leaſt part of that which hath been committed to his charge and truſt, and that he happen to loſe it, he ſhall be condemned to reſtore all that M

*Levit.*19.13. Hire. *Deut.*24.18,19. Children are not to be puniſhed for their parents offences. which was committed to his keeping. As it hath been ordained in reſpect of matters in truſt, the like is decreed as touching Hire which is due unto the labourer: and let each man take heed leſt he defraud a poore man of his Hire; knowing, that God gave him his hands in ſtead of lands, and other poſſeſſions. For which cauſe, the payment of Hire ought not to be deferred, but ſatisfied the ſame day; by reaſon, that God permitteth not, that the labourer ſhould loſe the fruit of his travell. The children ſhall not be puniſhed for the miſdeeds of their parents:

A parents: but if they be vertuous, and are begotten by lewd fathers, they rather merit, that men ſhould have compaſſion of them, then that they ſhould hate them: neither are the offences of the children to be imputed to the parents, by reaſon that youth oftentimes engageth it ſelf in thoſe follies, which he never learned by examples, not for which he endureth not to be reproved. Eunuchs are to be deteſted, and their companies to be fled, becauſe they deprive themſelves of Manhood, and the gift of begetting Children, which God hath given unto men, for the encreaſe of mankind. Such people therefore are to be driven far from us, and eſteemed wholly inexcuſable, who kill their children before they be born. For it is a matter very manifeſt, that their ſpirits being effeminate, their bodies alſo are degenerate. Each thing alſo that is monſtrous to behold, is to be driven away: neither is it lawful
B to geld either men or beaſts. Let this be the diſpoſition of thoſe Laws, wherewith you ſhall be policied and governed in time of peace; and God be favourable unto you, and give you grace to uſe them in good order, and without confuſion. And ſince it cannot otherwiſe be, but that humane affairs muſt ſometimes fall into troubles and dangers, ſomewhiles beyond deſire and expectation, and otherwhiles of ſet purpoſe; I will briefly ſet you down certain Laws, as touching that point: to the intent, that being fore-inſtructed of that which you ought to do, you may have abundance of wholſome remedies; and being well provided and inſtructed in that which you ought to do, you may prevent and not fall into any danger and calamity.

The year of the world, 2493. before Chriſts Nativity, 1471.

Eunuchs. *Deut.* 23. 1.

God grant, that you may enjoy the countrey (which he hath given you) in contempt of
C travels, and in exerciſe of vertues: and that you may poſſeſs the ſame in ſecurity and peace; and that ſtrangers may not leavie armies, to overthrow you: and that no civil mutiny may be raiſed amongſt you, which may bring to paſs, that that which hath been well ordered and decreed by your anceſtors, do come to nought, when you ſhall happen to commit the contrary. Live therefore, and perſiſt you to conform your ſelves to thoſe Laws, which both God hath approved for good, and hath alſo given you. But if perhaps your ſelves at this preſent, or your ſucceſſours hereafter, ſhall fortune to entertain and undertake a Warre, God grant it may happen without the confines of your countrey: but if the matter muſt needs be tried out by the ſword, you ſhall ſend certain Heraulds to your deſtinated enemies. For be-
K
D fore you enter battel, it ſhall be requiſite firſt of all to parley with them, and to declare unto them, that you have a great Army, and horſes, and weapons, and (beſides all theſe) that you have Gods favour and aſſiſtance; who ſhall require them therefore, that you may not be enforced to war againſt them, not to make booty of their goods, and to carry them away, in ſpight of their reſiſt. If they condiſcend unto any reaſonable conditions, then entertain peace; making your account, that they are ſtronger then you be: but if they will needs offer you injury, you ſhall lead forth your Army againſt them, having God for your General, and ſoveraign Conductor; and for his Lieutenant, him whom you your ſelves have choſen, ſurpaſſing all the reſt in valour. For whereas there are divers Commanders, it falleth out, that that which ought neceſſarily and readily to be executed, is hindered; and commonly the iſſue is unfortunate, where there are divers Commanders. Let your Army be generally levied of
L
E men that are ſtrong in body, and hardy in courage; and ſequeſter from your Army him that is fearful, leſt ſuch men hapning to flie when they ought to fight, do give your enemies the advantage. Let them alſo be free from War, who having built them a new houſe, have not enjoyed the ſame for a years ſpace; as alſo he that hath planted a vineyard, and hath not gathered the fruit thereof; and beſides theſe, he that hath wedded a wife, and hath not as yet brought her home to his houſe: leſt being tranſported with the deſire of theſe things, and reſerving themſelves to their forſaken pleaſures, in the behalf of their wives, they fight but faintly and coldly.

The Laws of war. *Deut* 20. 10. Heraulds to be ſent.

But when you have brought your army into the field, take heed you commit no outrage:
M
F and when you ſhall aſſault any Cities, if you fortune to have any need of matter to make Engines of, grub not the Land, neither ſee you cut down the fruitful trees, but ſpare them; remembring you, that they are planted for the good of men, and that if they could ſpeak they would accuſe you, alledging, that without cauſe of war they are ill intreated, againſt all right; and that if they had the power to depart from thence, they would diſlodg, and remove into another countrey.

Deut. 20. 20. Fruitful trees are not to be cut down.

Deut. 20. 15 16. 17. The Canaanites are wholly to be extinguiſhed.

But when the battel is ended, and the day is yours, kill all thoſe enemies that reſiſted you in the skirmiſh, the reſt reſerve as your tributaries (except the people of the land of Canaan, for they, with all their families, are to be ruinated.) Beware alſo (but eſpecially in war) that neither a woman uſe a mans apparel, neither a man a womans rayment. Theſe are the Laws which *Moſes* left. He gave them likewiſe certain Inſtitutions, (which he had written

Deut. 22. 5.

 fourty

fourtie yeers before that time) whereof we will ſpeak in another Treatiſe. Some few dayes after (for he aſſembled the people ſix dayes, one after the other) he gave them his bleſſing, and pronounced his maledictions againſt thoſe which ſhould not live according to his laws, but ſhould tranſgreſſe the determinations therof: He read alſo unto them a Poem of ſix meaſures (which he had enregiſtred in the holy book) containing a prediction of things to come, according to which, all things have and do fall out, without varying any wayes from the truth and veritie. Theſe volumes and the Ark, gave he unto the Prieſts; in which he alſo placed the ten Commandments written in the two tables. He committed alſo unto them the cuſtodie of the Tabernacle. He likewiſe exhorted the people that (at ſuch time as by force they had conquered the promiſed countrey, and were planted therein) they ſhould not forget the injurie which the Amalechites had done unto them, but that they ſhould lead forth their armie againſt them, and take vengeance of the wrongs they had done them, at ſuch time, as they were in the deſart. And commanded them that as ſoon as they had taken the countrey of Canaan, they ſhould exterminate and extinguiſh all the people.

The 2493 of the world, before Chriſts Nativity, 1471.

Deut. 25.19. The Amalechites to be puniſhed.

He willed them alſo to erect an Altar towards the riſing of the Sunne (not farre from the citie of Sichem, between two mountains, the one Garizim, on the right hand; and the other called Gebal on the left) and that diſtributing the people into two parts (ſix Tribes in every part) they ſhould plant them on the mountains. And he commanded that the Levites, and Prieſts ſhould be with them, to the intent that they firſt of all that were upon the mountain of Garizim, ſhould beſeech God, that he would multiply his bleſſings upon them that ſhould be zealous of his ſervice, and careful of the conſervation of his laws, without diverting from that which *Moſes* had commanded. The ſix other alſo were appointed to anſwer the like: and when as likewiſe theſe ſix laſt had prayed, the ſix firſt were to anſwer them, and confirm that which they had pronounced. This done, they pronounced maledictions againſt the tranſgreſſours (each one anſwering the other) in ratification of that which had been ſpoken. He reduced alſo under writing theſe bleſſings and curſes, to the intent that the memory thereof might never be ſuppreſſed or extinguiſhed by time: which he alſo (being neer unto his death) cauſed to be written in the Altar on the one ſide thereof, in that part which extended it ſelf toward the place where the people ſtood, at ſuch time as they ſacrificed and offered burnt-offerings. Since which day there were no more ſacrifices offered in that place: becauſe it was contrary to law. This did *Moſes* eſtabliſh, and theſe the Hebrew Nation obſerve continually and inviolably, even unto this day.

Deut. 29.1. *ad* 10. Moſes bindeth the Hebrews by an oath to keep the law.

On the next morrow, he reaſſembled all the people, themſelves, their wives, and children: he likewiſe commanded, that the ſlaves ſhould be there preſent, binding them by an oath that they ſhould maintain and keep the laws, and that diligently tying themſelves to the will of God, they ſhould not ſo much eſteem either their kinred, or means, or perils, or any other cauſe whatſoever, as that thereby they ſhould be driven to neglect their laws, or depart from the ordinances thereof: but whether it were any one of their kindred, or any city whatſoever, that would ſeek to alter and diſturb the ſame, or ſtrive to weaken the eſtate thereof, that both in particular and in publick, they ſhould expoſe themſelves and endeavour to puniſh them: and if they ſhould fortune to take ſuch a City, that they ſhould raze and utterly deface the ſame; and if it were poſſible, not to leave one ſtone upon another, but to deſtroy the foundation. But if they were too feeble to take ſuch a revenge, yet, that they ſhould make it known, that they were not conſenting to their impiety. Hereunto the whole multitude ſubſcribed, and ſealed it with an oath. He afterwards told them, how the people ſhould know when the ſacrifices were agreeable unto God, and how they ought to march out to battell, taking a ſign of the ſtones of which I have fore-ſpoken.

Joſuah likewiſe, during the life and in the preſence of *Moſes*, fore-prophecied whatſoever he intended to perform for the profit of the people, either abroad in the adminiſtration of war, or at home in preſcribing laws: and preparing them to an order of life (which was newly preſcribed them) he told them, that by inſtructions from God he fore-prophecied, that if they violated their countrey Religion, they ſhould not eſcape their deſtruction; for that both their countrey ſhould be filled with forraign arms, and their cities ſackt, and their Temple burnt, and that they themſelves ſhould be ſold under the ſpear, and that they ſhould ſerve a nation, which would not be moved or touched with commiſeration of their afflictions and miſeries; and, that at length, they ſhould too lately and unprofitably repent them of their errour: yet, that God, their eſtabliſher, ſhould reſtore cities to the citizens, and a Temple to his people: And that it ſhould come to paſs, that they ſhould not loſe this only one time, but alſo very many times. Then did *Moſes* alſo exhort *Jeſus*, that he ſhould lead his army againſt the Canaanites, promiſing him, that God would be aſſiſtant in his actions, prophecying beſides, much good hap unto the people.

Deut. 33.23.

Levit. 34.9.

Moſes exhorteth Joſuah.

Since

A Since that (ſaith he) I go unto mine Anceſtors, and that God hath prefixed this day and time of my departure, I proteſt before you, that living as yet and ſtanding in your preſence, I give him thanks for the care and providence, which he hath hitherto had of your affairs, not onely in propulſing your adverſaries, but alſo in largely imparting his bleſſings unto you, and for that he hath alwayes favourably helpt me, whileſt I endeavoured by my labour and care to reduce your fortunes to a better ſtate: And that which is more, it is he which hath given both the entrance and the iſſue; making uſe of me but as his Committe and ſervant " in all that good, which he would ſhould be done unto his people. For all which things I have " thought it requiſite, (that in departing from you) I ſhould bleſs the power of God, who in " time to come ſhall have the care and charge of you: and to acquit my ſelf of that debt, I " leave you this in remembrance, which is, that you ought to ſerve and honour him, and re- "
B verence the Ordinances which he hath given you, whereby continuing his favour towards " you he will grant you grace to conſerve & keep this excellent gift. Truly that Law-maker " that were no more then a man) would be greatly diſpleaſed and highly diſcontented with " thoſe men, who ſhould violate his Ordinances, and ſhould ſet them at nought: do not you " therefore tempt God, who is provoked unto anger, when thoſe laws which he himſelf hath " eſtabliſhed, and given you, ſhall be contemned and neglected.

The year of the world 2493. before thriſts Nativity, 1471

Deut. 3:3 23. *Deut* 34. 9.

Whileſt *Moſes* pronounced theſe his laſt words, and diſcourſed unto the Tribes their ſeverall deſtinies, the whole multitude brake into tears; and the women beating their breaſts, ſhewed and expreſſed the ſorrow they had conceived at his death. The children likewiſe lamented, making it known that they could not be maſters of their own ſorrow, becauſe that in their tender years they had underſtood the vertue and famous acts of *Moſes*; and betwixt
C the elder and younger ſort, there was as it were a conflict who ſhould weep more bitterly: for the one underſtanding of how worthy a Governour they were deprived, lamented the time to come; and the other were perplexed, becauſe they ſhould then forſake him, before they had ſufficiently taſted and made trial how great his vertue was. But how great the compaſſion and complaint of the people was, a man may make conjecture by this that then befell the Prophet. For although he were aſſuredly perſwaded, that a man was not to lament upon the inſtant of his death (in that it chanced unto him both according to the will of God, and the law of nature) yet he beholding the affection of the people, could not temperate and reſtrain himſelf from tears: And whileſt he was born thither where he vaniſhed out of their ſight, all of them followed him, wetting their faces and boſomes with flowing tears. Then
D did *Moſes* (beckning with his hand) warn them from a far off, that they ſhould ſtand ſtill and keep their places, and exhorted them that were neareſt him, by word of mouth, that they ſhould not follow nor proſecute him any further with tears, for fear leaſt they ſhould make his departure tragicall and lamentable. Onely the Senate led him forth, and *Eleazar* the high Prieſt, and the chieftain *Jeſus*. And when he was arrived upon the mountain called Abarim (which is very high, and ſcituate near unto Jericho, and from whence he might diſcover the greater part of the land of Canaan) he diſmiſſed the Elders, and whileſt with mutuall embraces he took his laſt leave of *Eleazar* and *Jeſus*, and diſcourſed with them, a cloud ſuddenly environed him, and he was taken away into a certain valley: but in the Scripture
E he writeth that he died, fearing leſt for the excellency of his vertue, they might report that he was raviſhed and taken away by God. The whole time of his life was one hundred and twenty years, the third part whereof he ſpent in government (one moneth onely exempted.) He died the laſt moneth of the year, and the firſt day of that moneth which the Macedonians call Dyſtrus; and our countrimen Adar. Of all men the wiſeſt that ever was, and who in execution of his good counſels had no man to equall him. Moreover in eloquence he was incomparable, and in dexterity and grace to entertain and perſwade the people, he had no ſecond: and ſo were his affections alwayes levelled and limited by his wiſedome that he ſeemed utterly to want them, and that onely he knew the names of thoſe paſſions which he perceived to be too active in other men. In his government he was matchleſs, in his prophecies peerleſs, ſo that all the Orations that he made, ſeemed to be Oracles. For which cauſe the
F whole multitude mourned for him during the term of thirty dayes: neither were the Hebrews ever ſeized with ſo extreme grief, as they were at that time, when the Prophet died; neither did he onely leave behind him a preſent deſire of him, but a great eſtimation amongſt all men, who have ever chanced to read and examine his writings, whileſt by them they make eſtimate of his vertues. And theſe are thoſe things which I thought good to be ſpoken of the death of *Moſes*.

Deut 34. 8. The Hebrewes lamentation at Moſes death

Moſes when he died was 120. yeers old: Amongſt the Hebrews, Adar is the 12. moneth, but amongſt us it is called March.

v. 10. Moſes was a good Governour, and a great Prophet.

G

The Fifth Book of the Antiquities of the Jewes;

Written by *Flavius Josephus.*

The contents of the Chapters of the Fifth Book.

1. *How* Jesus, *Generall of the Hebrews, having overcome and slain the Canaanites divided their Land amongst the Tribes by Lot.*
2. *How after the death of the Generall, the Israelites (neglecting the Ordinances of their fore-fathers) fell into extream calamities: and through a civill War that was raised amongst them there were but 600. of the Tribe of* Benjamin *left alive.* H
3. *How, for their impietie, the people of Israel were delivered by God into captivitie, under the Assyrians.*
4. *Their liberty by* Cenizus.
5. *How the people were once more overcome by the Moabites, and exempt from servitude by* Iodes, *otherwise called* Ehud.
6. *How they were brought under the subjection of the Canaanites, and restored to their libertie by* Barac.
7. *How the Amalechites (having entred the Countrey of the Israelites, and conquered them)* I *possessed and spoyled the same for the space of seven years.*
8. *How* Gedeon *delivered the people.*
9. *How some Successors of* Gedeon *waged war against the neighbour Nations round about them*
10. *Of* Samsons *strength, and what mischiefs he did in Palestine.*
11. *How the sons of* Eli *the Prophet were slain in battell by the Palestines.*
12. *How* Eli *(hearing of the death of his sons and the loss of the Ark) fell down from his Throne and died.*

K

CHAP. I.

How Jesus, *Generall of the Hebrews, having overcome and slain the Canaanites, divided their Land amongst the Tribes by Lot.* Josua. 2.

The yeer of the world, 2494. before Christs Nativity 1470

Jesus sendeth Spies into Jericho. *Josua. 2. 1, 2, 3.*

After that *Moses* had been taken from amongst men (after the manner as I have declared) and that all whatsoever he had ordained, was duely performed, and his funerall obsequies were at an end; *Jesus* commanded the people to prepare themselves, and to march forward into battell. He L sent Espialls likewise into Jericho, who might both sound their minds, and discover their forces. Presently after he dislodged, and encamped in the open field, intending with all expedition to pass the River of Jordan, as soon as any opportunitie offered it self. Then assembled he altogether the Princes of the Tribes of *Ruben* and *Gad*, and the half Tribe of *Manasses*, (for to this half Tribe the countrey of the Amorites was given for an habitation; which was the seventh part of Canaan) and remembred them of that which they had promised unto *Moses*, intreating them (in memory and favour of him, who in the last period of his life was not wearied to take care of their Common-weal and publick profit) speedily and willingly to perform that which they had promised unto him. Who shewing themselves ready and willing to perform that which he M commanded them, he armed and arranged fiftie thousand men, that were his followers; and afterwards departing from the City of Abila) he drew towards Jordan, and marched forward some sixty furlongs. As soon as he was encamped, the Spies returned again, and presented themselves unto him, certifying him of the whole estate of the Canaanites. For being unknown and unsuspected, upon the first arrivall they observed and viewed the walls and strength of the Citie at their pleasure, searching which of them were more or lesse defenced, and which of the gates were easiest or hardest to assault; neither did any of those that met them, offer any offence unto them: whilest they thus pryed into,

Jesus calleth to memorie, and reckoneth up what the Tribes of Gad, Ruben, and Manasses had promised Moses. *Numb. 13.*

The Spies survey Jericho.

and

A and viewed every place, the Citizens interpreted their diligence to be rather an accuſtomed curioſity of ſtrangers, then ſuſpected them that they intended any hoſtile ſtratagem.

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About the ſhutting in of the evening, they retired themſelves into a certan hoſtrie that adjoyned the wals, into which they had been directed to take their repaſt, and whileſt after ſupper time they conſulted upon their return, the King was given to underſtand (as he ſate at his ſupper) that certain Spies ſent out of the Hebrews camp had ſurveyed the city, and taken up their lodging in *Rahabs* houſe, where they ſuppoſed to conceal themſelves till they might gain them opportunity to depart. Whereupon the King ſent a ſpeedy commandment and officers to apprehend them, to the end that being brought before him, he might by torture extort from them the cauſe and reaſon why they came into his city. Of whoſe approach,

v. 4, 6. Rahab hideth the Spies.

B when *Rahab* had gotten ſome private intelligence, ſhe hid the Spies under certain packs of linnen, which ſhe dried neer unto the walls, and told them that were ſent by the king, that certain ſtrange gueſts a little before Sunne-ſet had ſupt in her houſe, but that they were departed, who if they were ſuſpected by the king as ſuch, as intended any detriment to the Common-weal, they might with little labour and purſuit be eaſily ſurpriſed in their way. They hearing the woman ſpeak after this manner, and imagining no ſubtiltie or deceit in her; returned back again without ſearching the hoſtrie. But after they were buſied and travelled in the purſuit and ſearch after them every way, and tracting of everie path, whereby they might be ſuſpected to travell towards Jordan, and perceiving no ſigne of their flight, they deſiſted anie further to purſue them. No ſooner was the tumult appeaſed, but *Rahab*

C calleth forth the Spies and told them the dangers to which ſhe had expoſed her ſelf for their ſecuritie ſake (for had ſhe been convinced to have concealed them, ſhe might by no means have eſcaped the puniſhment of the king, but that both ſhe and all her family had miſerably periſhed:) She therefore required them, that at ſuch time as they ſhould be Lords of the countrie of Canaan, and had both the occaſion and power to requite her courteſies, that they would have her in remembrance. This ſaid, ſhe diſmiſſed them (to the end they might return home again.) But before their departure ſhe took an oath of them, to warrantize both her ſelf, and all that which appertained unto her, at ſuch time as they ſhould become maſters of the Citie, and had deſtroyed all the citizens thereof, according to the arreſt and ſentence

D given againſt them; which ſhe knew ſhould come to paſſe, having certain apprehenſion of the ſame, by certain ſignes and tokens from God: whereupon for the preſent with many thankſgivings they proteſted, and for the future avowed and ſwore unto her, to acknowledge her kindneſſe not in words, but in deeds. At ſuch time therefore as ſhe ſhould perceive that the City was ready to be ſurpriſed, they counſelled her that ſhe ſhould retire all her ſubſtance, and all thoſe that appertained unto her, into her houſe; and that before the door thereof, ſhe ſhould ſpread ſome crimſon garment, to the intent that the Generall perceiving the ſame, might inhibite the ſouldiers from pillaging and ſpoyling her houſe: For (ſaid they) we will give him notice hereof (by reaſon of that willing forwardneſſe that hath been in thee

E to ſave our lives) and if by misfortune any of thy friends die in the combate, do not impute the fault unto us; and we beſeech God (by whom we have ſworn) that he be not diſpleaſed againſt any of us; except againſt ſuch as falſifie their oaths. Having after this manner accorded upon the covenant, they let down one another from the wall; and when they were arrived in ſafety among their nation, they recounted unto them all that which had hapned ſince their arrivall in the city, *Joſuah* hereupon declared unto *Eleazar* the high Prieſt and the reſt of the Elders, what oath his Spies had ſworn unto *Rahab*, who all of them ratified the promiſe they had made. But the Generall was penſive and ſore troubled, for that he knew not which way he might paſſe the river of *Jordan* by reaſon that for the preſent it was very deep and without bridges. For, before that time there was not any bridge built thereupon; and if they would have built one, the enemie would have interrupted them: and further beſides that,

Ieſu. 3. 1, 2, 3. Jeſus paſſeth Jordan with his army.

F there were not any places convenient to ſtay in. But God made him a promiſe that he would make the waters fall, and give them paſſage there-through. *Joſuah* therefore encamped his hoſt for the term of two daies (to the end he might paſſe over his whole army, and the reſt of the people, after this manner following.) The Prieſts marched before with the Ark. After them went the Levites bearing the Tabernacle, and thoſe veſſells which were deſtinated for ſacrifice. Then followed the whole multitude, diſtinguiſhed in their Tribes, having

Ioſ. 4. 1, 2, 3.

incloſed within their battels the women and children whereby they might be the more ſecure from the force of the flood. But when as the Prieſts had marched formoſt, and found the river paſſable, and that the water was decreaſed, and that the current thereof was not ſo violent, neither the billows ſo incenſed, but that in the bottome there was good footing

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(for that the gravell and sand was not quick but settled) then all of them without fear passed over the foord, finding all things assuredly performed unto them, which God had fore-prophesied and promised unto them: but the Priests kept them in the midst of the channel untill the multitude were past over, and were in security; and when as every one had gotten the other bank, the Priests issued out, permitting the river to flow according to his free and ordinary course: which pleasantly flowing, grew to that greatnesse and swiftnesse which it retained at the first. Now when the Hebrews had marched fifty furlongs, they encamped themselves some ten furlongs from Jericho. But *Jesus* builded an altar of stones (which every one of the Princes of the Tribes had gathered out of the channell of Jordan, according as the Prophet had commanded) to the end it might be a monument of the prodigious restrainment of the flood, and on the same he sacrificed unto God, and the solemnity of the Paschal was celebrated in that place; and at that time they, who in times past were in great necessity, were largely furnished with all plenty and abundance, for they did reap the corn of the Canaanites (which at that time was ripe) and carried away the rest for a prey. In the same season likewise their nourishment of Manna failed them, whereon they had fed for the space of fourtie yeers. And whereas the Israelites did all these things with security and freely, and the Canaanites never sallied out against them, but appauled with fear, shut themselves up within their walls: *Jesus* decreed and resolved to besiege them in their cities: so that on the first day of the feast, the Priests bearing the Ark, and guarded on every side with troops of armed men, drew near unto the Citie, sounding their seven horns: and exhorting their souldiers to behave themselves manfully, they walked about and invironed the walls round about, being attended both by the Senate and Elders, neither did they any other thing but blow their horns, and so returned back into their camp. Which when they had done for the space of six dayes, on the seventh *Josuah* assembled the armie and all the people, bringing them joyfull news of the city, which that day should be surprised without labour (the walls falling down of their own accord, and without mans hand, and yeelding them free passage and entrance into the Citie) and he encouraged them to kill all those whom they met withall, and not to give over the slaughter of their enemies, although they were wearie, neither to be moved with compassion, nor allured from the slaughter and execution by desire of prey, or to permit the enemy in any sort to flie, but that they should extinguish and root out all that which breathed and had life, reserving nothing for prey or private profit. He commanded likewise that all that which was found (either of gold or silver) should be brought into one place, and reserved to be the first-fruits of the happy works of God; and after the surprisall first of the Citie, that onely *Rahab* with her kindred should be saved, by reason of the oaths which the spies had sworn unto her. This said, he arranged his host, and made them approach the Citie, then did they once more walk round about the Citie, the Ark marching before them, & encouraging the army to valour by the sound of their cornets. And after they had environed the walls seuen times, and had a little reposed themselves, the walls fell (whereas then neither the Hebrews had enforced any engine against them, or used any other violence.) So that they entring into the Citie, slue all those that were therein, who were already discomforted by the sudden and unexpected overthrow of their walls, and thorow their sudden fear made unapt to fight, so that they were slain amidst their streets, finding neither refuge nor relief to succour them: yea so were they fleshed in the slaughter, that they neither spared women nor children, but filled the city with dead carcasses, which at length being set on fire, served them for a funerall flame to consume them in, and with equall fury ravaged and burnt the fields. Onely *Rahab* and her household (who kept themselves within her hostrie) were saved by the spies: who brought to *Josuahs* presence, he gave her thanks for saving his spies, and promised her that he would reward her courtesies, and anon after gave her possessions, and ever after held her in great honour. All that of the Citie which the fire spared, the sword consumed. And *Josuah* pronounced curses against those, who should afterward endeavour to erect that which he had ruinated: namely, that he that should lay the first foundation, should be deprived of his first begotten sonne, and he that should finish the work, might lose his youngest sonne; neither pleased it God that this imprecation should be frustrate, as hereafter it shall be spoken. At the surprise and sack of this Citie, there was gathered an infinite quantitie of gold, silver, and brasse; so that no man brake the edict, or sought any prey or lucre thereby for himself. These spoils *Jesus* delivered unto the Priests, to be laid up in the treasurie, and after this manner was the City of Jericho destroyed. But *Achar* the sonne of *Zebel* of the tribe of *Juda*, having gotten a royall pall altogether embrodered with gold, with an ingot of gold of three hundreth Sicles in weight, and thinking in himself that

Iosu.4.v.5. ad finem. Jesus buildeth an altar on the other side of Jordan.

Ios.5.10,11,12 The Israelites celebrate Easter, enjoy the fruits of the earth, & cease to feed on Manna.

Ios.6.3. Jesus with his army walketh about the city

c.6.v.21,22, 23. Jesus commandeth that none but Rahab and hers should be saved.

v.20. The walls of Jericho fall down of themselves.

v.24,25. Jericho is taken, the men slain, and the city destroyed, and burnt. Rahab and hers reserved.

A that it were a very fond thing, that the profit he had made by the hazzard of his life, ſhould be taken from him and preſented unto God, who had no need thereof, digged a deep pit in his tent, and buried his ſpoiles therein, thinking by this means to defraud God, and deceive his companions. At that time their tents were pitched in a place which was called Galgal (which ſignifieth Enfranchized, becauſe that having paſt the river Jordan, they knew that they ſhould be delivered from the affliction of Egypt, and the penury of the deſart.) But ſome few dayes after the deſtruction of Jericho, *Ioſuah* ſent out three thouſand armed men againſt *Ainan* (a Citie ſituate a little above Jericho) who encountering with the *Ainites* in battell, and by them put to flight, loſt thirty and ſixe of their company. The news of which diſaſter being brought into the campe, the Iſraelites were ſeized with exceeding griefe, not
B onely for the men they had loſt (which were all of them valiant men and worthy of honour) but alſo by reaſon of the deſpaire they conceived of their future ſucceſſe. For being already perſwaded that they were maſters of the field, and that their army ſhould be alwayes warranted and ſafe at ſuch time as they ſhould fight (according as before times God had promiſed them) they ſaw (contrary to their opinion) that their adverſaries had taken heart; inſomuch as clothing themſelves in ſackcloth upon their raiments, they ſpent all the day in teares and lamentations without taſting any meat; ſo grievouſly were they afflicted with the inconvenience that had hapned. But *Ioſuah* perceiving the armie diſcomfited after this manner, and conceiving ſome ſiniſter hope of their eſtates, boldly addreſſed himſelfe unto God, ſaying: "
We have not been induced by our owne temeritie to attempt the conqueſt of this land by "
force, but we have been hereunto incouraged by thy ſervant *Moſes*, to whom thou haſt pro- "
C miſed by divers ſignes, that thou wouldeſt give us this countrey to inhabit in, and that our "
army ſhould have alwayes the upper hand in battell, and of theſe thy promiſed we have of- "
tentimes experimented the event. But now beyond all expectation (having received an o- "
verthrow and loſt ſome of our ſouldiers) being terrified by this accident, and ſuſpicious of "
thy promiſes to *Moſes*, we both abſtaine from war, and (after ſo many enterprizes and en- "
trances of war) we cannot hope of any fortunate or ſucceſſull proceedings. Be thou therefore "
affiſtant unto us, O Lord (for it lyeth in thy power) and by thy mercy relieve our preſent
ſorrow with a largeſſe of victory, and take from us the thought of deſpaire wherein we are
too far plunged. *Ioſuah* lying proſtrate on his face, made this prayer unto God, who preſent-
D ly anſwered him, that he ſhould ariſe; commanding him to purge the armie of that pollution
that had hapned therein, and of a theft committed by one of the multitude, who was ſo hardy as to violate and conceale thoſe things which were conſecrated unto him, aſſuring him that that cauſe was the means of the preſent calamitie: but that as ſoone as he had ſearched out, and puniſhed the ſacriledge, the Iſraelites ſhould become fortunate and obtaine the victory. This Oracle *Ioſuah* declared unto the people, and calling for the high Prieſt and the Magiſtrates, he caſt lots upon the tribes, and when as the lot had fallen on the tribe of *Iuda*, it was again caſt by kinreds; and when again the ſacriledge was found to be committed in *Zacharias* kinred, they examined the ſame once more man by man, and found out *Achar*: who having no means to deny the ſame, and being diſcovered by God himſelf, confeſſed the fact,
E and brought forth thoſe things, which he had concealed: Whereupon being preſently put to death, he was by night buried after an ignominious manner, according as he deſerved it. But *Ioſuah* having purified the people, led them forth againſt *Ainan*, and laying an Ambuſcado by night time above the citie, early in the morning he drew the enemie out to fight, who boldly broke forth (being encouraged by their former victory) but *Ioſuah* making a ſhew of retreat, drew them father off from their Citie (forming in them an imaginarie hope that the Iſraelites fled, and that they ſhould gaine a ſecond victory over them.) But when *Ioſuah* ſodainly made a ſtand, and freſhly charged them, and gave a ſignall unto thoſe that lay in ambuſh, they were incontinently addreſſed and encouraged to fight, and with all expedition entred the gates of the Citie, on the wals whereof there ſtood divers of the inhabitants, being
F eye-witneſſes (as they thought) of their atchieved victory. In this manner was the citie taken, and all they that were therein, were ſlaine: and *Ioſuah* on the other ſide inforced thoſe in ſuch manner (with whom he maintained skirmiſh) that they turned their backs, end fled towards the Citie, as if it had been in the ſame eſtate as they left it: but when they perceived that it was ſurprized, and ſaw both it, their wives, and children conſumed with fire, they ſcattered themſelves about the fields, not being able to rally themſelves, by reaſon of their diſturbance and diſorder. After this overthrow of the Ainites, there were a great number of women, children, and bondſlaves taken captive, and ſtore of all ſorts of mooveables. The Hebrews alſo became Lords of much cattell, and gathered a great quantitie of ſilver (for the countrey

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Ioſuah 7. v. 1. Achar hideth certaine parts of the prey contrary to Gods commandement. Galgal ſignifieth libertie.

Ioſuah 7. 5. The Iſraelites are put to flight by the Ainites

Joſuahs prayer unto God *Ioſuah 7. 6, 7, 8, 9.*

Gods anſwer to Joſuahs prayer. v. 10.

Achar found out by Lot and punished. v. 16, 17, 18.

Ainan ſacke and burnt. v. 24, 25.

Ioſuah 8. 1 2. The prey diſtributed amongſt the people.

countrey was rich.) All which *Iosuah* (upon his return to Galgal distributed amongst the souldiers. But the Gabeonites (who dwelt not farre off from Jerusalem) understanding what had hapned to them of Hiericho (and seeing the estate of the Ainites, and fearing lest the like misfortune might fall upon them) thought it not good to offer treaties of peace to *Iosuah*, supposing they should finde no tolerable conditions at his hands, because they knew that he warred under that resolution, utterly to roote out and extinguish the nation of the Canaanites from off the earth. They therefore made a league with the Cepherites, and Cathierimites their neighbours, telling them that they should not escape the danger, if so be it fell out that the Gabeonites were first taken by the Israelites: but that if they were united together, they might both resist the greatnesse, and avoid the danger of them. Which counsell of theirs being accepted, they sent Embassadors unto *Iosuah* (such men as they thought to be both most capable and wisest amongst them in the affaires of Common-weale (to the intent to entreat a peace betwixt them and the Israelites; who knowing that it would be very dangerous for them, if they should say that they were Canaanites; and that on the contrary side, they should avoid the danger, if they protested that they had no community or alliance with them, but that they dwelled far off from them; told *Iosuah*, that (being incited by his fame) they had undertaken a long journey, the truth wherof he might conjecture by their habits for upon their setting forth their garments were new, and now by their long journey quite worne (for they had purposely put upon them old raiment, to the end it might be sutable to their subtile insinuation.) Standing up therefore in the middest of the multitude (attired after this manner) they told them that they were sent by the Gabeonites, and the neighbouring Cities there abouts (farre disjoyned from that countrey) to articulate and ratifie a peace between them, according as they have been accustomed to proceed in their accords: For knowing well that the countrey of Canaan was given unto them by the grace and gratuitie of God (to the end they should be masters and possessours thereof) they were much rejoyced thereat, and required them to be received as their confederates. By these words, and tokens of their garments, and intimation of their long journey, they perswaded the Hebrews to enter and accord an amitie with them. And the high Priest *Eleazar* with the councell of the Elders sware unto them, that they should be reputed for friends and allies, and that no unjust action should be enterprized against them; the people likewise approved their oathes. But *Iosuah* encamping with his Armie upon their confines, and understanding that the Gabeonites dwelt not far off from Jerusalem, and that they likewise were of the race of the Canaanites, he sent for the principall and princes among them, and complained and upbraided them of their deceit: whereunto they answered, that they had no other meanes to procure their safetie and securitie, and for that cause (and their necessitie sake) that they had sought their refuge thereby. Whereupon he called unto him *Eleazar* the high Priest and the Councell of the Elders, who told him that he might not infringe the oath which they had made unto them, but that he might depute them to serve the publike ministeries. whereupon they were adjudged to attend on these services: and by this meanes delivered they themselves from their imminent perill. But for that the King of Jerusalem was sore incensed against the Gabeonites (for that they had revolted and submitted to *Iesus*) he assembled together the kings of his neighbour nations, to make warre against them. The Gabeonites perceiving the danger they were in, and how the enemie was prepared to assault them (and how to that intent they had pitched their tents neere unto a certain fountain not far off from the Citie) they required *Iesus* to assist and defend them. For their affaires were in that estate, that they expected death from the hands of their friends: and contrariwise hoped for helpe to be warranted by those Hebrews, with whom they had contracted amitie (notwithstanding that they arrived in that countrey to destroy the whole nation of the Canaanites. *Iosuah* therefore (hastning onward with his whole army to give them assistance, and marching both day and night) early in the morning charged the enemie (at such time as he intended his assault) and having put them to flight, he pursued them by a steepie tract, which place is called Bethora, where he knew that God had fought for him (as it appeared manifestly by the thunder, lightning and haile that fell at that time, farre bigger then was accustomed.) The day likewise (the like whereof was never heard of before) was lengthened, lest by the speedy approach of the night the enemie should escape from the victor: whereupon it came to passe that *Iesus* took all those five Kings in a certaine cave neere Makkedah, where they were hidden, and condemned them all to the death. And that the day at that time increased above common custome, it is extant and registred in the sacred volumes, which are reserved in the Temple. When after this manner the Kings that invaded the Gabeonites were slain and conquered, *Iesus* led his Armie into the mountaines of Canaan, where having made a

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Iosuah 9.3.

The Gabeonites send Embassadors to Jesus.

v.6. The Gabeonites oration to the Hebrews

v.15. Jesus maketh a covenant with the Gabeonites.

v.21,23. The Gabeonites are appointed to publick ministeries.

Iosuah 10. v.1. The king of Jerusalem moveth warre against the Gabeonites.

vers.9,10,11. Jesus driveth them of Jerusalem to flight.

v.13. The Sunne stood still.

Five Kings slaine. *Iosuah 11,and 12. per totum.*

a great slaughter of men, and taken a rich booty; he brought back his Armie into Gilgal.

A Now, when the renown of the Hebrews valiant acts, and the admirable number of those that were slaughtered, were buried and scattered far and near amongst the neighbour Nations, they were surprized with a sudden fear: so that the Kings of the Canaanites, that bordered upon Libanus, and they also of the Plain of Chanaan, joyned themselves confederates with the Palestines, and all of them were incensed against them, and encamped near unto Berotha, (a Citie of the higher Galilee, not far from Cedesa, which is also situate in the land of Canaan.) The whole Army of them consisted of three hundred thousand footmen, ten thousand horsemen, and twentie thousand Chariots. This great multitude of the enemy astonished *Josuah*, and the Israelites, and by reason of the assured fear wherewith they were seized) they conceived but little hope of obtaining the upper hand: but God reproached him

B and upbraided him of that his timiditie, and for that they suspected themselves to be scarcely secured under his protection, he promised them likewise, that he would overcome their enemies, and make their Horses unprofitable, and would consume their Chariots by fire. *Josuah* therefore was emboldned by these promises from God, and marched out against his enemies; whom he surprised on the fifth day. The encounter was strong, and the slaughter so great, that they who should but hear the same, would scarcely believe it. Many also were slain in the pursuit; so that (a few onely excepted) the whole Army was put to the sword. The Kings also were all of them slain; and of their men, there remained not any one alive. *Josuah* also commanded that their Horses should be slain, and he burned their Chariots, and securely

C marched thorow the whole Countrey; so that no man durst sally out, or make head against him. He besieged likewise their strong places, and killed all those whom he might apprehend. Now, when the fifth year was fully finished, and not any one of the Canaanites were left alive, (except such as were fled into their Cities and Forts of defences) *Josuah* once more retired his Camp towards the mountains, and placed the sacred Tabernacle in the Citie of Siloe, which seemed to be a very convenient place, by reason of the beautie of the same; where the Ark might remain, till such time as their affairs of estate permitted them to build a Temple. From thence he departed with all the people, to repair unto Sichem; and there builded he an Altar in that place, (according as before time *Moses* had commanded and enjoyned) and having divided his Army, he planted the half of them on the mountain of *Garizim*, and the other half on the mountain of *Gebal* (on which also there is an Altar) with the

D Levites and the Priests: and after they had sacrificed and done there execrations, and ingraven them on the Altars, they returned into Siloe. Now, insomuch as *Josuah* was well stricken in yeers, and very well perceived, that the Cities of the Canaanites were hardly to be assaulted, both in respect of the places wherein they were scituate, as also for the munitions wherewith (besides other advantages of nature) there walls were strengthned and fortified (for the Canaanites having intelligence of the departure of the Israelites out of Egypt, and how they hastned thither-ward, to the intent utterly to extinguish and overthrow that Nation, spent all that time in defencing and fortifying their Cities) he assembled all the people in Siloe; where when with mutuall and frequent concourse) they were assembled, he

E declared unto them the happie success which (till that time) had befallen them, and the brave executions, worthy (in their events) to challenge God for their Authour; furthermore, the excellencie of the Ordinances under which they lived: alleadging, that the 31 Kings which had been so hardy as to encounter them hand to hand, had by them been overcome; that all the Army that had undertaken to overthrow them in battell, was wholly discomfited, so that there remained not any memory of them. But for that certain of the Cities were taken, and the rest better fenced (and for this cause more obstinate) had need of a longer assault and expugnation, he thought good that they (who had been drawn from out the Country, scituate beyond Jordan to be Associates in this common cause of Conquest, and by reason of affinity had made themselves copartners and companions in their perils) should be sent back into their own Countrey, with all complement of thanks and

F gratuitie. Afterwards, that some one of each Tribe of approved uprightness and loyaltie, should be pickt out, who levying out and surveying the Country, might faithfully and without fraud, report the greatness thereof. This sentence was approved by the whole multitude; and thereupon divers men were sent (accompanied with such as were skilfull in Geometrie, who in respect of their Science, could neither erre, nor be deceived) to measure out the Land, according to the goodness thereof. For the nature of the Land of Canaan is such, that there are great Plaines very fruitfull, and which being (compared with other places) might be esteemed happy and fruitfull in all sorts of Fruit; but if they be compared with the other Countreyes of Jericho, and the Land about Jerusalem, they seem to be nothing worth:

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Iosuah 11, 1 ad 5. The Kings of the Canaanites move war against the Hebrews. The huge Armie of the Canaanites.

v. 7. ad finem. All the Kings of the Canaanites slain. Iosuah spoyleth the whole land of Canaan.

v. 23. Iosuah divideth his Armie into parts.

The year of the world, 2495. before Christs Nativity 1469 Hedic & Rufinus.

chap. 3. Iosuah 13. à v. 1. ad 32.

Iosuah commandeth the dividing of the Country, and counselleth that the two Tribes and a half should be dismissed.

Iosuah sendeth certain men to measure and divide the Land.

worth: although in generalitie the whole countrey be small, and for the greater part mountainous, yet in respect of the aboundance, bountie, and incredible beautie of the fruits thereof, it is second to no other whatsoever. For this cause he thought good that the portions should rather be estimated according to their value, then their measure, by reason that oftentimes one plow land was worth one thousand other. Those which were sent were ten in number, who having travelled over the whole Countrey and surveyed the same) returned again to Siloe, at the end of six moneths, where the Ark was kept. G

The yeer of the world, 2499. before Christs Nativity, 1465

Iosuah 13.19. Josuah divideth the Region of Canaan to the nine Tribes, and the half Tribe of Manasses.

Then *Josuah* (taking unto him *Eleazar* with the Elders, and Princes of the Tribes) divided the Region amongst nine tribes; and the half part of the tribe of *Manasses* (having an unpartiall respect of the greatness of every tribe) and when as each mans lot was cast, there fell to *Judahs* part all the higher Judæa (which extendeth it self in length even unto Jerusalem, and in breadth to the lake of Sodom; to which likewise were annexed the Cities of Ascalon and Gaza.) The tribe of *Simeon* (which was the second) obtained a part of Idumæa, continuing upon Egypt and Arabia. The Benjamites had that Countrey which extendeth from Jordan unto the Sea in length and in breadth unto Jerusalem and Bethel: and this portion was very small (by reason that the Countrey was good, for it contained the Cities of Jericho and Jerusalem. The tribe of *Ephraim* was allotted his portion in length, from Jordan unto Gadera; and in breadth from *Bethel* unto the great plain. The half tribe of the Manassites was valued from Jordan to the Citie of Dor in length, and in breadth unto Bethsan (which is at this day called Scythopolis.) After them *Isachar* had the mount of Carmel, and the flood of Jordan, for the limits and terms of his length, and the mountain Itobir for the bounds of his breadth. I The Zabulonites were allowed that Countrey, which stretcheth out as far as Genazereth, and that abutteth on the mountain Carmel, and the Sea. The Countrey which is betwixt Carmel and Sidon, was adjudged to the Asserites, in which portion was comprized the Citie of Arce, which is also called Actipus. The Nephthalites possessed that quarter that stretcheth out from the East unto the Citie of Damascus, and the lower Galilee as far as the mountain of Libanus, and the head of Jordan, that issueth from the same, on that side where are the borders of the Citie of Arce on the North side. To them of Dan was assigned the valley that is extended to the Westward, and is terminated by the Cities of Azoth and Dor, that containeth all the Countrey of Jamnia and Gitta, from Abaron even unto that mountain where beginneth the Tribe of *Juda*. After this manner did *Jesus* divide the Countrey of six Nations (bearing the name of Canaan) and gave it in possession to nine Tribes and a half. For Ammorrhæa (so called by one of the sons of Canaan) had been already taken by *Moses*, and assigned by him to two Tribes and a half, as I have already heretofore declared. But all the quarter of Sidon, of the Aruceans, Amatheans and Aritheans were not comprized in this division, neither was it tilled. But *Jesus* (seeing himself overburthened with years, and unfit to execute in his own person those counsels, which he had concluded upon; and foreseeing that the Governours of the people which should succeed after him, would be negligent in procuring the common profit) commanded every severall Tribe in particular, that (when they should possess the Countrey thus distributed amongst them) they should not L suffer any one of the race of the Canaanites to live. For *Moses* had before time told and perswaded them, that their securitie and the maintenance of the customes of their forefathers consisted in that one point) which he had likewise learned by his own experience. Further, that they should deliver unto the Levites thirtie and eight Cities, because they had already ten in their possession, within the Land of Amorrhæa: three of which were ordained for Cities of refuge to those that fled: (for he advised them, with all consideration and care to omit nothing of that which *Moses* had commanded them,) of the Tribe of *Juda*, *Hebron*; of that of *Ephraim*, *Sichem*; and of *Nepthali*, *Cedesa*: which is a place in higher Galilee. Moreover, he distributed unto them the surplusage of the prey which was very great: so that not onely in publick, but in private, they got no small quantitie of substance, for M there was so much gold, and rayment, and houshold-stuffe, and so great store of Cattell and Horses, as the number may not be comprehended. After which he assembled the whole Army, and to those that were planted on the other side of Jordan (who had born Armes with the rest, and were in number no less then fiftie thousand) he spake after this manner.

Iosuah 13, 24, 29. Jesus severally commandeth every Tribe to root out the race of the Canaanites:

Numb. 32.8,9.

Supra lib. 4. ch. p 7.

The Cities of refuge. *Numb. 35.6,11 14. Deut. 19. 2. Iosuah 20. per totum.*

The distribution of the prey. *Josuah 22,22 ad 6.*

Josuahs oration to those that dwelt on the other side of Jordan, and had served with the rest.

Since God (the Father and Master of our Hebrew nation) hath given this Countrey into our possession, and hath promised, that at such time as it shall be conquered) he will continue and conserve the same in our possession, and since likewise you have willingly and forwardly assisted us in all our necessities and dangers (according to Gods command and direction) it is requisite at this present (since there remains not any further matter wherein K

we

A we have need to imploy you) that we dimiſſe you, and abuſe not your forwardneſſe and redineſſe any further; by reaſon we are aſſured, that if hereafter we ſhall have need of you, you will with no leſſe endeavour and willingneſſe be as induſtrious to do us kindneſſe. We therefore yeeld you hearty thanks, for that you have vouchſafed to be companions in our perils: and we require you, that you will perſevere in your mutuall benevolence, remembring you of your friends, and how you have gotten your poſſeſſions by our help, as we (by Gods favour and your aſſiſtance) have attained to this our preſent felicity. Neither have you adventured, without ſome reward of your travells: for in this your warfare you are enriched, and ſhall bear away with you a great prey both of Gold and Silver; and beſides all theſe, our benevolence and love, tied unto you with all alacritie and readineſſe, whenſoever you ſhall have cauſe to uſe us. For we have neither forgot, nor ſet light by *Moſes* com-
B mand, before he departed out of this life, and have ſpared no endeavour, whereby you might ally and tie our affections to you. We therefore diſmiſſe you to your own poſſeſſions, in compleat fulneſſe of your delight; praying you to remember your ſelves onely of theſe things, that you will ſuppoſe that no term can terminate our kindred: neither (by reaſon of the entercourſe of the river Jordan betwixt you and us) ſuppoſe you us to be any others then Hebrewes. For all of us (both thoſe that dwell on this ſide, and on the other ſide of Jordan) are the poſterity of *Abraham*; and one and the ſame God hath brought to light both yours and our progenitors; whoſe Lawes and Religion (inſtituted by *Moſes*) are diligently to be obſerved: for by this means, he will become our helper and favourer; as on the contrarie ſide (if we ſhall degenerate from his Statutes) he will be an enemie againſt us.
After he had ſpoken unto them after this manner, he embraced in particular all thoſe that
C were in dignitie; & in general, the whole people. This done, he ſtaied in that place; but the reſt of the whole people conveyed them onward with teares, and they departed the one from the other, with great grief and remorſe. But after that the Tribe of *Ruben* and of *Gad*, and the reſt of the Manaſſites, had paſſed over Jordan, they builded an Altar upon the bank of the River, that might ſerve for a memorial to poſteritie, and a token for the preſent, of the conjunction which they had with thoſe that dwelt on the other ſide of Jordan. Bnt when the tidings hereof came unto their eares that dwelt on the further ſide of the River, and that they knew that they had builded an Altar, but notwithſtanding were ignorant of the reſpect and cauſe, they had in building it; they ſuppoſed, that ſeeking to innovate their Religion,
D they would introduce the ſervice of forrain and falſe gods. And being raſhly ſtirred up with this ſuſpition of the violation of their Religion, they put themſelves in armes, with this reſolution, to revenge themſelves of thoſe who had builded that Altar, and to take puniſhment of them, for that they had forſaken the Lawes and Ordinances of their fore-fathers. For they ſuppoſed, that they were not ſo farre to reſpect their parentage, or dignitie, (who were accuſed) as to forget the will of God, and that ſervice which was agreeable in his ſight. For which cauſe (being in this manner incenſed) they prepared themſelves to the expedition. But *Joſuah* and the high Prieſt *Eleazar*, with the reſt of the elders, reſtrained them; counſelling them, firſt of all to ſound their deliberation, and afterward, if it ſhould be appa-
E rent unto them, that they did it under a ſiniſter intent, at that time they might lawfully invade them by the ſword. Hereupon they ſent *Phinees*, the ſonne of *Eleazar*, and ten other of the moſt nobleſt among the Hebrews, as Embaſſadors unto them, to know, what the intent and reaſon was, why they had builded that Altar on the bank of Jordan.

Now, when theſe Embaſſadors had paſt the flood, and were come amongſt them, they ſummoned an aſſembly, and *Phinees* ſtanding up in the midſt of them, ſpake after this manner: "You have committed ſo hainous an offence (ſaith he) as there is no queſtion either to reprove or puniſh the ſame hence-forward in words: yet notwithſtanding, we have not upon the inſtant taken Armes, neither aſſaulted you in battell, or had reference or regard to the hainouſneſſe of your Crime, to the intent to puniſh you, but we have been ſent to you as Embaſſadors, (in conſideration of our alliance) and for that (as we ſuppoſe) you may be
F drawn by good perſwaſions to the acknowledgement and deteſtation of your miſdeeds; to the end, that when we are informed of the cauſe that hath induced you to erect this Altar, it might not be thought, that we have head-long thruſt our ſelves into Armes againſt you, if under an holy affection you have builded the ſame: and if it appeareth otherwiſe, that the offence is juſtly imputed & grounded againſt you, we may take revenge of the ſame, according as reaſon requireth. For ſcarcely could we believe, that you (who are inwardly grounded in the knowledge of God, and who are hearers of thoſe laws which he himſelf hath given you) ſhould (ſince your departure from us, and upon your arrival in your own patri-
monie

The yeer of the world, 2429. before Chriſts Nativity, 1465.

Hedio & Ruffinus, chap. 4. *Joſuah* 22.10, 11, 12.

The Iſraelites after they had paſt over Jordan, builded an Altar on the bank thereof.

v.13, 14, 15. The Embaſſage of the ten Tribes to the reſt of the Iſraelites.

v.6. Phinees Oration to the Rubenites.

"monie (which you have obtained by lot, by the means of his grace, and peaceably enjoy by G
The year of the world, 2499. before Christs Nativity, 1465 "the power of his providence) should forget him, so soon as to forsake the Tabernacle, Ark,
"and Altar, which we have by hereditary right received from our progenitors, and introduce
"strange gods, to the intent to be partakers of the impieties of the Canaanites. But if you re-
"pent your misdeeds, and plunge your selves no further in so great madnesse, but reclaim
"your thoughts, and reverence your domesticall and ancient laws, the pardon is granted you:
"but if you obstinately persist in your wickednesse, we will refuse no travell for the mainte-
"nance of our laws, but passing the river in defence both of them (or to speak more fitly) of
"our God, and accounting you no lesse hateful and impious then Canaanites, we will utterly
"root out and race both the memory, and your posterity together. For do not suppose this,
"that because you have past the river, you are exempt from Gods power, because in what H
"place soever you be, you are numbred amongst them that appertain unto him; and it is im-
"possible for you to avoid either his power, or his vengeance: And if you think that the place
"is an impediment and let unto you from following the better course, it were better for you
"to make a new division of lands, and leave this region to be converted into pastures. It be-
"hooveth you therefore to grow better advised, and that changing your purpose, you desist
"from innovation. Whereunto we exhort you by that love which you bear to your children
"& wives, & beseech you by the respect you hold of that which is most dear unto you, that
"you inforce us not to wage war against you, who are wholly unwilling to listen to your inju-
"ries. Resolve your selves therefore in this present matter, assuring your selves that therein
"consisteth the issue, whether you had rather perpetually enjoy your peace and affections by I
"our perswasion, or expose both you and yours to the perill of a bloudy warre.

v. 21. The Rubenites answer. After that *Phinees* had finished this his oration, they that were the Peers and principals of the assembly, gave this answer in defence of the common cause: "Men and brethren, neither
"will we neglect our kindred, neither innovate anie thing in that religion, of which we make a
"reverend account: we know, that there is one God common unto all the nation of the He-
"brews, and acknowledge also his brazen Altar which is before the Tabernacle, and no other
"but that shall receive our sacrifices. As for that which we have now erected, and that breed-
"eth in you at this present a cause of suspition, we built it not to the intent to pacifie God by
"sacrifices, but that it might remain as a perpetuall argument of our friendship, and might
"admonish us of our countrey religion; not to the end you should suspect it were an inducti- K
"on toward the violating of Religion. And that this was the onely cause which allured and in-
"duced us to build the same, we onely challenge God for our faithful witnesse, (for which
"cause, hereafter conceive a better opinion of us) and God forbid you should suppose us to be
"so besotted in that sinne, of which, whosoever of *Abrahams* posterity is guilty, and whoso-
"ever shall degenerate from the manners and customes of his forefathers, may not expiate
"that Crime, without a capitall punishment. As soon as *Phinees* had heard these things, and
praised their constancie, he returned unto *Jesus*, and declared all those things unto the peo-
ple: who rejoycing (in that they had no occasion to levie men, nor cause of civill warre, or
bloudshed) offered unto God their sacrifices of thanksgiving; and presently dissolving the
assembly, each man returned unto his own home: but *Jesus* chose his habitation in Sicha- L
Joshuah dwelt in Sichama. *Iosh.* 24.30. *Iudic.* 2.9. ma. Twentie years after, *Josuah* being extremely old, (calling unto him the most honou-
rable of every citie, and both the Elders and Magistrates, and as many of the people as might
commodiously be assistant) spake unto them after this manner: First, he called unto their re-
membrance the divers benefits which God had bestowed upon them; by means whereof,
from their poore and afflicted estates, they had attained to so great riches and glory. Then
exhorted he them, that they should endeavour themselves hereafter in such sort, as God
might hold and continue his mercifull hand over them; since they knew that his benevo-
lence could be allied unto them by no other means, but by their good endeavours. He fur-
ther alledged, that it was his dutie, before he departed out of this life, to admonish them of
their dutie Last of all, he required them, that they should accept of that his good admoni- M
Iosuah 24.29. Iosuahs death. tion, and should be perpetually mindefull of the same. After this his Oration, he paid
the due of nature, and died in the hundreth and tenth year of his life; whereof he spent four-
tie, as minister under *Moses*, their Magistrate; and after his death, governed the Common-
weale twentie five yeares. A man of incomparable, both prudence and eloquence; more-
over, strong and expedite in matter of government; and both good and profitable in af-
fairs of peace: Finally, most exact in all sorts of vertue. He was buried in a Citie called
v. 33. Eleazars death. Thamna, belonging to the tribe of of the Ephramites: About the same time likewise died *E-*
leazar the high Priest (leaving the inheritance of the Priesthood to *Phinees*) the Monument

laid

A laid on his ſepulchre is extant in the citie Gabatha. After their deaths *Phinees* being demanded by the people what Gods pleaſure was, and to whoſe charges the affairs and wars againſt the Canaanites ſhould be committed, anſwered them that God commanded them to give the government to the tribe of *Juda*, which by election chuſing *Simeon* and his, they for their aſſociates undertook the warre under this condition, that when they had utterly rooted out the remnant of the Canaanites out of their own nation, they ſhould likewiſe employ themſelves to extinguiſh all the reliques of that race amongſt the other Tribes.

The year of the world, 2109. before Chriſts Nativity, 1465.

Judg. 1:

CHAP. II.

B *How the Iſraelites, after the death of their Emperour, forgetting the religion of their forefathers, fell into extreme calamities: and how through a civill warre raiſed amongſt them, there were onely* 600. *of the tribe of* Benjamin *left alive.*

BUt the Canaanites (whoſe eſtate at that time was in ſufficient ſecurity) expected them with a great hoſt about the city of Bezeca, having their army conducted by the King of that place called *Adoni-Bezec*, which name ſignifieth, *Lord of the Bezecenites:* (for *Adoni* in the Hebrew tongue is as much to ſay as *Lord*) now theſe men promiſed unto themſelves the upper hand, by reaſon that *Joſuah* was deceaſed. Againſt theſe (of whom I have foreſpoken) the two tribes fought very valiantly, and ſlaying ten thouſand of them (whileſt they purſued the reſt) they took C *Adoni-Bezec* captive, who having *his hands and feet cut off*, acknowledged the divine juſtice: for he confeſſed that he had uſed *ſeventy and two Kings beforetimes after the ſame manner.* In this plight they conducted him near unto Jeruſalem, where departing out of this life, they buried him. Then overranne they the Countrey, ſacking and taking the Cities, and after they had divers of them in their poſſeſſion, they beſieged Jeruſalem, and entring the lower city thereof, they put all the inhabitants to the ſword. But the higher town was very hard to be aſſaulted (by reaſon of the fortreſſes and ſtrength of the walles, and the naturall and ſtrong ſituation of the place) which was the cauſe that they levied their camp to go and beſiege Hebron, which they took, and ſlew all thoſe that were therein. In D that time there were ſome remainder of the race of Giants, who in that they were greater in ſtature, and unlike unto other men, were horrible to behold, and terrible to be heard. Their bones are to be ſeen as yet at this day, which for their hugeneſſe ſurpaſſe all credulity or conceit. This City was given in way of honour to the Levites with two thouſand cubits of land, or thereabouts: and as touching the reſt of the countrey it was freely given to *Caleb*, according as *Moſes* had commanded it (this was one of thoſe ſpies which *Moſes* ſent to overlook the land of Canaan.) They gave lands and poſſeſſions likewiſe to *Jethro* the Madianites poſterity (who was father in law to *Moſes*) for that they had forſaken their own territories, and annexed themſelves to the Iſraelites, and had been with them in the deſart. The tribe of *Juda* and *Simeon* took thoſe cities of the mountainous countrey of Canaan, and thoſe E that were in the Plain neer unto the ſea-coaſt) namely *Aſcalon* and *Azoth.*) But as touching *Gaza* and *Accaron*, they eſcaped: for theſe cities being in the Plain, and defenced with a great number of chariots, repulſed thoſe that aſſaulted the ſame to their diſadvantage. So theſe two tribes having had good ſucceſſe in warres, retired themſelves into their cities, and laid aſide their weapons.

Hedio & Ruffinus, chap. 5. al. 2. *Judg.* 1. 1, 2, & 5.

Ten thouſand Canaanites ſlain, and Adoni-Bezec taken. v. 6, 7.

The year of the world, 2525. before Chriſts Nativity, 1439.

Jethroes poſterity who was the father of Moſes, poſſeſſed of lands.

As touching the Benjamites to whom Jeruſalem appertained, they received the inhabitants thereof as their tributaries, ſo that all of them being in peace, and the one ceaſing from ſlaughter, and the other aſſured from danger, both of them imployed themſelves in mannuring the countrey. The reſt of the tribes did the like, conforming themſelves according to the example of the Benjamites, and contenting themſelves to receive their tributes, they F ſuffered the Canaanites to live in peace. The tribe of *Ephraim* (beſieging the city of Bethel) could not ſee ſuch an end of their deſign, as the length of time and the travels they had taken in the ſiege required: and although they were very much toyled and wearied with the ſame, yet deſiſted they not the continuance of the ſiege. At laſt they took one of the city (who iſſued forth to find out certain neceſſary things that he wanted) whom they aſſured that if he would deliver them the city, they would ſave him, and grant life and liberty likewiſe to all them that were of his linage; who ſware unto them that he would deliver the city into their hand: which when he had performed, both he and his were wholly warranted; but all the reſt of the inhabitants were put to the ſword. From that time forward the Iſraelites behaved themſelves more mildly towards the enemy, and imployed them in tillage

v. 19. The Iſraelites overcame not the Canaanites at one time.

v. 22, *ad* 26. The Ephraimites recover Bethel by a ſtratagem.

The year of the world,2525. before Christs Nativity,1439.

Hedio & Rufinus chap.6. al.3. *Iudg.2.1,ad 11* The Israelites omit warre.

of their lands, and husbanding their fruits: and being grown in riches they followed the delights and pleasures of the world, yea in such sort grew they dissolute, that they had no mind neither of their policy, nor the laws of their forefathers. Whereupon God was grievously incensed against them, who gave them to understand, first of all, that contrary to his command they had spared the Canaanites: and afterwards, that those Canaanites in time to come should exercise great cruelties against them. And although they were astonished at that which was declared unto them, yet notwithstanding they took no pleasure in feats of armes, both for that they had received many profits by the Canaanites, as also for that (being effeminate through delights) they were unapt for labour. It hapned them at such time as their Aristocraticall government was corrupted, and that they respected not their elders, or any orher magistrates before-time ordained; and were extreamly addicted unto gaine, and infinitely took pleasure therein; that amidst their greatest security, a grievous mutiny and commotion was once more raised amongst them, so that at length they fell at oddes one with another, on that occasion which ensueth.

Iudg.19.per totum. The history of the Levites wife.

A certain Levite and one of them of the common sort, that dwelt within the dominions of the Ephramites, took a wife that was born in the city of Bethleem, which pertaineth to the tribe of *Juda*, whom (by reason of her incomparable beauty) he most intirely loved; and found himself much aggrieved, for that he found not her affection answerable to his love: at last his passion so much prevailed with him, as they grew at oddes, and fell into contentious mislikes, whence at last it fell out that the woman (tired with disquiet) forsook her husband, and went and dwelt with her father. The husband sore aggrieved thereat (by reason of the love which he bare her) came unto her fathers house and appeased the difference, and was reconciled unto her: There abode he for the space of four daies, being friendly entreated and entertained by his wives father and mother. On the fift day, he thought good to return to his own dwelling, and both of them departed about mid-day (by reason that the father and the mother gave them a loath farwell, and consumed the better part of the day in entertainment.) They had a servant which followed them, and an Asse likewise, on which the woman was mounted, Now when they had travelled the space of thirty Stadia or furlongs, and that they drew near the City of Jerusalem: their servant counselled them to take up their lodging in some place, for fear lest by their late travell they mighr fall into some disaster, the rather for that they were not farre from the enemies countrey. and that the present time was such, as might make those things that were most assured, suspected. But this opinion of his pleased not his master, who would not lodge amongst those of a forrain nation (for the City pertained to the Canaanites) but his intent was to passe further, and travell yet twenty furlongs more, to take up his lodging in one of their cities. This advice of his being allowed, they came to Gaba of the tribe of *Benjamin*, when it was late: and whereas they found no man in the market place that might lodge them; at length a certain old man, returning out of the countrey to his house (who was by birth an Ephraimite, and dwelt in that city) meeting with him asked him what he was, and for what cause so late as it was he sought for his supper? He answered that he was a Levite, and that he brought his wife with him from her father and mother, and was returning unto his house, which was amongst the Tribe of *Ephraim*. The old man having regard unto his parentage (by reason that he was of the same tribe, and that by good hap they had after that manner met the one with the other) lodged him in his own house. But certain young men amongst the Gabeonites, perceiving the woman in that place, were ravished in admiration of her beauty and good graces, and getting some notice afterwards that she had been brought thither as a guest, they set light by him (by reason of his weakness and age, and the small retinue that he had in his house) and came and knockt at his door. The old man required them to depart, and that they should offer him no violence, nor to her, outrage. But contrariwise they importuned him to deliver them his guest, and that done, they promised him in no sort to procure his further molestation. But although that the old man alleadged that she was of his parentage, and that her husband was a Levite, and that they should commit an hainous offence, in sinning for their corrupt pleasures sake against the lawes: yet had they no regard of equity, but mocked him, menacing him likewise to murther him, because he hindered them from satisfying their lust. Finally, he was driven to that exigent, that (to the intent they should not offer violence to his guest, and a stranger) he abandoned and prostituted unto them his own daughter, supposing it to be lesse inconvenient to let them satisfie their unbridled concupiscence on her, then that his guest should suffer any villanie; at leastwise he made this account, that by this means he should not be guilty of any injury done unto them. Notwithstanding all this, they intermitted not to sollicite and urge the delivery of the woman

The year of the world,2426. before Christs Nativity,1438.

Thirty Stadia are four Italian miles.

Two Italian miles and a half.

Iudg.19.ad 26. The horrible wickednesse of the Gabonites.

A woman (being incenſed in unbridled luſt towards her.) Contrariwiſe he beſought them that they would not be ſo audacious as to violate the laws: but they ſeconded their diſordinate deſires with extreme violence, and raviſhed her perforce, and led her to their own lodgings. Afterwards (when as during all the night time they had lewdly appeaſed their luſt on her) they thruſt her out of doores from them upon the break of day. But ſhe being wholly deſolate, and diſcomforted by this diſaſter, returned to her lodging, and both by reaſon of the agonie which ſhe had ſuffered, as alſo for the ſhame that hindred her from appearing before her husband, who would be incredibly and extremely tormented with that accident, ſhe fell down and gave up the ghoſt. Her husband ſuppoſing that ſhe was onely ſeized with ſome

B ſound ſleep (not ſuſpecting any other inconvenience) thought to awake her, with that delibe-
ration to comfort her, becauſe ſhe had not willingly condeſcended to their violences and luſts, but maugre her reſiſtance was raviſhed by them, and taken out of his lodging. But ſo ſoon as he perceived that ſhe was dead, he moderated his affections, conſidering the extremitie of his evils, and laying the dead body upon his Aſſe, he carried it to his houſe; where he no ſooner arrived, but that he devided and cut the ſame into twelve pieces, which he ſent to the twelve tribes of Iſrael; commanding them that bare the ſame, to tell every tribe, who they were that were the authors of the death of his wife, and what villany they had practiſed againſt her. The tribes were very much diſcontented at that which they both ſaw, and heard (having never before that time heard of any the like adventure) and incenſed with ex-

C treme diſpleaſure (and yet juſt) they aſſembled themſelves in Siloe: and being arranged before the Ark, they reſolved ſuddenly to take armes, and to aſſaile the Gabeonites as their capitall and mortall enemies. But the Elders with-held them, declaring unto them that they ought not after that manner to enterprize a headlong warre againſt their brethren, before they had conferred and debated the cauſe with them, and examined the crimes whereof they were accuſed; the rather for that the law permitteth not any warre (no not a-

D mongſt ſtrangers) before an enter-parley and embaſſage, which might reclaime thoſe that were held culpable and reduce them to reaſon. For which cauſe they told them that they ſhould conforme themſelves, both according to the letter of the law, and the bond of brotherhood, to ſend certain meſſengers to the Gabeonites, to demand at their hands the authors of that villany, to the end that when they were delivered, they might take their ſatisfaction by their puniſhment: but if they ſhould not regard that which was demanded, then that it was lawfull for them to aſſaile them with open warre. Hereupon they ſent certaine meſſengers to the Gabeonites to accuſe thoſe young men that had perpetrated that indignitie againſt the woman, to demand them at their hands, to the intent they might ſuffer condigne puniſhment by death for the breach they had made of the law. But the *Gabeonites* would not yeeld up the young men, ſuppoſing it to be an indignity for them for fear of war to be o-

E bedient to other mens commandements, by reaſon that they thought themſelves no waies inferiour unto others in feats of war, both in reſpect of their number, and courage both in the one and in the other. The reſt of the tribe alſo made great preparation, by reaſon they were all of them reſolved, and united together, mutually to defend themſelves againſt whoſoever ſhould aſſaile them. After that the report of the *Gabeonites* anſwer was brought unto the *Iſraelites* they ſware an oath the one unto the other, that none of them would give their daughters in marriage to a *Benjamite*, promiſing each of them to iſſue and make war againſt them: againſt whom they were more incenſed, then our predeceſſors have bin animated againſt the *Canaanites*, as we have bin given to underſtand. They ſpeedily therefore levied and led into the

F field an army of 400000. men againſt them. The *Benjamites* hoſts conſiſted of 26000. armed men, and 600. others, 50. of which were expert in ſhooting, and fighting with the left hand. The field was fought neere to *Gaba*, wherein the *Benjamites* put the *Iſraelites* to flight, who were ſlain to the number of 22000. and more of them had been ſlaughtered that day, had not the night ſuddenly overtaken them, and ended the skirmiſh. Thus did the *Benjamites* joyfully return unto their Cities, and the *Iſraelites* were diſcomfited through their unexpected calamitie. The next day they once more renewed the battel, and the *Benjamites* had the upper hand once again: ſo that the *Iſraelites* loſt eighteene thouſand men more, and by that mean forſook their campe thorow fear, and retired to Bethel, which was not farre off from the place. The day after they faſted, and beſought God (by the mediation of *Phinees* the high Prieſt) that it would pleaſe him to appeaſe his wrath againſt them, and that contenting himſelf with the two overthrows which he had ſent them, he would now at-laſt both give them victory and valour to encounter their enemies. All which God promiſed them by the prophecy of *Phinees*. Whereupon they divided their Armie into two parts, and laid the one thereof in ambuſh neer unto the Citie. In the mean time (whileſt the other halfe that

v. 19 The Levite d videth the bodie of his wife into 12. parts, and ſent them to the 12. tribes. *Iudg.* 20.

c. 20. 1, *ad* 25. The Iſraelites ſend Embaſſadors to the Gabeonites to require thoſe at their hands that had committed the rape. They deny to yeeld them up: hereupon the Iſraelites make an oath never to match their daughters with any one of the tribe of Benjamin, and they levyed lead out againſt them an armie of foure hundreth thouſand men.

v. 25. Twenty two thouſand Iſraelites ſlaine in battell: eighteene thouſand Iſraelites more ſlain.

v. 29, *ad* 36. The Iſraelites place one half of their battell in ambuſh, and as they fought with diſadvantage, they retired by little and little.

The year of the world, 2526. before Christs Nativity, 1438.

made head against the Benjamites, retired themselves, to the intent their enemies should G assault them) the Benjamites suddenly issued, and set upon them that orderly retired, and the more they retired (under purpose to draw them the further from the town) the more eagerly the enemie insisted: so that all they likewise, who through age and weakness were left in the citie, sallied out as companions and sharers in the future prey. But when as they were drawn farre enough from the city, the Hebrews staied, made head, and fought against them. Then gave they a signe to those that were in ambush, in such sort as was accorded amongst them: who suddenly issuing out together, rushed in upon their enemies with a huge crie. Who seeing themselves so suddenly surprized, knew not what to do, but retiring themselves into certain Barricadoes, they defended themselves with arrowes, but all of them were slain, except it were six hundreth: who making head, and closely filletted and embattelled H together, thrust themselves desperately into the midst of their enemies, and by this means escaped they into the mountains hard by, where they encamped. All the rest to the number of 25. thousand or there abouts were slain. And the Israelites burned Gaba utterly, and slew both the women and children. They exercised no lesse justice on the other cities of *Benjamin* (so much were they fleshed and transported with furie. And for that *Iabes* (a citie of Galaad) would not joyn with them in battell against the Benjamites, they sent twelve thousand chosen men out their companies to destroy the same, who slew all those that might beare armes, with their wives and children, except foure hundreth virgins. So much grief and furie had they conceived through the accident that chanced to this woman, and the despight they had conceived against the Benjamites for provoking them unto armes: which I furie when it was somewhat appeased, they repented themselves, reputing themselves to be deprived of one Tribe: And although they thought them justly oppressed in battell (by reason they had offended against the laws of God) yet celebrated they a fast in the behalfe of the dead. They sent Embassadors also, and revoked those six hundreth that were fled, and held a certain rock in the desart which is called Rhoa. The Embassadors complained not onely for that the warre had extinguished them, but also for the Israelites had lost their Parents: and by these perswasions they prevailed so much, that they bare their crosse and losse with lesse grief, and they came unto them and besought them that they would not give sentence of the totall extinction of the tribe of *Benjamin*. We grant you (said K they) the revenues of your whole tribe, and as much bootie as you may drive away. But they acknowledging their injustice, and that they were condemned by the just judgement of God, returned into the possessions of their tribe. and the Israelites gave them in marriage those foure hundreth virgins of *Iabes*: and for the rest (which were two hundreth) they deliberated with themselves how they might provide them of wives, to the intent they might have issue. And when as before time in the beginning of their warre it was decreed by an oath, that none of them might match his daughter with any of the tribe of *Benjamin*; there were some of them that thought good that the oath might be suspensed withall) by reason it was grounded upon wrath, and not on judgement) alleadging further, that they should do nothing contrary to the will of God, if they might save a tribe which was in danger utterly L to be extinct: That perjuries were dangerous and noysome, not at such time as they are inforced by constraint, but when they are practised with an intent to do evill. But when as the Elders reclaimed here against (abhorring the mention of perjurie) there arose up a certain man amongst them, that said he had a policy, wherby without breach of oath the Benjamites might light upon wives. And being commanded by the Senate to expresse the same, we have a custome every yeer (said he) to assemble and keep a feast at Siloe, and for companions in those our congregations we have both our wives and daughters: as many of these as they can ravish, let the Benjamites lay hold of, without reproofe (neither being inhibited nor encouraged by us) and if their fathers shall be displeased therewith, and shall require revenge, we will say that they are in the fault who have negligently kept their daughters, and that we ought not too much to whet our wrath against the Benjamites, for that we had too much already used and abused the same toward them. This sentence was allowed by all of them, and it was decreed, that it was lawfull for the Benjamites to ravish and violently take to themselves wives amongst them. Now when the feast was at hand, the two hundred Benjamites (of whom we have spoken) came two by two, and three by three, and lay in ambush neer unto the citie (amongst the vines and other thickets, and close places, in which they might hide themselves to surprize the Damosels.) Now they suspecting nothing, securely and pleasantly wantoned on their way: but the young men breaking from the ambush, laid hold of them (being scattered and divided here and there) and after they had married them, they departed home to labour their land, and began to study

a new

v. 35. Five and twenty thousand Benjamites slain, and onely six hundreth escape alive.

Iabes and other cities of the Benjamites burned *Iudg.* 21.

à v. 41. *ad finem* The Israelites revoke the six hundreth that were fled.

Iudg 21. 12. *ad* 25. The Israelites gave the Benjamites the foure hundreth virgins of Iabes in marriage.

When and how an oath ought to be kept.

v. 20. *ad finem* The Benjamites are permitted to ravish them wives.

A anew how to recover their former good hap. Thus the Tribe of *Benjamin* (which was welnigh utterly exterminated) was restored to his former dignity after this manner, by the wisedome of the Israelites: and it incontinently flourished and increased in a little time, as well in number of men as in all other things. Thus finished this fatall warre. *The yeare of the world, 2511. before Christs Nativity 1431.*

The like accident hapned to the Tribe of *Dan*, which fell into the like incombrance for this cause which ensueth. Hedio & Ruffinus. chap.7 al.4.

The Israelites about this time having forgotten the exercise of armes, and being onely occupied in tilling, and trimming their land: the Canaanites (in contempt of that nation) raised forces, nor for that they were affraid of their own estates, but to the intent that overlopping the Hebrewes with some memorable overthrow, they might more securely inhabit *Iudg.*18.2, &c. The Tribe of Dan oppressed by the Canaanites.

B their cities thereafter: and conspiring together (and arming a great number of footmen; and joyning to them certain chariots) they drew *Ascalon* and *Acharon* (two cities within the lot of *Juda*) in to their confederacy, and divers other cities of the champaine countrey: so as they of *Dan* were driven into the mountaines, having no place in the champaine where they might peaceably inhabite; who (for that neither in warre they were able to confront them, neither had sufficient habitation for the number of men, which they had) sent five men of their tribe into the champaine countrey and Midland, to spie if they could find any place that were fit and convenient for them to establish and fix their colonies in. These travelled a daies journey not farre from the mountain of Libanus, and more lower then are the sources of Jordan, bordering upon the great plain of the city of Sidon. In which place

C (having observed that the land was good and fertile in all sorts of fruits) they made it known unto their people, who travelling thither with their army, builded a city in that place called *Dan* (by the name of the sonne of *Jacob* so called, and in honour of the tribe of *Dan.*) Many adversities befell the Israelites from that time forwards, both for that they were unexercised in travel, and for that they contemned piety. For having once forsaken the observation of their ordinances, they suffered themselves to be devoured in pleasures, living according to their own appetites: so that they gorged and glutted themselves with those vices, which were most of all accustomed and usual amongst the Canaanites. They of Dan seek out a place to inhabite.

CHAP. III.

D *How the people of Israel by reason of their wickednesse, were by God delivered to the servitude of the Assyrians.*

FOr this cause the wrath of God was kindled against them, in such sort, as (through their negligence) they lost the good which they had gotten by infinite travell. For *Schisart* king of the Assyrians levied an armie against them, who killed a great number of their men in the fight, and either by force, or composition, took divers of them prisoners; and brought their city under his subjection. Divers also willingly submitted themselves unto him, (through the feare they had conceived) and they payed tributes exceeding their powers, enduring all kind of outrage for the space of eight yeares, after which they were delivered by these meanes following. *Iudg.*3.1,2, 3,4. oppressed by The Israelites Schisart.

CHAP. IV.

Their libertie restored by Cenizus.

A Certaine man of the tribe of *Iuda* called *Cenizus*, a man of execution and of brave courage, was advertised by a voice from heaven, that he should not permit the Israelites in that sort to be reduced into so extreme necessitie, without taking

F care for them, but that he ought to adventure himselfe to set them at libertie. For which cause, calling unto him some few companions of his perils, who were discontented with their present estate, & desired a change, he first of all discomfited the garrison which *Schisart* had placed over them: and so much was he furthered with his first successe, that the number of his followers increased more and more, so that they seemed sufficient to equall the enemie in open field: whereupon encountring him in one battell, they overcame him, and recovered their libertie; and the rest of the scattered and confused armie retired themselves toward Euphrates. Now after that *Cenizus* had by this effect given proofe of his valour, he received the government at the peoples hands, and exercised the office of Judge fortie yeares, at the end whereof he died. Ibidem c 3. v.9,10,11. Cenizus or as the holy Scripture speaks his sonne Athniel raigned eight yeers.

G

CHAP. V.

How the people were again made subject to the Moabites, and how by Iodes *they were exempt from servitude.*

The yeer of the world, 2526. before Christs Nativity 1438.

Hedio & Rufinus, chap 8 *Iudg.* 3.12, *ad* 15.

Eglon King of the Moabites conquereth the Israelites.

AFter whose death (the government and Seat being void) the affaires of the Israelites began againe to fall to ruine, and the rather for that they neither yeelded due honour unto God, neither obedience to the lawes: whence it came to passe, that *Eglon* king of the Moabites (seeing the disorder of their policy) set them at nought, so that he waged warre against them, and overcame them many times. And for that he was a Prince of greater forecast then any of his predecessors, he fought against them and weakned their forces, and constrained them to pay tribute.

H

The yeer of the world, 2534. before Christs Nativity, 1430.

Iodes or Ehud insinuateth himselfe into Eglons familiaritie. *v.* 20.

This man (translating his court to Jericho, and proud in his victories) omitted no means whereby he might vexe and molest the people: so that they lived for the space of 18. yeares in great misery. But God (being mooved with their calamities, and supplications) delivered them from their intolerable thraldome after this manner: *Iodes* the sonne of *Gera* of the tribe of *Benjamin* (a young man, both addressed by valour of minde, and strength of hand to attempt any worthy action) dwelt at Jericho. This man insinuated himself into *Eglons* familiaritie; and by presents and gifts entertained and courted him in such sort, as he was well beloved and esteemed amongst all those courtiers that were neerest about the King. It chanced one day, that bearing certain presents unto the King (attended by two of his houshold servants) he secretly girt a dagger to his right thigh, at such time as he entred in to the king: now it was about mid-summer and mid-day likewise; whereby the watch was growne the more careless and slothfull, partly by reason of the heat, and partly for that the guard were occupied about their dinner. The young man therefore offering his presents unto *Eglon* (who at that time disported himselfe in a certaine summer chamber) began to discourse with him. Now they were both alone (by reason that the King resolving to talke familiarly with *Iodes*, had sent away his guard, and sate him downe in a seate:) but *Iodes* fearing, lest failing to stab home enough, he should not give him a fatall and deadly wound, required him to rise, telling him that he had a dreame to report unto him by the commandement of God.

I

Iodes killeth Eglon *v.* 21, 22.

Whereat he rejoycing very much, leapt from his seate; whereupon *Iodes* stabd him to the heart: and leaving the poynard sticking in his wound, he escaped and locked the doore after him; the guard making no noise at all, supposing that the King had laid him downe to rest. But *Iodes* giving private notice hereof to them of Jericho, offered himself to be their leader in the recovery of their former libertie: who (willingly accepting thereof) presently tooke armes, and sent trumpets to publish the same thorow the whole countrey: (for after that manner were they wont to assemble the people.) They that were about *Eglon*, were wholly ignorant of that which hapned: but about the even-tide (fearing lest some mishap had befalne him) they entred into the place where he was, and found him dead; whereat they were greatly astonished, so as they knew not what to doe. For before they had assembled their forces together, the Israelites fiercely charged them, and some they killed instantly; the reast that were ten thousand in number, betook themselves to flie, under hope to recover their countrey of *Moab*: but the Israelites (having before that, laid and fortified the passages of Jordan) pursued them and slew them: so that divers of them perished in the Ferry, and not one of them remained that escaped their hands. By this means the Israelites were delivered from the servitude of the Moabites: and for this cause *Iodes* was advanced to the government of the people. Finally, after he had lived for the space of fourescore yeares, he died. A man besides the act of late rehearsed) worthy of praise in all other things. After him *Sanagar* the sonne of *Anath* was elected governour, and in the first yeare of his raigne, he left this life to partake the fruition of another.

K

v. 29, 30. The Moabites put to flight and slain by the Israelites.

L

The yeer of the world, 2614. before Christs Nativity, 1350.

M

CHAP. VI.

How the Israelites were brought under the subjection of the Canaanites, and ransomed from servitude by Barac.

Hedio & Rufinus. cap. 9. *Iudg.* 4. *v.* 1, 2, 3.

Jabin King of the Canaanites, subdueth the Israelites.

BUt the Israelites (in no sort reclaimed or reconciled by their forepassed calamities) fell again into their former impiety and disobedience: and before they had sufficiently shaken off the servitude of the Moabites, were subjected unto *Iabin* King of the Canaanites. This man kept his residence imperiall at Asor (a Citie situate on the lake of Sachonites) he had in his pay thirty thousand foot,

and

A and ten thouſand horſe: and beſides theſe, he had three thouſand warlike chariots. Over all this huge Armie commanded *Siſara*, (an eſpeciall man amongſt the Kings favourites) who encountring with the Iſraelites, brought their affairs into ſo deſperate an eſtate, that they willingly for their own ſecuritie ſake) accepted ſervitude, and payed tribute, (whereunto they were enforced, through the auſteritie of their ſubjection, almoſt for the ſpace of twenty yeers, not daring to lift up their heads (all which fell upon them by the will of God, to the end he might puniſh the too great contumacie and ingratitude of that nation. Who at length repenting themſelves, and acknowledging the cauſe of their calamities, (namely, that it proceeded from the contempt of their Laws) they repaired to a certain Propheteſſe, called *Debora*, (which name in the Hebrew tongue ſignifieth a Bee) beſeeching her, that by her

B prayers ſhe would endeavour to provoke God unto mercie (to the intent, he ſhould not ſuffer them ſo to be oppreſſed by the Canaanites.) Hereupon God (being inclined to take compaſſion on them) granted them help, and appointed *Barac* to be their Governor (a man of the Tribe of *Nepthali*, whoſe name ſignifieth Lightning.) *Debora* therefore ſending for *Barac*, commandeth him to pick out and muſter ten thouſand choſen men, and lead them forth againſt the enemie; alledging, that they were ſufficient to obtain the victorie which God had promiſed by the Oracle. But *Barac* denying to undertake the Government, except ſhe alſo would adminiſter the ſame with him; ſhe moved therewith, ſpake thus: Wilt thou (ſaid ſhe) ſurrender the Dignitie which God hath given thee, to a Woman? Well, I will not refuſe it. Whereupon levying ten thouſand men, they pitched their tents neer to the moun-

C tain of Itabyr, *Siſara* at that time (according as the King had commanded him) preſently marched out to meet them, and encamped himſelf not farre from the enemie. But *Barac* and the reſt of the Iſraelites (b eing terrified with the multitude of the enemies) was encouraged by *Debora*, who commanded them, that very day to enter and undertake the battell; aſſuring them, that the victorie ſhould be theirs, and that God would both aſſiſt and help them Whereupon they charged the enemie, and there ſuddenly fell a ſtorm of rain, mixed with hail, which the wind drove againſt the faces of the Canaanites, and took away their ſight, making thoſe that carried Darts, and ſuch as ſerved with the Sling, unprofitable in their ſervice; the Targettiers likewiſe having their hands benummed with cold, could

D ſcarcely wield their ſwords. But the tempeſt beating on the backs of the Iſraelites, not onely wrought them leſſe offence, but made them alſo more forward (being whetted thereunto by the manifeſt ſigne of Gods favour and preſence.) Whereupon diſarraying and breaking thorow their enemies battell, they made a great ſlaughter of them; ſo as part of them fell by the weapons of the Iſraelites, the reſt were over-runne by their own horſemen and Chariots. *Siſara* alſo, as ſoon as he ſaw his ſouldiers turn their backs, leaping from his Chariot, fled away haſtily, till at laſt he arrived in the Tent of a woman of Cenetis, called *Iael*; who being

E deſired by him to conceal and hide him, entertained him: and whereas he required drink, ſhe gave him ſowre milk; which when he had over-greedily drunk, he fell aſleep and whileſt he ſo lay buried in his ſlumbers, *Iael* took a Mallet, and drove an iron Nayle thorow his temples, and faſtned him to the pavement. And anon after, when *Baracs* ſouldiers came unto her, ſhe ſhewed him unto them, in ſuch manner as he was nayled. And thus a woman, according as *Debora* had fore-told, was the author of this victorie. But *Barac* leading his armie to *Aſor*, ſlew *Iabin*, that came out againſt him: And having ſlain the King, and levelled the Citie with the ground, he governed the Iſraelites for the ſpace of fourtie yeers.

The year of the world, 2654. before Chriſts Nativitie, 1350.

v. 2. Siſares or Siſara, the Captain of the Hoſt.

4, 5. Debora, the Propheteſſe.

6 Barac appointed emperour againſt the enemie.

v. 8, 9. " "

v. 14. Debora, and Barac charge the enemie.

v. 15. Siſara ſlain with his Hoſt.

v. 21. Iael killeth Siſara with an iron nail.

Barac governed the Iſraelites 40. yeers.

CHAP. VII.

How the Amalechites overcoming the Iſraelites, deſtroyed their countrey for the ſpace of ſeven yeers.

F BUt when *Barac* and *Debora* were dead, about the very ſame time, and hard after, the Madianites, accompanied with the Amalechites and Arabians, armed themſelves againſt the men of Iſrael; and encountring them in open field, overcame them in a great battell, and (deſtroying their fruits and harveſt) led away a great prey. And when as they continued theſe their incurſions for the ſpace of ſeven yeers, they compelled the Iſraelites to forſake the Champain, and flie unto the mountains: who digging them dennes and houſes under the earth, kept all that ſecretly hidden, which they had reſerved and conveyed from the furie of the enemie. For the Madianites invading them in the Summer time, permitted the Iſraelites to plie their husbandrie in the Winter, to the intent they might ſpoil and depopulate their countrey the more. Thus lived they in perpetuall

The yeare of the world, 2654. before chriſts Nativitie, 1310.

Hedio & Ruffinus, chap. 10. *Iudg. 6. v. 1, 2, 3.* The Madianites, confederate with the Amalechites, overcome the Iſraelites in a great battell.

perpetuall famine, and want: neither was there any other hope or ſuccours left them, but G
The year of the world 2654. before the nativity of Chriſt, 1310. onely by prayers and ſupplications unto God.

CHAP. VIII.

How Gedeon *delivered the Iſraelites.*

God commandeth Gedeon to deliver the Iſraelites from the Madianites. *Iudg.6,v.11, 12,13.*

ABout that time, *Gedeon* (the ſonne of *Iaſus*, one of the chiefeſt of the Tribe of *Manaſſes*) ground certain ſheaves of corn, which he had ſecretly conveyed into his Preſſe: for he durſt not bring them openly, for fear the enemie ſhould have eſpied him. To him appeared there a Viſion, in the forme of a young man, which ſaid unto him, That he was happie, and beloved of God: and that a certain ſigne of his good hap ſhould be, that he ſhould uſe his Preſſe in ſtead of his Grange; willing him to be of good courage, and to endeavour himſelf to recover his Countries libertie. *Gedeon* anſwered, That it was impoſſible; by reaſon, that the Tribe whereof he was deſcended, had very few men in it; and that he was too young and feeble, to think on affairs of ſo great conſequence. But God promiſed him to ſupply his neceſſities, in whatſoever he held himſelf deficient; and aſſured him (under his conduct) that he would give the Iſraelites the victorie. Theſe things *Gedeon* communicated with certain young men; who willingly beleeving the Oracle, anſwered, That for the preſent they had ten thouſand ſouldiers in a readineſſe, moſt readie to attempt any thing, in regard of their libertie. But God appeared to *Gedeon* in a dream, and told him, That men naturally were lovers of themſelves, and haters of thoſe who were excellent in vertues: ſo that if there grow any queſtion of victorie, they forget God, and appropriate the ſame unto themſelves, ſaying, That they are many, and all valiant men at arms. To the end therefore that they may conceive his handy work in their deliverance, he counſelled him, That about the mid-time of the day, at ſuch time as the heat was moſt vehement, he ſhould conduct his Armie to the river; and that being there, he ſhould diligently obſerve thoſe that bowed themſelves to drink, which he might eſteeme for men of valour; but all thoſe that drank haſtily and with noiſe, ſhould be marked as men fearfull, and afraid of the enemie. *Gedeon* did according as God had commanded him: and there were found three hundreth men that lifted water to their mouthes with their hands, with fear and trouble. God willed him, that he ſhould aſſail the enemie with thoſe three hundreth; promiſing, that he would give him the victorie. About this time were they encamped upon the bank of Jordan, readie to paſſe the Foord the next morrow. But *Gedeon* was ſore troubled, by reaſon that God had before-times told him, that he ſhould aſſail the enemie by night. But God willing to deliver him of his fear, commanded him to take one of his ſouldiers with him, and enter the camp of the Madianites, aſſuring him, that he ſhould be both adviſed and encouraged by themſelves. Whereunto he obeyed; and for his better aſſurance, he took with him one of his ſervants. Now as he drew nigh a certain Tent, he perceived, that they that were within the ſame, were awake, and that one of them with a loud voice told his companion the dream which that night he had had; which *Gedeon* over-heard, and thus it was: Him ſeemed, that he ſaw a barley cake (ſo lothſome, as no man would feed upon the ſame) which rowled thorow the camp, which firſt over-threw the Kings Tent, and afterwards the Tents of all his ſouldiers; alledging, that this Viſion ſignified the loſſe of the whole Armie. Annexing to this his allegation, the reaſons that induced him thereunto; namely, that of all ſorts of corn, barley is moſt contemptible: and amongſt all the Nations of Aſia, there were not this day any people to be found more diſgraced and contemned then the Iſraelites; and that in this reſpect, they reſembled barley. That which at this day ſeemeth to encourage them, is *Gedeon*, and the Armie that is with him: and whereas this Cake turned to overthrow our Tents, I fear me leſt God hath given ſome ſigne of victorie unto *Gedeon*. *Gedeon* (having over-heard all theſe things) conceived good hope, and tempted with a valiant heart, preſently commanded his domeſtical ſervants to arm themſelves, diſcourſing unto them the Viſion which appeared to their enemie. Whereupon they ſpeedily prepared themſelves at his commandment, ruminating and hammering in their mindes upon that diſcourſe which he had declared unto them. About the latter watch of the night, *Gedeon* led forth his Armie, and divided them into three Bands, and in every Band he put an hundred men: all of theſe bare in their hands emptie Pots, in which were hidden burning Torches, in ſuch ſort, as the enemie might not diſcover them, when they ſallied out. Moreover, they bare Rams-horns in their right hands, which they uſed in ſtead of Trumpets. The adverſe Armie took up much ground (by reaſon that they had a great number of Camels, and were diſtributed by Nations)

v.2,3,4. God commandeth Gedeon to chuſe a few men. The victory is to be attributed to God.

v.13,14. Gedeon repaireth to the enemies tents, and by them is confirmed by a dream.

v.16,17,21. Gedeon with three hundreth attempteth the fight.

A tions) yet notwithſtanding were all of them comprehended in one incloſure.

The Hebrews having had inſtructions from their Captain what they ought to do, at ſuch time as they approached neer unto their enemies, and the ſigne of the battell was given, they ſounded their Horns, and brake their Pots, and with their flaming Lights brake into the enemies Camp, crying, Victorie, Victorie, by the aſſiſtance of God, and the ſtrength of *Gedeon*. Hereupon ſuch a trouble and fear ſurpriſed the enemie, as they lay aſleep, (for this accident fell out in the night time, and God diſpoſed all things to this iſſue) that few of them fell by the Hebrews ſword, but they themſelves ſlew one another in great numbers (by reaſon that they were different in language.) For confuſedly encountring one another, they maſſacred all thoſe that encountred them, ſuppoſing them to be enemies. When the rumour of this ſlaughter, and *Gedeons* victorie, came unto the eares of the reſt of the Iſrae-

B lites, they armed themſelves, and purſued and overtook the enemie, (being intangled and circumvented in certain places, made unpaſſable through many running brooks) ſo that being environed on every ſide, they were all of them put to the ſword; amongſt which were their two kings, *Oreb* and *Zeb*. The reſt of the Chieftains trouping onward with their ſouldiers, to the number of eighteen thouſand, or thereabours, encamped not farre from the Iſraelites: but *Gedeon* was no wayes aſtoniſhed hereat, but purſuing them valiantly with his whole Armie, and charging them deſperately, he diſcomfited all the reſt of the enemies, and led away captives thoſe Chieftains which remained, namely, *Zeb*, and *Ezarbon*. There died in this battell of the Madianites, and Arabians their allies, to the number almoſt of ſixſcore thouſand: beſides that, the Hebrews took an ineſtimable prey of gold, ſilver, appa-

C rell, camels, and other horſes. But *Gedeon* returning into his countrey, *Ephraim* ſlue the reſt of the Kings of the Madianites. Nevertheleſſe, the Tribe of *Ephraim* being diſpleaſed with his happie execution, reſolved to make warre againſt him; accuſing him, for that he had not made them privie of his ſtratagem intended againſt the enemie. But *Gedeon* being a temperate man, and endowed with all kinde of vertue, gave them this modeſt anſwer, That it was not he that by his own direction had ſet upon the enemie, but that it was Gods onely handy-work: notwithſtanding, that the victorie was no leſſe theirs, then his or thoſe his followers, that atchieved the enterpriſe. And with theſe his words appeaſing their wrath, he no leſſe profited the Hebrews thereby, then by his valiant actions; by reaſon, that he delivered them from a civill warre, whereinto they had fallen, if his diſcretion had not prevented it. This Tribe was puniſhed for this outrage offered to ſo noble a perſonage; as we will declare hereafter in his place. *Gedeon* labouring to diſmiſſe himſelf of the Govern-

D ment, was forced to continue the ſame, and ruled the Iſraelites for the ſpace of fourty yeers, doing juſtice to every one that required the ſame at his hands, and deciding their controverſies (ſo irrevocable and certain was that eſteemed which he had decreed.) Finally, he died when he was very old, and was buried in the countrey of Ephraim.

The yeer of the world 3624. before the nativity of Christ, 1510.

v.22. The Madianites and their confederates kill one another.

v.23. The Iſraelites purſue their enemies, and kill Oreb and Zeb.

Iudg.8.v.7. Gedeon taketh Zeeb and Ezalmon.

v.10. One hundred and twentie thouſand Madianites, with their confederates, ſlain.

The yeer of the world, 2292. before Christs Nativity, 1270.

v.28.32. Gedeon raigned 40. yeers.

CHAP. IX.

How ſome of Gedeons *ſucceſſours made warre with the Nations round about them.*

E

GEdeon had ſeventie lawfull ſonnes, begotten on divers lawfull wives. He had likewiſe one Baſtard by his Concubine *Druma*, which he called *Abimelech*: who, after the deceaſe of his father, retired himſelf to Sichem, where his mother was born. There (aſſiſted with money by his mothers kindred, and backed by them who were men reſolute, and addreſſed to all facinorous actions) he returned to his fathers houſe, where he ſlew all his brethren (except *Iothan*, who by good hap ſaved himſelf by flight.) Now when as *Abimelech* had once obtained the Tyrannie, he ruled all things according to his luſt, and neglected the Ordinances and preſcript of Law, hating all thoſe

F that in any ſort were maintainers of equitie. One day therefore, whileſt there was a ſolemne feaſt held at Sichem, (whereunto the whole people were uſually wont to reſort) *Iothan* his brother (who, as we ſaid, ſaved himſelf by flight) climbing the mountain of Garizim, which over-hangeth the citie of Sichem, with a loud voice (which might eaſily be over-heard by the people, and in a generall ſilence of the whole multitude) he beſought them, that they would hear him in a few words; and when as they intentively liſtned with a greater and more reverend ſilence, he told them, in times paſt the Trees were accuſtomed articulately to ſpeak after the manner of men; and that (in a certain aſſembly, wherein they were to conſult of their government) they beſought the Fig-tree to accept the ſoveraigntie over them;

Hedio & Ruffinus, chap. 1. *Iudg.9.v.1, ad 5.*

Abimelech killeth 69. of his brethren.

v.5.ad 25. Jothan, by an alluſion, upbraideth the Sichemites of their ingratitude towards Gedeon.

The counſell of the Trees, in choice of a King.

which

which when ſhe refuſed, and pleaded in his own behalf, that he was contented with that ho- G
The year of the world, 2649. before the nativity of Chriſt, 1270. nour which he reaped by the means of the fruit which he bare, and ſought not further. The Trees ſurceaſed not to ſeek another Prince, reſolving with themſelves to aſcribe that honour to the Vine; which, in as many words, as the Fig-tree, refuſed the ſame; and no leſſe did the Olive tree. At laſt they preferred their humble proteſtation of Election to the great Bramble, (whoſe wood is good for firing) he anſwered, If you do unfainedly require me for "your King, repoſe your ſelves under my ſhadow; but if you intend Treaſons againſt me, "there ſhall a fire iſſue from me, and conſume you. Theſe things (ſaid *Iothan*) I report unto "you, not to move you to laughter, but for that, you (having received many benefits at the "hands of *Gedeon*) ſuffer *Abimelech*, who in ſpirit differeth nothing from the fire, to uſurpe the Princedome, after the ſlaughter of my brethren. When he had ſpoken after this man- H
ner, he departed, and for three yeers ſpace lived hidden amongſt the mountains, flying the
v.23. &c. The Sichemites baniſh Abimelech. power of *Abimelech*. Neither did there many dayes over-paſſe, but that the Sichemites (being moved with compaſſion and juſt revenge, in reſpect of the murther which was committed upon the ſonnes of *Gedeon*) baniſhed *Abimelech* out of their Citie, and the whole Tribe. Whereupon he reſolved to do ſome miſchief to both the Citie and Citizens. And for that their Vintage was at hand, and they durſt not gather the fruit, fearing leſt they ſhould receive ſome injury at the hands of *Abimelech*, by good hap about that time a certain Prince, called *Gaal*, retired thither with a troop of ſouldiers, and his kindred: Him did the Sichemites beſeech, that he would grant them a Convoy, whileſt they had gathered in their Harveſt. Which I
requeſt of theirs being accepted by *Gaal*, they iſſued out with their forces, being ſeconded by him, and his, and ſecurely brought in their fruits: and feaſting one with another in companies, they were ſo bold as to ſcoffe at *Abimelech*, and the chiefeſt of his followers. And the chiefeſt of thoſe ſtrangers among them, that came into their Citie to their aſſiſtance, ſurpriſed by
v.34. Abimelechs practice againſt the Sichemites. Ambuſcado divers of *Abimelechs* people, and ſlew them. But *Zebel*, one of the *Sichemites*, and *Abimelechs* Hoſt, ſignified unto him by a meſſenger, how *Gaal* incited the people againſt him; inviting him to lye in wait for him neer about the Citie, promiſing him that he would bring *Gaal* thither, to the end that he might eaſily revenge him of that injurie which his enemie had offered him. Which done, he promiſed to work ſo wiſely, that he would reconcile him to the peoples favour again. And when as *Abimelech* had choſen a place fit to lie in K
ambuſh, and *Gaal* with *Zebel*, too carelelly lived and walked in the ſuburbs, at length he ſuddenly eſpying certain armed men, cried out to *Zebel*, That he had diſcovered the enemie; whereunto *Zebel* replied, that they were the ſhadow of Rocks. But *Gaall* drawing more neer unto them, and perceiving apparantly who they were, anſwered *Zebel*, That they were no ſhadows, but ambuſhes of men. Whereunto *Zebel* replied, Doeſt thou not object cowardize to *Abimelech*? why therefore ſheweſt thou not thy great valour, in fighting with him? *Gaal* confuſedly amazed, aſſailed the ſouldiers of *Abimelech*: in which conflict, certain of his followers were ſlain, and he himſelf fled into the Citie (giving example unto the reſt to follow him.) Hereupon *Zebel* laboured, that *Gaal* might be expulſed out of the Citie; accuſing him
v.39,40,41. Gaal put to flight by Abimelech, is baniſhed out of Sichem. of his cowardly encounter with the ſouldiers of *Abimelech*. Now, when as the ſame *Abime-* L
lech had afterwards gotten certain intelligence, that the Sichemites would iſſue anew to gather their vintage, he laid an ambuſh neer unto the Citie. And no ſooner were they iſſued, but that the third part of his troops ſurpriſed and ſeized the gates, to cut them off from their return, that thought to re-enter; the reſt ranne after thoſe that were ſcattered here and
v.45. Sichem taken and ſacked, and razed to the ground. there: ſo that there was a great ſlaughter on every ſide; and the Citie was ruinated even unto the very foundations, (for they could not withſtand the ſiege) and they ſowed Salt upon the ruins thereof. Thus periſhed all they that were in the citie of Sichem. But they that eſcaped thorow the countrey, and had avoided the danger, aſſembled and fortified themſelves upon a ſtrong Rock, and there incamped, and began to defence the ſame. But as ſoon as M
v.46,47,48, 49. The Sichemites flying, are burned upon a Rock, *Abimelech* had notice of their intention, he haſted thither with his forces, and environed the place with faggots of drie wood, (carrying them thither in his own perſon, and encouraging thereby thoſe of his Armie to do the like) ſo that the Rock was incontinently compaſſed with wood: whereunto he ſet fire round about, and in an inſtant it flamed, and burned vehemently; ſo as none of them were ſaved, but all of them periſhed, with their wives and children, to the number of fifteen hundred men, beſides many other of the weaker ſort. This calamitie hapned to the Sichemites, in ſo grievous a meaſure, that there is not any grief ſufficient to deplore it, were it not, that, that ſo horrible misfortune fell upon them, by reaſon of their ingratitude they had ſhewed to ſo upright a Judge, and ſo gracious a Benefactor. *Abimelech* allayed the courage of the Iſraelites, by this encounter and conqueſt of the Sichemites, and gave ſufficient teſtimonie that he aſpired more higher, and that he would never

terminate

A terminate his violence untill he had utterly extinguiſhed them. He therefore led forth his Army againſt the Tibeans and their city, which he took: but in that town there was a great Tower, whither all the people had retired themſelves, and whileſt he prepared himſelf to beſiege the ſame, and approached likewiſe near unto the gates, a certain woman caſt a piece of a milſtone at him, and hit him on the head: which was the cauſe that *Abimelech* called at that time for his Squire, commanding him to diſpatch him, to the intent it might not be reported that he died by the hand of a woman. His Squire did as he had commanded him, and revenged on *Abimelech* (by putting him to death) the cruelty he had committed againſt his brethren, and the tyranny executed upon the Sichemites; on whom all theſe misfortunes fell according as *Jothan* had foretold them. As ſoon as *Abimelech* was ſlain, all

B the Army was diſperſed, and every one returned unto his dwelling place: and *Iair* the Galeadite of the Tribe of *Manaſſes* took upon him the Government. Amongſt other conditions of this man, theſe were of the greateſt note, that he was rich, and had thirty worthy ſonnes, all expert upon horſe-back, and exerciſed the magiſtracy in the countrey of Galaad: (he after he had governed the people for the ſpace of twenty yeers) died, when he was very old and was honourably intombed in Chamon a city of Galaad. From this time forward the policy and eſtate of the Hebrews grew more and more diſordered, and the laws began to be neglected: Whence it came to paſſe, that the Ammonites and Philiſtines (ſetting light by them) deſtroyed all their countrey with a great Army, during which time they occupied all the land on this ſide Jordan, and ſo much were they heartned, as that they preſſed further; and poſſeſſed the better part on the other ſide of the river, and conquered the ſame. Where-

C upon the Hebrews being brought to more moderation by theſe their adverſities, had their recourſe unto God by prayers and ſacrifices, requiring him that it might pleaſe him to moderate his wrath, and that having regard and reſpect to their ſupplication, he would be pleaſed to ſtay his heavy hand over them. This ſubmiſſion of theirs prevailed with God, who inclined himſelf to aſſiſt them. Whileſt therefore the Ammonites led their army into Galaad, they of the countrey aroſe to meet and fight with them; being diſfurniſhed of a Governour to conduct them. Now there was a certain man called *Jeptha*, of great eſtimation, as well for the vertue of his anceſtors, as his own particular valour (the rather for that he had been trained and maintained in warlike ſervice.) To him they ſent a meſſenger, requiring

D him that he would aſſiſt them; promiſing him, that he ſhould continue in the government during the terme of his life. But he was nothing mollified with this their requeſt, but reproachfully objected againſt them, that they had abandoned him at that time, when as his brothers had done him open wrong: for (by reaſon he was not their brother by the ſame mother, but a ſtranger, begotten on a woman which their father had entertained for his Paramour, they had driven him out of their family ſetting light by him; by reaſon of his baſe birth) yet notwithſtanding he had lived in Galaad, receiving all thoſe into wages which came unto him, of what place ſoever they were. But after they had beſought him, and ſworn unto him that he ſhould continue in the government, he became their Generall in warre, and ſpeedily (providing and foreſeeing whatſoever was neceſſary) he encamped himſelf neer unto Maſpha, and ſent Ambaſſadors to the Ammonites, accuſing them for invading a countrey that belonged not unto them. They contrariwiſe blamed the Iſraelites, for that

E they were fled like fugitives from Egypt, and commanded that the Iſraelites ſhould depart out of Amorrhæa (which was their ancient patrimony.) *Jeptha* anſwered that they had no reaſon to accuſe their anceſtors, in reſpect of Amorrhæa: but rather that they ought to give them thanks, for that they had permitted them to enjoy the countrey of Ammon, by reaſon it was in *Moſes* power to have commanded the ſame. In a word, they were reſolved not to forſake the countrey which God had both given and purchaſed for them, and which they had held in their poſſeſſion for the ſpace of three hundred yeers, alledging that he would defend the ſame againſt them by dint of ſword: with theſe words diſmiſſed he the Embaſſadours of the Ammonites. Then beſought he God that it might pleaſe him to grant

F him victory: and he made a vow that if he returned unto his houſe whole and in ſafety, he would offer up in ſacrifice, that of his, that he ſhould firſt meet withall in his return: whereupon encountring the enemy he defeated him, and purſued him, killing thoſe that fled continually till he came to the city of Maniathen. Then entring the countrey of the Ammonites, he deſtroyed divers Cities, and led away a great prey, and deliuered and ranſomed divers ſlaves of that nation, who had endured that ſervitude for the ſpace of eighteen yeers. But as he returned homeward; he fell into ſuch an inconvenience, as was no waies anſwerable to his noble actions. For his onely daughter (of the age of eighteen yeers) came out to meet him: whereupon reſolving and melting himſelf into tears, he began to check

her

The year of the world,2694. before Chriſts nativity,1270.

Abimelech taketh Tebez. v. 52,53,54,55.

A woman woundeth Abimelech, and his Squire killeth him. Hedio & Ruffinus chap. 12. all 19.

*Judg.*10.

The year of the world,2697. before the nativity of Chriſt, 1267.

Thola raigned 23 yeers. After him Jair 22. yeers.

*Judg.*10.2,3,4.

The year of the world,2719. before Chriſts nativity,1245.

v.5,6,7,8. The Iſraelites oppreſſed by the Ammonites and Paleſtines.

The year of the world, 2741. before Chriſts nativity,1222.

*Judg.*11 v.5, 6,9,10,11. Jeptha is created the Judge of Iſrael.

The year of the world, 2760. before Chriſts nativity,1204.

*v.*30. *ad* 40. Jeptha maketh a vow.

He overcometh the Ammonites.

her, for that so hastily she had issued forth to meet him, by reason he had consecrated the first thing he met withall to God. But this accident was no waies displeasant unto the Damosel, but that she willingly died, both for the victory of her father, and the deliverance of her brethren. She therefore besought her father, that it would please him to grant her two moneths, before she should be sacrificed, to the end she might lament her youth, with her companions: and that, after that term, her father might acquit himself of that Vow which he had made. *Jeptha* granted her the time and term she had limited: which being expired he sacrificed his Daughter for a burnt-offering. Which oblation of his, was neither conformable unto the Law, nor agreeable unto God, (by reason he examined not in his understanding, before he committed the act, how it would be taken by those that should hear the report thereof.

The year of the world, 2760. before Christs Nativity, 1204

v. 1 2 39. Jeptha sacrificeth his daughter.

v. 1, 2, &c. The Ephraimites are incensed against Jeptha. Judg. 12.

The Tribe of *Ephraim* hearing of his victories, would have sent out men of warre against him, (by reason he had not communicated his enterprise against the Ammonites with them, but had onely reserved the prey, and usurped the honour of the execution to himself) whereunto he answered first of all, That being of his kindred, they could not be ignorant, that both he, and his were assailed by warre; and had, besides that, also been required to give them their assistance; whereunto they had answered very faintly, and being requested would not be present. Secondly, he told them, that, that which they undertook, was both unlawfull and most wicked, in that not daring to confront or assail the enemy, they made no bones to set upon and assault their own brothers and familiars, threatning them, that if they governed not themselves, he would (by the assistance of God) be revenged on them. But these words of his were both neglected and despised, so that he was forced to arm himself against them, and with an host of men sent from *Galaad*, he made a great slaughter, partly in pursuing those that fled, partly also in preventing their passage who fled unto Jordan: and the number of those that were slain, amounted to fourty thousand or thereabouts. But after that *Jeptha* had governed six yeers, he deceased, and was buried in Sebei, in the place where he was born, and in the countrey of *Galaad*. After his decease, *Apsan* took upon him the government. He was of the Tribe of *Juda*, of the City of Bethleem, and had sixty children, thirty males and thirty females, which he left all alive and married: he died when he was very old, without performing any thing worthy either recitall or memory, during the space of his seven yeers government: he was buried in his countrey. *Elon* a Zabulonite his successour differed nothing from him in the same, and during the terme of ten yeers wherein he governed, he atchieved nothing that was worthy commendation. *Abdon* the sonne of *Elon* (of the Tribe of *Ephraim* of the city of Pharathon) was declared soveraigne Judge after *Elon*, and is renowned onely for his felicity in his children (by reason that the estate was in peace and security, and that he exploited nothing worthy glory) he had fourty sonnes, who had thirty other children, and he rode accompanied with these seventy, who were all of them expert on horseback. He left them all alive, and died when he was very old, and was magnificially buried in Pharathon.

v. 6. Almost forty thousand of the Ephraimites slain.

v. 7. Jeptha dieth. Apsan was for seven yeers space the Judge in Israel.

v. 11. Elon reigned ten yeers.

The year of the world, 2773. before Christs Nativity 1191

v. 13. Abdon Judge

CHAP. X.

Of Samsons *valour, and how many mischiefs he did unto the Philistines.*

Judg. 13. 1. The Israelites are overcome by the Palestines. Hedio & Rufinus, cap. 13. ali. 10.

After his death, the Philistines had the upper hand over the Israelites, and exacted tribute from them for the space of fourty yeers. From that misery were they ransomed after this manner: *Manoach* an excellent man, and one of the chiefest of the Tribe of *Dan*, recounted without exception for the onely esteemed Prince amongst them, had a wife most famous for her beauty, and excellent amongst all other of that time; yet had he no children by her; whereat he was very sore displeased; and for this cause he made his continuall prayers unto God (departing with his wife to his countrey farm) beseeching him that it might please his Majesty, to grant him some lawfull heir and successour (now the place whither they resorted, was situate in a broad plain.) Furthermore he loved his wife so exceedingly, that he almost doated on her, and for this occasion he was extremely jealous of her. Whilest thus the woman lived solitarily by her self, an Angell of God appeared unto her in a vision, promising her a goodly, fair, and puissant sonne, who denounced unto her the pleasant message of the birth of her child, which God by his providence would bestow upon her; who should be goodly and admirable in his forces, and under whom also (as soon as he should atttain to mans estate) the Philistines should endure many overthrows: exhorting her not to cut his hair, commanding likewise

The year of the world, 2783. before Christs nativity, 1181.

v. 3, 4, 5. The Angel foretelleth Samsons birth.

A likewiſe that he ſhould taſte no other drink but water (becauſe that God had ſo commanded it:) and after he had finiſhed theſe ſayings, he departed according to the pleaſure of God. As ſoon as her husband returned home again, ſhe told him all that which the Angell had ſaid unto her, who was amazed at the beautie and greatneſs of the young meſſenger, who appeared unto her after ſo ſtrange a manner, as *Manoach* was almoſt ſpent with jealouſie and ſuſpicion (which ſuch a paſſion is wont to engender.) But ſhe deſirous to mitigate his diſcontent, and that diſtruſt which he had vainly and unadviſedly conceived; beſought God that it might pleaſe him once more to ſend his Angel unto her, to the intent that her husband might ſee him. Whileſt therefore they lived in this ſort out of Town, the Angell preſented himſelf again (through the grace of God) and appeared unto the woman (being apart from her husband.) But ſhe beſought him to abide untill ſuch time as ſhe had called her husband: *The yeer of the world, 2783. before Chriſts Nativity, 1181.*

v 9 and 13. The Angel appeareth once more unto Manoach.

B which when ſhe had obtained, ſhe went and fetched *Manoach*, who notwithſtanding was not delivered of his ſuſpicion: but required him that he would again relate unto him all that which he had ſignified to his wife. The Angel anſwered him, that it ſufficed that ſhe onely knew it: whereupon he asked him what he was, to the end that when his ſon ſhould be born, he might both give him preſents, and preſent him thanks. The Angel anſwered, that he had no need thereof, by reaſon that he had not brought the good news of the birth of his ſon for any neceſſitie that he had: *Manoach* beſought him to ſtay and receive ſome token of kindneſs: but he would not conſent. Finally, being inſtantly preſſed to abide and receive ſome gift: *Manoach* killed a Kid, and commanded his wife to roaſt the ſame. And when as all things were in readineſs, the Angel commanded them to lay the bread and fleſh upon a rock without diſhes: which being done, he touched the fleſh with a wand which he bare in his

C hand, and ſuddenly a flaming fire conſumed both the bread, and fleſh; and the Angel was ſeen to aſcend up into heaven in the ſmoke, as it were in a Chariot. *Manoach* was afraid leſt ſome inconvenience ſhould happen unto him, by reaſon that they had in that ſort ſeen God: but his wife recomforted him, by reaſon that God had appeared unto them for their profit-ſake. Anon after ſhe became big with child, and obſerved all that which had been commanded her, and when the Infant was born, ſhe called his name *Sampſon* (which is as much to ſay, as ſtrong) who preſently endowed with an excellent beautie both of mind and body, uſing his hair unſhorn, and ſobrietie in his diet, he ſeemed to make ſhew in himſelf of ſome propheticall and more then humane forwardneſs.

v 24 *Sampſons birth.*

D It happened on a day that there was a ſolemnitie celebrated in Thamna, a Citie of the Philiſtines, whither *Sampſon* reſorted with his father and mother; and was ſurprized with the love of one of the damoſels of that place requiring his father and mother that this maiden might be given him in marriage: which they refuſed to do, alledging that ſhe was not of the ſame linnge that he was of, and that God would provide him of a match to the good and profit of thoſe of his Nation: but in the end he prevailed ſo much, that he eſpouſed the maiden. Now as he ordinarily walked to her parents, it happened one day, that being diſarmed, he met with a Lion upon the way, whom he graſped and ſtrangled with his hands; and having ſlain him, he caſt the bodie of the beaſt into a wood not far diſtant from the high way. Another day and at another time, returning in like ſort to the damoſel, he found a

Judg. 14 5, 6. *Sampſon* teareth a Lion in pieces with his hands.

Sampſon marrieth one of the daughters of the Philiſtines.

E ſwarm of Bees which went and made their honey and habitation in the breſt of the ſame beaſt, and he took three honey-combs which he carried with other preſents unto his betrothed. After this, he invited the Thamnites to the celebration of his marriage, who (for that they ſuſpected his forces) under colour to do him honour, choſe out thirty of their ſtrongeſt and valianteſt young men, whom in words they aſſigned for his companions, but in effect appointed for his guardians; to the end he might not attempt any commotion at ſuch time as he had drunk deeply: and there was nothing intended but ſport, according as it is the cuſtome in other ſuch like occaſions. To whom *Sampſon* ſaid, I will propoſe a queſtion unto you, which if any one of you can reſolve, I will give each of you a fine linen ſhirt, and other veſtments in reward of your prudence. They being very deſirous both to be reputed

v. 1, 2, 3.

v 12, 13, 14. *Sampſon* propoundeth a riddle to the Thamnites.

F wiſe, as alſo to gain the reward which was propoſed, willed him to propound his queſtion: which he did in theſe terms: He that devoureth all, and that of himſelf is unpleaſant to be fed upon, hath brought forth a moſt pleaſant kind of fruit. They travelled for the ſpace of three dayes to find out the ſenſe thereof, but they could not: and therefore they required *Sampſons* beſt beloved, that ſhe would ſound the ſecrets thereof, and diſcloſe the ſame unto them; which if ſhe failed to perform, they threatned to burn her to death. *Sampſon* at the firſt (notwithſtanding all her flatteries and ſollicitations) denied to tell it her: at laſt ſhe urged him ſo inſtantly, and ſhed ſo many tears (telling him that if he did not expound the queſtion unto her, that ſhe would take it for a certain ſigne that he hated her: that at laſt he

told her what hapned with the Lion which he had ſlain, and how in him he had the three honey-combs which he brought unto her: and (ſuſpectleſs of either fraud or guile) he decipphered the whole ſtory unto her, and ſhe afterwards reported the ſame to thoſe that had beſought her in that behalf. When as therefore the ſeventh day was come wherein the queſtion was to be decided, they aſſembled themſelves together about ſun-ſet, and ſaid: There is nothing more irkſome to meet withall then a Lion, neither any thing more pleaſant to taſte, then honey: Whereunto *Sampſon* replied, That there was not any thing more fraudulent then a woman, for ſhe it is that hath reported my words unto you. Notwithſtanding all this, he delivered that which he had promiſed them out of that booty, which he had taken from certain Aſcalonites, whom he encountred upon the way. From that time forward he forſook this marriage, and the woman (the more to deſpite him) married one of his friends, who had in his behalf firſt ſollicited the marriage. *Sampſon* (being the more incenſed by this injury) reſolved to revenge himſelf both on her and the whole Nation: For which cauſe in the ſummer ſeaſon (when the corn was ready to be reapt) he took three hundreth Foxes, to whoſe tayls he faſtned flaming Torches and drove them into the Philiſtines fields of corn, conſuming by this means all their harveſt hope. The Philiſtines underſtanding that *Sampſon* had done this, and conceiving the reaſon that induced him to execute this action, ſent their Garriſon to Thamna, and burnt this woman alive with all her kindred, as the Authours of that loſs that had happened unto them. After that *Sampſon* had ſlain divers Philiſtines in the Countrey, he went and dwelt at Etam (which is a ſtrong Rock in the Tribe of *Juda*.) For which cauſe the Philiſtines aſſailed that Tribe, who certified them that there was no reaſon why they ſhould ſuffer for thoſe offences which were committed by *Sampſon*, and that in eſpeciall, becauſe they payed them tribute. The Philiſtines replied, That except they would be maintainers of this act of injuſtice, they ſhould deliver *Sampſon* unto them. They therefore (deſirous that the Philiſtines ſhould have no cauſe of quarrel againſt them) came unto the Rock to the number of 3000. men, or thereabouts, and blamed *Sampſon* for thoſe actions which he dared to commit againſt the Philiſtines (as people that might endammage all the Nation of the Hebrews: alledging further that they came to the end to take, ſurpriſe and deliver him into the Philiſtines hands, praying him to ſubmit himſelf voluntarily to that their reſolution. *Sampſon* made them ſwear that they would do him no further injurie, but deliver him onely unto their enemies, and that done, he deſcended from the Rock, ſurrendring himſelf to the hands of thoſe of Juda, who bound him with two cables, and led him away to deliver him to the Philiſtines. Now being arrived in a certain place, which before that time had no name, and at this preſent is called the Maxilla, that is to ſay, a *Jaw* (by reaſon of the valour which *Sampſon* ſhewed in that place) and approaching near the Philiſtines camp; ſhouting and rejoycing in their preſence, by reaſon that they had faithfully executed that which they willed them: *Sampſon* brake his bonds, and catching up the jaw of an Aſſe which he found at his feet, and marching forth againſt the Philiſtines, he ſlew and beat down to the number almoſt of two thouſand of them, putting all the reſt to flight and confuſion. *Sampſon* (becoming more elate after this execution then he ought to have been, and confeſſing not that it was done by the aſſiſtance of God, but attributing the ſame to his own vertue) gloried, that with the jaw of an Aſſe he had partly ſlain and partly conſtrained the enemies both to fear and flie. But being ſeized with an exceeding thirſt, he acknowledged and confeſſed that mans force is of no force, and proteſted that all ought to be aſcribed to God, whom he beſought that he would not be diſpleaſed with that which he had ſpoken, but that it might be remitted, and himſelf delivered from the preſent danger. Whereupon God heard his prayers, and cauſed a pleaſant and aboundant fountain to iſſue and ſpring from the foot of a Rock: for which cauſe *Sampſon* called the place Maxilla or Jaw, which name continueth even unto this day. After this battel *Sampſon* ſet light by the Philiſtines, and went to Gaza where he ſojourned in an Inne. The Governours of the Citie underſtanding of his arrivall, ſet men to keep the gates, to the end he might not depart without their knowledge. But *Sampſon* (being no wayes ignonorant of that which they intended againſt him) aroſe about midnight and carried away the gates, with the hinges and locks, and all the furniture of the ſame; and laying them on his ſhoulders, carried and caſt them on the mountain Hebron, Not long after that, he tranſgreſſed the ordinance of his fathers, and corrupted his domeſticall manner of living, conforming himſelf to the faſhions of the Gentiles, which was the ſource and of-ſpring of all his ruin. For he was ſurprized and intangled with the love of one that was called *Dalila* (which was a common ſtrumpet amongſt the Philiſtines.) To her reſorted the governours of the Philiſtines,

The year of the world, 2791. before the nativity of Chriſt, 1173.

v.18. Sampſons wife diſcovereth the riddle to the Thamnites.

v.19,20.

Sampſon killeth certain Aſcalonites, and his wife marrieth with another.

Iudg. 15. 4,5, &c.

Sampſon burneth the Paleſtines fruit.

c.15.11.12,13 Sampſon is delivered to the Paleſtines.

v.14,15. Sampſon with the jaw-bone of an Aſſe killeth a thouſand men.

v.18. Sampſon by his prayers cauſeth a fountain to break out of a Rock.

c.16.3. Sampſon beareth away the gates of Gaza.

A Philiſtines, and by promiſes wrought ſo much with her, that they wrought her to work out of him wherein his force conſiſted, and what the cauſe was that he might not be apprehended by his enemies. She (converſing with him in drinking and keeping him company) told him that ſhe marvelled at his actions, and by ſubtill inſinuations practiſed to underſtand the manner and cauſe that made him ſo excellent in vertue. But *Samſon* (that as yet was ſubtill, ſtayed and well governed) in countercheck of her craft anſwered her: that if he were tied with ſeven vine branches that were young and pliant, he ſhould become the moſt feebleſt amongſt men. Whereupon for that time ſhe contented her ſelf; and having given notice thereof to the Governours of the Philiſtines, ſhe had in her houſe certain men of warre: then when he was drunk and aſleep, ſhe bound him as ſtrongly faſt as might be paſſible, and ſuddenly waking him, told him that certain ſouldiers were at hand to aſſail him: but *Samſon* B brake the bonds of the vine branches, and addreſſed himſelf to repulſe the aſſaults of thoſe that lay in wait to offend him. The woman fruſtrate of thar hope which ſhe expected, not long time after that (getting a fit opportunity, in that *Samſon* converſed continually) began grievouſly to complain againſt him, for that diſtruſting her love and conſtancy, he had concealed that from her which ſhe moſt of all deſired to know, as if ſhe had been inſufficient to conceal that which might any waies concern the fortune and ſafety of her beloved: But he deceived her the ſecond time, and ſaid unto her, that if he were tyed with ſeven cords, he ſhould loſe his force. Which when ſhe had done, and found a contrary iſſue to her expectation, the third time *Samſon* told her, that if ſhe pleighted his hair with a fillet, he ſhould be weakned: and having experimented that alſo, ſhe found that it was falſe. Finally C (for that a great misfortune attended upon him) ſhe beſought him ſo much, that at laſt he condeſcended to gratifie her, and ſpake to her after this manner: God hath care over me, and I am by his ſpecial providence bred and brought up: for this cauſe I nouriſh this hair for that God hath commanded me not to cut the ſame; becauſe my force ſhall endure and augment as long as theſe locks ſhall endure and grow. Which when ſhe underſtood, ſhe ſhaved off his hair and betrayed him to his enemies, whoſe forces at that time he was too feeble to reſiſt, who plucked out his eyes, and led him away bound: but in ſpace of time his hair grew again, and at ſuch time as the Philiſtines celebrated a publick feaſt (wherein the Princes and Peers banquetted and entertained one another in one place, which was a houſe, the cover whereof was faſtened with two pillars) *Samſon* was ſent for, and brought to the D feaſt, to the end they might mock at him in the midſt of their feaſts and drunkenneſſe. But he taking it more grievouſly then all other the evils which he indured, that he might not revenge himſelf on thoſe that thus injuriouſly did injure him: he wrought ſo much with the boy that led him, that he approached and took hold of the foreſaid pillars, telling him that he had great need to repoſe himſelf, conſidering the travell that he had ſuſtained. As ſoon therefore as he got hold on them, he ſhook them in ſuch a ſort, as they were over-turned, and the houſe fell upon thoſe that were therein, who died to the number of three thouſand men: with theſe alſo died *Samſon*, who finiſhed his daies in this ſort, after he had commanded over Iſrael for the ſpace of twenty years: he was a man of great vertue, force and magnanimity: and eſpecially in that which concerneth his end, he meriteth to be admired at, becauſe that even unto his latter hour he was animated againſt the Philiſtines. And E whereas he was allured and beſotted by a woman, it ought to be attributed to humane nature, which is ſo weak that it cannot reſiſt ſin: otherwiſe in all other things, we ought to yield teſtimony of his vertue. His kinſfolk took his body and buried it in Saraſa his countrey, by his parents.

The year of the world, 2790. before Chriſts Nativity, 1171.

C. 16, v. 6, ad 16. Dalila the ſtrumpet ſoundeth Sampſon, to find out wherein his ſtrength conſiſted, and is deluded.

v. 16, 17, 18. Sampſon diſcovereth to Dalila wherein his ſtrength conſiſted: his eies are pulled out, and he is led away priſoner.

The year of the world, 2811. before Chriſts Nativity 1153.

à v. 25, ad finem. Sampſon with three thouſand Paleſtines is ſlain.

Sampſon ruled 20. years.

CHAP. XI.

How the ſonnes of Eli *the High Prieſt were ſlain in battel by the Paleſtines.*

F AFter the deceaſe of *Samſon*, *Eli* the High Prieſt took upon him the government over the Iſraelites. During his time there was a great famine, and *Elimelech* unable to endure the miſerie thereof, came from Bethlehem a city of the Tribe of *Juda* to inhabit in the countrey of Moab, bringing with him *Naomi* his wife. and *Chelion* and *Maalon* his ſonnes, whom he had by her. Now when as his affairs had fallen out with as fortunate ſucceſſe as might be deſired, he married his ſonnes to certain daughters of the Moabites, *Chelion* unto *Orpha*, and *Maalon* to *Ruth*. Some ten years after, *Elimelech* and his ſonnes died; the one after the other. By which miſhap *Naomi* being caſt into great ſorrow, and deſtitute of their companie, whoſe dear familiarity ſhe had preferred before the love of her Countrey: changing her reſolution (according to thoſe occurrences

Ruth 1. v. 1, ad 6. Hedio & Ruffinus, chap. 14. A famine in the daies of Eli.

occurrences that had happenned her) ſhe determined to return unto her friends, by reaſon G
The year of the world, 2811. before Chriſts nativity, 1153. ſhe had received intelligence, that her countrey at that time was in good eſtate. But her daughters in law could no wayes endure to be ſeparated from her; and will ſhe, nill ſhe, they would needs accompanie her: but ſhe willing them a more happie marriage then that which they enjoyed with her ſonnes, and in all other things proſperity, and proteſting unto them *c. 1. v. 7, ad 14.* that there was no abilitie in her to do them good; ſhe beſought them that they would ſtay in that place, and not (deſiring to follow their wretched mother in law in an uncertain event) to loſe the certain pleaſure and peaceable fruition of their countrey. Theſe her perſwaſions took effect with *Orpha*: but *Ruth* (reſolved in no ſort to forſake her) attended on *v. 15, ad 19.* Naomi after the deceaſe of her husband and ſonnes, departeth with Ruth into her own countrey. her mother in law (as an aſſured and future companion of whatſoever fortune ſhould fall H upon her.) Now when as both of them were arrived in Bethleem, *Boos* (*Abimelechs* kinſman) entertained them in his houſe: and whereas the citizens called her by the name of *Naamis*, ſhe ſaid unto them, that it was more ſeemly for them to call her *Mara* (for *Naomi* in the Hebrew tongue ſignifieth good hap, and *Mara* is as much to ſay as bitterneſſe.) Whereas then it was harveſt time, *Ruth* by the permiſſion of her mother, went out into the fields to glean and gather corn for her ſuſtenance: and it fortuned that ſhe met by good hap in the fields with *Boos*, who came thither likewiſe not long after; who beholding her, inquired and queſtioned with the chief reaper as touching the woman. Now he had a little before that time underſtood by her, her whole eſtate; which he declared unto his maſter, who gave her thanks for the good affection which ſhe bare unto her mother in law, and of the care ſhe had I of her deceaſed ſonne, whom *Ruth* had married, wiſhing her in effect all good fortune: and not ſuffering her to glean, he permitted her to reap and to gather all that which ſhe might, commanding his maſter-reaper that he ſhould no waies let her from taking whatſoever ſhe pleaſed: giving order likewiſe, that when the reapers ſhould take their refection, they ſhould give her both meat and drink. Now when as *Ruth* had received grain at their hands, ſhe reſerved it for her mother in law, and came home at night and brought her the ſheaves. In like manner *Naomi* had reſerved a portion of certain victuals for her, which in way of honour her neighbours had ſent her. Upon her return *Ruth* reported unto her all thoſe words that *Boos* had ſaid unto her: and *Naomi* gave her to underſtand that *Boos* was of her kinne, and that it might be that he was moved by devotion towards God to have care of K her. Some other dayes after, *Ruth* iſſued again with *Boos* handmaids to gather her gleanings; And certain dayes after (and about that time that they threſhed barley) *Boos* came *Ruth 3. v. 14.* and ſlept on the floor: which when *Naomi* underſtood, ſhe bethought her ſelf of ſome ſubtill practice, whereby ſhe might make *Ruth* lie with him (preſuming that it would be a very good fortune for the young woman, if they might grow in acquaintance together) for Ruth by her mother in laws perſwaſion lieth at Boos feet. which cauſe ſhe ſent her to ſleep at his feet. *Ruth* (that made it a conſcience to contradict her mother in law in whatſoever ſhe commanded her) repaired thither, and upon her firſt arrivall *Boos* perceived nothing (becauſe he was faſt aſleep:) but when he awaked about midnight, and felt that there was ſome body that lay faſt by him, he demanded what ſhe was: whereupon ſhe told him her name, requeſting him as her maſter, that he would permit L her to repoſe in that place for that time. But early in the morning, before the ſervants began to fall to their work, he commanded her to ariſe, and to take as much barley with her as ſhe could bear, to the end ſhe might return unto her mother in law, before that any man might perceive that ſhe had ſlept in that place (becauſe it is wiſdome to avoid ſlander, eſpecially at ſuch time when there is occaſion offered for a man to ſpeak ill.) Touching the reſt, (ſaid he) the matter ſtandeth thus: Thou haſt a kinſman (ſaid he) that is more neer thee in blood then I am; thou muſt enquire of him, if it be his pleaſure to take thee to his *Ruth 4. v. 1, ad* wife: and if he ſaith that he liketh thee, thou muſt then neceſſarily ſubmit unto him: but if he refuſe thee, I will take thee for my wife according as the law intendeth. Now when ſhe had reported theſe news unto her mother in law, ſhe gathered courage and conceived hope that *Boos* would take care of her. Thereupon *Boos* came into the city about noon- M dayes, and called a Councell of the Elders, and ſent for *Ruth* and his kinſman, to whom in perſon he ſpake thus: Doeſt thou poſſeſſe the heritage of *Abimelech* and his ſucceſſours? Who when he had publickly declared that he was ſeized thereof in right of proximity, according to the ordinance of the Law: *Boos* replied, Thou muſt not (ſaith he) onely obſerve the Laws in part; but thou muſt preciſely execute them according as they are. Boos exhorteth his kinſman to marry Ruth. For, behold here a young woman, whom it behoveth thee to marry according to the Law, if thou wilt be inheritour of his poſſeſſions. But he ſurrendred unto *Boos*, not onely the poſſeſſions, but alſo the woman; by reaſon that *Boos* was allied alſo to thoſe that were dead, and eſpecially for that the ſaid kinſman had already both wife and children.

Boos

A *Boos* therefore (having firſt of all taken witneſs of all the councell) called for the woman, and willed her to draw near unto her kinſman, and to unlooſe his ſhoe, and ſtrike him on the face (according as the law had ordained) which done, *Boos* eſpouſed *Ruth*, by whom (about a year after) he had a ſon, which *Naomi* brought up, and by the advice of the women ſhe called his name *Obed* (becauſe ſhe had nouriſhed him in her age: for *Obed* in the Hebrew tongue ſignifieth a ſlave.) *Obed* begat *Jeſſe*, and *Jeſſe* begat *David*, who was King, and who left the Realm to his ſucceſſours for one and twentie generations of men. I have been enforced to declare theſe things as touching *Ruth*, becauſe I have an intent to declare the power of God, to whom it is poſſible to raiſe men from obſcuritie to the higheſt tipp and title of dignity, as he had choſen *David*, who deſcended from theſe of whom I have ſpoken.

In the year of the world 2841. before the birth of Chriſt, 1153.

v. 13. Boos begetteth Obed Davids grandfather upon Ruth. 1 *Sam.* 2. 12. and 17.

B The affairs of the Hebrews were at this time in very poore eſtate, and they armed themſelves anew againſt the Philiſtines upon this occaſion: The high Prieſt *Eli* had two ſons, *Ophni* and *Phinees*. They againſt all right and law (offering outrages to men, and urging impieties againſt God) ſuffered no ſinne to over-ſlip them which they committed not: for they tooke preſents, partly in way of honour, partly raviſhed by force and rapine. And as touching thoſe women, that came unto the Tabernacle in way of devotion, they abuſed them, and raviſhing ſome againſt their wills, and corrupting ſome others by preſents, they ſo lewdly lived, that their life ſeemed to be a true and licentious tyrannie: for this cauſe their father was ſore diſpleaſed with them, but the people were ſo much the more over-burthened with grief, becauſe as yet they perceived not that Gods puniſhment ſhould ſo ſuddenly fall upon them. But incontinently after that God had declared to *Eli* and the Prophet *Samuel* (who about that time was very young) what miſhap ſhould fall upon *Elies* children, he mourned over them, as if they had been already dead. But I will firſt of all declare ſomewhat unto you as concerning the Prophet *Samuel*, and afterwards will I ſpeak of the children of *Eli*, and what inconvenience fell upon all the Hebrew Nation. *Elcana* was a Levite of baſe condition, living in Ramatha a part of Ephraim: he had married two wives, the one called *Anna*, the other *Phenanna*: by *Phenanna* he had children; yet notwithſtanding loved he *Anna* very intirely, although ſhe were barren. Now as *Elcana* with his wives repaired to Silo, where the Tabernacle of God was reſident (as we have before declared) to the intent to offer ſacrifice in that place: whileſt, I ſay, during the feſtivall he diſtributed the portion of his meat to his wives and children, *Anna* (beholding the children of his other wife ſitting round about their mother) began to weep and lament with her ſelf, becauſe ſhe was without iſſue and alone. And after that by her grief ſhe had overcome all that conſolation which her husband could give her, ſhe went into the Tabernacle to beſeech God, that it might pleaſe him to give her a ſonne, and make her a mother; promiſing that her) firſt begotten ſonne ſhould be dedicated unto the ſervice of God, and ſhould lead a particular life far differing from that of other living men. And for that ſhe employed long time in making her prayers, the high Prieſt *Eli*, who ſate before the Tabernacle, commanded her to depart from thence, ſuppoſing that ſhe had taſted too much wine: but after that ſhe had told him that ſhe drank nothing but water, and that (being oppreſſed with grief) ſhe was come into the Tabernacle to beſeech God that it might pleaſe him to grant her children; he exhorted her to be of good courage, promiſing that God had heard her prayers: whereupon ſhe returned to her husband repleniſhed with good hope, and took her repaſt with joy and gladneſs. When as then they returned to their own houſe, ſhe began to wax big with childe, and at laſt ſhe bare a little young ſon, whom ſhe called *Samuel* (that is to ſay, Requeſted at Gods hands.) Afterwards they returned to offer ſacrifice, and give thanks unto God for the birth of the childe, which God had given them, and to bring their tenths; whereupon the woman (remembring her of the vow ſhe had made in his behalf) delivered him into the hands of *Eli*, and conſecrated him unto God to be his Prophet. For which cauſe they ſuffered his hair to grow, and he drank nothing but water, and *Samuel* was nouriſhed and brought up in the Temple: *Elcana* had by *Anna* other ſons and three daughters. But as touching *Samuel* (incontinently after he had attained to the age of twelve years) he prophecied. On a certain night therefore whileſt he ſlept, God called him by his name: and he ſuppoſing that the high Prieſt had wakened him; came unto him: but he told him that he had not called him. This notwithſtanding, God continued to call him three times: whereat *Eli* being ſore amazed, he ſaid unto him, *Samuel*, I neither now at this preſent, nor before this time have ſpoken unto thee, but it is God that calleth thee, anſwer him therefore, and ſay, Here I am. Now it chanced that he heard the voice of God once more; and he required him that it might pleaſe him to ſpeak, and he would anſwer, not failing any wayes to do him ſervice in that wherein he ſhould command him. Whereunto God anſwered,

1 *Sam.* 1. v. 10, 12, 13. And the wife of Elcana repaireth yearly to Silo at Gods hand.

The year of the world 2846. before his birth, 1146.

C D E

1120 *ad finem.* Anna bare Samuel to Elcana her husband.

F 1 *Sam.* 3. v. 3. ad 19.

The year of the world, 2818. before Christs Nativity, 1146.

saying: Since (saith he) thou art here, know that so great a calamitie shall fall upon the Israelites, that there is not any tongue that may expresse the same, or man that may believe it. The sons of *Eli* shall die, and the Priesthood shall be transported into the family of *Eleazar*: For, *Eli* hath more loved his children then my service, and more then was expedient for them. G

c. v. 11. ad 21. God foresheweth Samuel of the death of Eli and his sons.

Eli inforced the Prophet by imprecations to declare unto him that, which he had heard. But *Samuel* (for fear he should discomfort him) would not disclose the same unto him, which made him the more assured of the intended and eminent death of his sonnes. And because that which *Samuel* prophecied in effect proved true, his reputation increased dayly more and more.

Hedio & Rufinus, cap. 16.

1 Sam. 4. v. 1. ad 4. The Palestines kill four thousand of the Israelites.

In that time the Philistines (leading out their Army against the Israelites) incamped near unto the Citie of Amphec, and for that the Hebrews were negligent to withstand them, they passed further into the Counties thereabout: so that in fighting with their enemies, the Philistines at last got the upper hand, and slew the Hebrews, and had them in chace for the space of four miles, pursuing the rest of those that fled even unto their own Tents. Whereupon the Hebrews grew jealous and afraid of their whole estate: and therefore sent they to the Councell of the Elders and the high Priest, praying them to bring the Ark of God with them, to the end that having it in presence with them, they might strike the battell and overcome their enemies. But they bethought them not, that he that had pronounced the sentence of their calamitie against them, was greater then the Ark which was made for him. H

The year of the world, 2850. before Christs nativity, 1814.

v. 4. c. The Hebrews bring the Ark into the battel.

The Ark then was brought, and the sons of *Eli* attended it, whom their father had expressly commanded, that if it so fell out that the Ark was taken, they should never more come before his presence, except they would die. Now *Phinees* executed the Office of the high Priest by the permission of his father, by reason he was very aged. I

v. 5. ad 11.

The Hebrews because of the presence of the Ark conceived very great hope and assurance, that they should have the upper hand of their enemies. The Philistines likewise were sore amazed, fearing the presence of the same: but the issues were not answerable according to the one or the others expectation. For when they joyned battell, the victorie which the Hebrews hoped should be theirs, fell unto the Philistines; and the losse which the Philistines feared, fell upon the Hebrews, who at last perceived that they had reposed their confidence on the Ark all in vain. For as soon as their enemies, and they fought pell mell with them, they turned their backs, and lost about thirtie thousand men, amongst whom the sonnes of the high Priest were slain, and the Ark was taken and carried away by the enemie. K

v. 11. 12. &c. Ophni and Phinees with thirty thousand are slain, and the Ark is surprised by the enemy.

CHAP. XII.

Eli *understanding of the loss of his sonnes, fell from his seat and died.*

c. 4. v. 12. ad 18. He understandeth of the loss of his sons, and the surprisall of the Ark.

AS soon as the news of this overthrow was brought into Silo, and that it was certainly known that the Ark was taken (for a young Benjamite, who was at the execution, was come to bring tidings thereof) all the Citie was filled with sorrow: and *Eli* the high Priest (who sate in one of the gates on a high Throne) understanding the lamentation, and judging that some disaster had befallen his people; sent to seek out this young messenger, by whom he was advertised of that which had happened. This accident of his sons and the Army he bare with great moderation, because that before that time he had understood by God what should happen (for those adversities which are least suspected, do more grievously oppress us, at such time as they happen:) But when he knew that the Ark was surprised, and in the enemies hands, by reason that it happened beyond his expectation, he was in such sort attainted with grief, that he suffered himself to fall from his throne upon the ground, where he died: he lived ninety and eight years in all, and had spent fourty of them in the government of the people. L M

v. 18. Eli hearing of the loss of the Ark died.

The same day died the wife of *Phinees* the son of *Eli*, who had no more power to live, when she understood of the misfortune of her husband: for she was with child at such time as the message of this his death was brought unto her, and she brought forth a sonne in the seventh moneth, which lived and was called *Ichabod* (which signifieth ignominie) by reason of the infamy received at that time by the army.

v. 19, 20, 21. Phinees wife bare Ichabod and died.

Eli was the first that governed among the successours of *Ithamar*, one of the sonnes of *Aaron*:

A *Aaron*: for before that time the houſe of *Eleazar* was poſſeſſed of the Prieſthood (the ſonne receiving it from his Father) *Eli* transferred it to *Phinees*, after him *Aboezar* his ſon occupied the place, and left it to his ſonne *Boci*, whoſe ſonne called *Ozes* received it, after whom *Eli* (of whom we ſpeak at this preſent) took the ſame, whoſe poſteritie retained that dignitie till the time of the raign of *Solomon*: for at that time the poſteritie of *Eleazar* were re-inſtalled.

The yeer of the world, 2850. before christs nativity, 1114.

The genealogy and progenie of Eli the High Prieſt.

The Sixth Book of the Antiquities of the Jewes; Written by *Flavius Joſephus*.

B

The contents of the Chapters of the Sixth Book.

1. *How the Paleſtines compelled by peſtilence and famine, ſent the Ark of God back again unto the Hebrews.*
2. *The victorie of the Hebrews under the conduct of* Samuel.
3. *How* Samuel, *when his ſtrength failed him through age, committed the Adminiſtration of the affairs to his ſons.*
4. *How the people being offended with the manners of* Samuels *ſons, required a King that might rule over them.*

C

5. Saul *by Gods commandment was anointed King.*
6. Sauls *victory againſt the Ammonites.*
7. *The Paleſtines aſſailing the Hebrews, are overcome by them in battell.*
8. *The victory of* Saul *againſt the Amalechites.*
9. Samuel *tranſlateth the Royall dignitie unto* David.
10. *The expedition of the Paleſtines againſt the Hebrews.*
11. Davids *ſingle fight with* Golias, *and the ſlaughter of the Paleſtines that ſucceeded.*
12. Saul *admiring* Davids *fortitude, giveth him his daughter in marriage.*
13. *How the King ſought* Davids *death.*

D

14. *How* David *oftentimes hardly eſcaped from the Kings treaſons, yet having him twice in his power, how he would not hurt him.*
15. *The Hebrews are overcome in a great battell by the Paleſtines, wherein* Saul *the King, and his ſons fighting valiantly, are ſlain.*

CHAP. I.

E

How the Paleſtines compelled by peſtilence and famine, ſent back the Ark of Covenant unto the Hebrews.

AFter that the Philiſtines had gotten the victory over the Hebrews, and taken the ſacred Ark (as we have before this declared) they brought it with other their ſpoyls, unto the City of Azot, and placed it in manner of a trophee in the Temple of Dagon their Idoll. But on the next day after (when early in the morning they came and entred into the Temple to adore their god) they found him fallen from that baſe or pillar that ſuſtained him, and lay along upon the ground, his face upward before the Ark; whereat being ſore moved, they took and faſtned him in his former place: and when as they came very oftentimes thither, and alwayes found him proſtrate, and adoring before the Ark, a great fear and perturbation invaded the whole people. At length a grievous plague, not onely ranged in the Citie of Azot, but alſo ſeized on all the inhabitants of the Countrey. For the people being ſuddenly taken with the flix, died in great torment, and ſome of them vomited up their bowels, being corrupted and corroded with the diſeaſe. Beſides this, the whole land ſwarmed with mice, who deſtroying all things, neither ſpared the corn, nor any other fruit. The Azotians being thus overpreſſed with theſe calamities, and unable any longer to indure the ſame, underſtood that the Ark was the cauſe thereof, and that

F

1 Sam. 5. 2. & 6.

Hedio & Ruffinus, chap. 1.

The ſacred Ark is carried into the Temple of Dagon. The Azot are horribly plagued for taking away the Ark.

Mice devour the fruit of the Countrey of Azot.

The yeer of the world, 2850. before Christs Nativity, 1114.

that neither the victory, neither the surprizall of the same, had any wayes procured either their good or profit. They therefore sent unto the Ascalonites, requiring them that they would receive the Ark into their Citie, (who willingly condescending to their Embassage and demand) received the Ark, and were presently plagued with the same sicknesses and mishaps, which the Azotians had suffered. For together with the Ark the calamities also were translated, for which cause it was likewise sent from this place into another, with whom it remained but a little while: for the Inhabitants of that place being afflicted by the same grievances which the other indured, sent it to the neighbour Cities, so that after this sort the Ark was conveyed to five Cities of the Palestines (exacting as it were by those plagues a tribute in every one of them of violated Religion) who wearied with so many evils, and made examples unto others not to entertain the Ark, which so grievously recompensed those that received the same, perceived, that there was no other way left them, but to find out some good means to rid themselves of the same. When as therefore the Princes of the five Cities, of *Geth*, *Accaron*, *Ascalon*, *Gaza*, and *Azot*, were assembled, they consulted amongst themselves what were best to be done, and first of all they resolved to send back the Ark unto those to whom it appertained, whose captivitie God did revenge, in that with it many plagues entred into the same Region, and ceased not to waste both their men and their Countrey. There were some that said, that this resolution was unseemly to be executed, denying that these things should be imputed to the captivitie of the Ark (whose power if it were so great as they intended, or if God had any wayes care of the same, he would never have permitted it to have fallen into the hands of men of a contrary religion) perswading them to digest these misfortunes with an equall mind, and so to think that all these things were nothing else but the effects of nature, which in certain periods of times is wont to ingenerate in mens bodies, in the earth, and in plants, (and in other things subject to her power) these kinds of alterations and mutations. But the counsell of those men, that had approved their understanding and wisedome in times past, was preferred before their opinion. For the assistants supposed that in this deliberation, as also their opinion and counsell was most convenient. They therefore advised that the Ark should be sent back and not retained, and that the five Cities should dedicate five golden statuaes in testimony of their gratitude, because they had been preserved by his favour from that plague, from which by humane remedies it was impossible to escape; they annexed also so many golden mice unto them, like unto those that spoyled their Countrey. All these locked in a chest and laid upon the Ark, they commanded that a new Cart should be built, and that they should yoak and tie to the same certain Kine that had new calved, locking up their calves from them, least they should be an impediment to their dams, and (to the intent that through the desire to see their young) they should haste the faster. That done, that driving the Chariot and them, they should leave them in a place that had three wayes, and suffer them to draw that way that them listed; and if they took the way of the Hebrewes, and should travell towards their Countrey, they then should assure themselves that it was the Ark which was the cause of their evils; but if they drew another way, let them (said they) be driven back again, being most assured that the Ark hath no such vertue in it. This counsell was approved by every one of the Assembly, and presently effected: so having prepared all those things whereof we have spoken, they brought the Chariot into a high way that extended three wayes, and leaving it in that place, they returned back again.

1 Sam. 5. 2. ad finem.

Consultation about the Ark.

The Conclusion of the counsell as touching the sacred Ark

CHAP. II.

The victorie of the Hebrews under the conduct of SAMUEL.

1 Sam. 6. 12. ad 18.

The yeer of the world, 2851. before Christs nativity, 1113.

NOw when the Kine entred and kept the right beaten way, and travelled therein no otherwayes then if some men had led them, the Governours of the Philistines followed after them, desirous to understand whither they would travell, and in what place they would rest both themselves and the Chariot. There is a Borough in the Tribe of *Juda* called Bethsama, towards which they drew: And although they had a very fair Plain before them, yet would they not travell any further, but rested the Chariot in that place. The Inhabitants came unto this spectacle, and greatly rejoyced thereat: for although it was Summer time (wherein every one busied himself in gathering in the fruits of the field) yet so it was, that when they perceived the Ark, they were so transported with the pleasure that they had, that they laid aside the work which they had in hand, and ran presently unto the Chariot. Then taking down the Ark and the Cofer (wherein

The sacred Ark cometh to Bethsama.

The gratulation of the Bethsamites upon the arrivall of the Ark.

A (wherein the ſtatues of gold, and golden rats were, they laid them upon a certain rock in the field, and after they had ſolemnly ſacrificed and royally feaſted together, they offered up both the chariot and kine for a burnt offering unto God. Which when the Princes of the Paleſtines perceived, they returned back again into their own countrey. But Gods indignation and diſpleaſure was whetted againſt the Bethſamites: ſo that ſeventy of them were ſlain by reaſon they had touched the Ark, and with prophane hands (not being Prieſts) attempted to ſuſtain it. For which cauſe the inhabitants thereabouts lamented their loſſe, and mourned, for that their Countreymen were extinguiſhed by no fatal death, but by a puniſhment and plague ſent from God, lamenting in particular every one of their alliance. And ſuppoſing that they were unworthy that the Ark ſhould remain with them, they ſent meſſengers to the governours and the reſt of the Hebrewes, to let them underſtand that they
B had recovered the Ark out of the hands of the Philiſtines; who being made privy to every accident, placed the ſame in *Cariathiarim*, a City, bordering upon the Bethſamites. In that place there dwelt a man of the race of the Levites, called *Aminadab* (who had the honour and reputation of a good man, and was renowned for his good and godly life:) to his houſe directed they the Ark as to a place agreeable unto God, becauſe there dwelled in the ſame a man of ſo much vertue. His ſonnes had the charge of the Ark, and continued in that ſervice for the ſpace of twenty years, during which time it remained in *Cariathiarim*, after it had onely remained four moneths with the Philiſtines. During the time that the Ark was in the City of *Cariathiarim*, all the people converted themſelves unto God with prayers and ſacrifices, ſhewing great devotion and forwardneſſe in his ſervice. The Prophet *Samuel*
C perceiving this their readineſſe in courage, and ſuppoſing he had got a fit occaſion to exhort them unto liberty, and thoſe profits which conſequently follow the ſame; and applying his ſpeech unto the opportunity, time and affairs, ſpake unto them ſuch words as founded to this effect: Ye men of Iſrael, ſince at this preſent the Philiſtines ceaſe not to moleſt you, and God beginneth to ſhew himſelf mercifull and favourable unto you: it behoveth you, not onely to be touched with a deſire to recover your liberty, but alſo to endeavour your ſelves to purchaſe the ſame in effect. Beware therefore leſt through your owu manners you make your ſelves unworthy thereof, and let each one of you endeavour to follow juſtice; and expulſing all ſin out of your minds, convert your ſelves in all purity unto God, and perſevere conſtantly in his ſervice. For in doing theſe things, you ſhall ſhortly obtain all felicity, and eſpecially purchaſe unto your ſelves a new liberty, and an aſſured victory againſt
D your enemies; which neither by armes, neither by the ſtrength of your bodies, neither by the multitude of your armies, you were able to obtain: for God hath not propoſed rewards for theſe things, but for vertue and juſtice, who (truſt me) will not deceive your expectation, nor fail in the execution of his promiſes. When he had ſpoken after this manner, all the people teſtified their conſent in good words, ſhewing the pleaſure they had conceived by his diſcourſe, promiſing to do that which ſhould be well liking and agreeable unto God. Whereupon *Samuel* aſſembled them the ſecond time in the City of Maſpha (which word ſignifieth conſpicuous) there erected they an Altar and ſacrificed unto God, and after they had faſted for a daies ſpace, they publickly adreſſed them to call upon the Name of God.
E The Philiſtines in the mean ſpace, who were aſſembled together in the ſame place, had an inkling of that which the Hebrews did, and being certified of this aſſembly, came with a great army and many forces, intending to intrap the Hebrewes, who neither expected or were prepared for them. This ſudden attempt of theirs ſore diſmaied and troubled the Hebrews: ſo that they repairing and running unto *Samuel*, told him that their hearts failed them through fear, and their minds were troubled throtgh the remembrance of thoſe precedent loſſes which they had received: for which cauſe they ought to hold themſelves in quiet, for fear leſt the enemy ſhould inforce his power againſt them. Whileſt (ſaid they) thou haſt led us hither to pray, ſacrifice and offer up our vowes unto God, they are encamped near unto us, being ready to ſurprize us that are naked and diſarmed: we have no other
F hope therefore of our ſecurity, but that proceedeth from thee and God; who being moved by thy prayer, may give us means to eſcape from their hands. *Samuel* in way of anſwer wiſhed them to be of good cheer, promiſing them that God would yield them ſome teſtimony of his aſſiſtance: whereupon ſacrificing a ſucking Lamb for the people, he beſought God that it might pleaſe him to ſtretch forth his right hand for them in this battel againſt the Philiſtines, and that he would not permit them to fall this ſecond time into the enemies hands. To theſe prayers of his, God liſtned with intentive ears, and accepted their humble hearts and dutiful obſervance, ſmiling upon their offering, and promiſing them both force, and victory. Both before the ſacrifice was wholly conſumed with flame, and the ceremo-

The year of the world, 2871. before Chriſts Nativity, 1093.

v. 10. Joſephus writeth that God ſtruck one of the greateſt, and ſeven of the common ſort, as it is, 1 *Sam.* 6. 21.

The Ark is tranſferred into Cariathiarim.

Heb. & Chal. thus chap. 7. The puniſhment of the Hebrewes, 1 *Sam.* 7. 3, &c.

Samuels oration to the people.

Samuels exhortation to the people as touching their repentance.

The year of the world, 2871. before Chriſts Nativity, 1093.

The Prayers, Supplications and faſts of the Hebrewes in Maſpha.

v. 8, 9. What things in warre are to be oppoſed againſt the enemy.

Samuel comforted the people, *v.* 10. *v.* 11, 12, &c. Samuels ſacrifice and prayer.

nies

The year of the world, 2871. *before Christs Nativity*, 1093.

nies performed; the enemies arranged their battels in the Israelites sight, supposing that the day was already theirs, in that they had intercepted the Jews who were unprepared for the fight (who were not onely disappointed, but also assembled in that place to no such end.) But the matter fell out farre contrarie to that which they expected (and had they been foretold the same, they had scarcely believed it.) For first of all by Gods Commandement the earth trembled under their feet, and with uncertain pace they knocked their heads the one against the other; some likewise were suddenly swallowed up by the earth-quake: at length astonished by often flashes, and having both their eies and hands half blasted and burned by the fiery lightnings that fell (so that they could not wield nor mannage their weapons) they reposed all their hope and confidence in flight. But *Samuel*, seeing them in this sort dismaied, suddenly set upon them, and killing many of them, he ceased not to pursue the rest as farre as a place called Corræus, where he fixed and erected a stone or trophee, as a mark both of his owa victory, and the enemies flight, and called the same the strong rock; as a witnesse of the force that God had given him against the Philistines: who after they had received this overthrow, sallied not out any more against the Israelites. But remembring themselves of their fear and those accidents that fell upon them, they remained in peace, offering no further invasion: for the confidence which the Philistines had before that time conceived and gotten against the Hebrewes, translated it self and remained with the Hebrews ever after this victory. And *Samuel* led forth his army against them, and slew a great number of them, and for ever abased their pride, taking from them that countrey which before-times they by conquest had cut off from the inheritance of the Jews, which countrey extendeth it self from the frontier of Geth, to the City of Accaron: and the rest of the Chanaanites at that time had peace with the Israelites.

The sacrifice devoured by celestial flame a token of Gods assistance.

v. 10. A horrible earth-quake among the enemies. Samuels victory over the enemy.

v. 14. Samuel recovereth those lands which the Israelites had lost.

G H I

CHAP. III.

Samuel *weakned by reason of his old age, cannot any longer govern the State, and committeth it to the administration of his sonnes*

NOw when the Prophet *Samuel* had reduced and brought the people to a good form of Government, he assigned them a Citie whither they might appeal, and decide those differences that might fall out amongst them: and as touching himself, he travelled twice every year from City to City, to administer justice unto them, and continued the maintenance of this policy for a long time. But as soon as he perceived himself to be overburdened with years, and unapt to execute his ordinary offices, he surrendred the Government and superintendency of the people up to his sons, the elder of whom was called *Joel*, and the younger *Abia*; and he commanded that the one of them should make his seat of justice in Bethel, and that the other should give audience at Bersheba, dividing the people, and attributing each part to his particular Judge. In these was there a manifest example and infallible testimonie, that children are not alwaies born like unto their fathers: but that sometimes of evill parents there are good children bred, as contrariwise at that time, of a good father there were evil sonnes begotten. For forsaking the instructions of their father they followed a quite contrary course, and oppressed justice through corruptions and rewards and swallowed up and surfeited in delights and pleasures, they both contemned the will of God, and the instructions of their father, who had no other care, then that the people should study to live well, and uprightly.

Samuel prescribeth lawes and dispoteth the judgment seat in several cities. Hedio and Ruffinus, chap. 3.

1 *Sam.* 8. 1, 2. Samuel committeth the government and care of the commonweale to his two sonnes Joel and Abia.

K L

CHAP. IV.

How the people being displeased with the manners and government of the sonnes of Samuel, *demanded a King.*

M

WHen as therefore the people perceived, that the sonnes of the Prophet had committed so many outrages against their lawes and policy, they were very sore displeased. and had recourse unto their father where he dwelled in the City of Ramathai; where reckoning up unto him the misdemeanours of his sonnes, and how through the multitude of his years, he was unfit according to his accustomed manner to administer the affairs of the Common-weale, they earnestly intreated and besough him, that he would nominate and elect some King over them, who might both command their Nation and Empire and exact due punishment on the Palestines, for their

v. 4, 5, 6. The Israelites report unto Samuel the lewd behaviour of his sons and beseech him to nominate a King that may raigne over them.

A their many and too oftentimes offered injuries. This reſolution of the people grievouſly tormented *Samuels* mind, who by reaſon of his innated and upright Juſtice, miſliked of the kingly authoritie, as a ſtyle and ſtate too imperious: for he greatly delighted himſelf in the Ariſtocracy or government of the elders, deeming no eſtate more conducible, or available for the ſecuritie and proſperitie of the people, then that was. And ſo did this matter diſtemper and diſtract this man, as by reaſon of his care, he could neither taſte food, nor entertain ſleep: but all the night long toſſed and tumbled in his bed, during thoſe times complotting and imagining many things in his mind. Whileſt theſe his indiſpoſitions continued, God appeared unto him and comforted him, willing him not to be aggrieved at that which the people had required: but that he ſhould ſuppoſe that this injury, not onely concerned him, but God himſelf, whom they diſclaimed alſo for their King and ſole Governour over them.

B The effect whereof they had complotted, from the day that they departed out of Egypt: but ere it be long (ſaid he) they ſhall repent themſelves, yet ſhall not their repentance undoe that which ſhall be done; and it ſhall appear by thoſe counſels they have taken, that they have been contemners, and ingratefull toward me by their own confeſſion, and towards thee alſo which haſt been their Prophet. I will therefore that you chuſe them a King, and ſuch a one as I ſhall nominate unto thee, after that thou haſt advertiſed them what evils they ſhall endure (at ſuch time as they ſhall have a King) and haſt publickly declared unto them, what inconveniences follow the charge which ſo vehemently and unhappily they purſue. When *Samuel* underſtood theſe ſayings, he aſſembled the people about the break of day, and proteſted publickly unto them, that he would eſtabliſh them a King. But ſaith

C he, before I ſhall effect that which you requeſt, I muſt expoſe and declare unto you what eſtate you ſhall live in, being under the ſubjection of royaltie; and how many and grievous evils you ſhall be preſſed withall, by thoſe Kings that ſhall govern you. Know therefore firſt of all, that they will take your children from you, and make ſome of them coachmen, and otherſome horſemen and archers of their guard, others their poſts and tribunes and centu- "rions; ſome likewiſe their handicraftsmen, and armourers, and chariot-makers, and ſmiths, "and forgers of other ſorts of weapons, beſides husbandmen of his fields, and plowers and "diggers of his Vineyards: neither is there any thing which they ſhall not be compelled to "do after the manner of bondſlaves, that are bought with money. They ſhall take your "daughters alſo, and make them their perfumers, cooks and bakers; and they ſhall employ

D "them in all ſervile offices, whereunto their chaimbermaids are to be employed either by "ſtripes or torture. They ſhall take from you your ſubſtance, and give it to their Eunuches "and Guard. They ſhall take your flocks, and diſtribute them amongſt their ſervants: In a "word: you and all yours ſhal ſerve one King, & ſhal be of no better reckoning then the ſlaves "of his houſhold. When you ſhall endure theſe pains, then ſhall you call to remembrance "all theſe things which I have told you, and with repentance you ſhall beſeech God, that "he will have mercy upon you, and give you a ſpeedy deliverance from the ſervitude of your "Kings: but he ſhall not reſpect your prayers, but neglecting and repulſing them, ſhall "ſuffer you to bear the penaltie of your evil counſel. Although theſe future inconveni-

E ences were foretold them, yet did the people neglect and ſet light by them: and not ſuffering that ſiniſter opinion which before that time they had conceived in their minds, to be altered or fruſtrated in them, they inſiſted with all obſtinacy, requiring (without any care of future miſhaps) that they might have a King created over them, becauſe (as they ſaid) it was neceſſary that they ſhould have a King that might wage war with them to revenge them on their enemies, and repreſs their adverſaries forces, and that there was no abſurdity in it, but that they might be governed in the ſame ſort as their neighbours were. *Samuel* perceiving that his perſwaſions could prevail nothing at all with them, and that they could not be diverted from that reſolution wherein they perſiſted, he ſpake thus: Goe your wayes for this time every one of you unto your houſes, and I will cauſe you to be

F aſſembled when the cauſe requireth, and when God ſhall have informed me what King he will give you.

The year of the world, 2871. before Chriſts Nativity, 1093.

Hedio & Ruffinus, cap. 1.

v. 6. Samuel is diſcomforted through the peoples demand.

v. 7, 8. Samuel is comforted by God.

God commandeth Samuel to create a King.

v. 10 *ad* 18. Samuel expreſſeth unto the Iſraelites thoſe inconveniences they ſhall ſuffer under a King.

v. 19. The people obſtinately perſevereth in craving a King.

CHAP. V.

Saul *by the commandment of God is declared King.*

The year of the world, 2880. before Chriſts Nativity, 1084.

THere was a certain man of the Tribe of *Benjamin*, noble in Birth, and commendable in manners called *Cis*, who had a young ſonne fair in face, great in body; having a ſpirit and judgement far more excellent then were the lineaments and perfections of his body, whoſe name was *Saul*. This *Cis* having fair Aſſes, wherein

1 Sam. 9. v. 1. *ad* 3.

in

The year of the world 2880. before Christs nativity 1034.

in he took more pleasure then in any other kind of cattell, had lost certain of them which were strayed from the rest of his flock: whereupon he sent his son accompanied with a servant to search and seek them out; who having traversed and travelled in quest of them thorow all his fathers Tribe, journeyed thorow the rest of the Tribes, without any hope or inkling of them: for which cause he determined to return home again, for fear lest his father should conceive some care and grief in his absence. Whilest then he arrived near unto the Citie of Ramatha, the servant that followed him, certified him that there dwelt a Prophet in that place, to whose foresight the knowledge of the truth was subject, towards whom he counselled him to address himself, with assurance and confidence, that by him he should understand what was become of his Asses. *Saul* replied, that he had no means left to recompence the Prophet, by reason they had consumed all the money they had brought forth with them in their journey. His servant told him that he had as yet the fourth part of a sicle, which they might give him: but they were both of them deceived, in that they were ignorant that the Prophet was not to be bribed. When as therefore they drew near unto the gates of the Citie, they met with certain Maidens that went out to fetch water, of whom they demanded where the Prophet dwelt: who gave them directions, telling them that they were to make haste before that he were set down to supper, by reason he at that time entertained divers guests, and he himself was first wont to sit down at the upper end of the table. *Samuel* had invited this company, by reason that all the day long he had instantly besought God, that he would declare unto him, who it was that should be established: and God also gave him to understand that he would inform him the next day after, and that about the same houre he would send a young man unto him of the Tribe of *Benjamin*. For this cause *Samuel* sat in his house expecting the assignation: which being come, he came down under pretence to go to supper, and in the way he met with *Saul*. At that very instant God signified unto *Samuel*, that it was he whom he should elect Prince and governour over the people.

Saul addressing himself unto *Samuel*, besought him that he would shew him the Prophets lodging, by reason that he was a stranger and knew it not. *Samuel* told him that he himself was the man to whom he spake, and led him to the banquet; assuring him that his Asses (in search of whom he had travelled so long) were in safety, and that all mens goods were at his command. *Saul* answered: My Lord, I am too base to hope or expect so much; and further, my family is the least of all the families: you therefore jest and mock at me, in speaking of such things as surpass my condition. The Prophet took him by the hand, and brought both him and his servant unto the table, and placed him above all those that were invited, who were to the number of seventie. *Samuel* commanded that the royall portion should be set before *Saul*: and when the houre of bed time came, all the rest arose and departed to their houses, but *Saul* and his servant lodged that night with the Prophet: and as soon as it was day, *Samuel* awaked *Saul*, and departing with him out of Town, he commanded him to send his servant before, and to remain himself with him behind, because he had certain things to impart unto him in private. Hereupon *Saul* sent away his servant, and *Samuel* taking a cruse with Oyle, powred the same upon the young mans head, and embracing him, said: Be thou King elected by God against the Philistines, and for the defence of the Hebrews. Thou shalt have this sign which I now shall inform thee of, of thy future honour: When thou shalt be parted from hence, thou shalt overtake three men in the way, who travell to Bethell to adore and sacrifice unto God: the first of which, thou shalt see bearing three loaves, the second shall bear a Goat, and the third shall follow carrying a glass of wine. These shall embrace thee and caress thee: and they shall give thee two loaves, and thou shalt receive them. And from thence shalt thou depart unto that monument that beareth the name of Rachel, where thou shalt meet with a messenger, that shall certifie thee that the Asses are found. From thence coming unto Gabatha, thou shalt finde the Prophets assembled in their Congregation, and being ravished by the Spirit of God, thou shalt prophecie amongst them: so that whosoever shall behold thee, shall be ravished in admiration, and shall say: Whence cometh it to pass, that the son of *Cis* hath attained to so good fortune? and when thou hast had these signes, know that God shall be with thee: salute thy father and thy kinsmen in my behalf. Hereafter thou shalt repair and be sent unto me unto Galgal, to offer sacrifices of thanksgiving unto God. Having in this manner told and foretold him that which is forespoken, he gave him licence to depart: and all these things happened unto *Saul*, according as the Prophet *Samuel* had prophecied unto him. When *Saul* was arrived at *Abners* house, who was his uncle (whom he loved above all the rest of his other familiars:) *Abner* questioned with him about his voyage, and as touching those things that had chanced unto him: and *Saul* hid nothing from him, but point by point informed him of all that

v.3. Saul seeketh the Asses that were lost.

v.6. ad 10. Saul asketh where the Prophet dwelleth.

v.15, 16, 17. God certifieth Samuel whom he should create King.

v.18, 19. Saul cometh unto Samuel. Samuel certifieth Saul how he shall enjoy the Kingdome.

v.23. 24. Samuel conducteth Saul unto the banquet.

1 Sam. 10.1. Samuel anointed Saul King.

v.2. ad 8. Samuel in way of confirmation telleth Saul what shall befortune him in his journey.

G H I K L M

A that which had hapned unto him, during his being and abode with the Prophet *Samuel*, and how he had declared unto him the recovery of his Asses: but as touching the royalty, and those things that concerned the same, he concealed them; supposing that if it should be made known, it would not be believed, but that he should reape hate thereby. For although he were both his friend and cousin; yet thought he it more secure and convenient for him to bury the same in silence: reputing (as I suppose) in himself the infirmity of mans nature, that no man is constant in love, but although by manifest assistance from God, felicity fall upon any man, yet other men do grieve and repine that any one should be preferred before them.

The year of the world, 2880. before Christs Nativity, 1084.

Saul concealed his royal dignity.

The inconstancy of mans love

After this, *Samuel* assembled the people in the City of *Maspha*, where he framed his speech
B in such sort, as he certified of those things which he had received from God, namely, that he having procured their libertie, and brought their enemies in subjection under them; next how they were forgetful of so many benefits, and had degraded God of his royalty; as if they were ignorant, that the greatest good that might happen unto men, is to be governed by him that is the soveraign good; how they had determined to have a man to their King, who according to his pleasure and appetite, or according to the unbridled bent of his passion, would use them like slaves made subject unto him, and would usurpe upon their goods without forbearing any thing whatsoever; that men are not so studious to maintain their handy works and labours, as God, who hath an inestimable care of those whom he hath created. Notwithstanding (saith he) since you have thus determined, and are after this manner resolved, and that the outrage which you have enterprized against God, prevaileth
C with you, set your selves all of you in order according to your tribes and families, and let each of you cast your lots. To this the people condescended, and the lot fell on the tribe of *Benjamin*, which being cast the second time, light on the family of *Metri*, and afterwards being approved by the people, it fell to *Sauls* lot, who was the sonne of *Cis*, to have the kingdome. The young man, who before that time knew what should happen, had stept aside, to the intent (as I suppose) that it might not seem that he had desired this dignity; and such moderation and temperance shewed he in this matter, that although it so fell out, that divers cannot conceale the joy they conceive, if any face of felicity smile upon them; but manifest the same unto all men: yet notwithstanding he not onely was void of vaine appea-
D rance (although he were to be King and Lord of so many worthy people) but that which is more, he stole away from the presence of those men over whom he should command and so handled all things that he made them seek after him, and travel to find him out. Whilest therefore they carefully sought, and knew not what was become of *Saul*, the Prophet prayed God that he would shew them where he was, and that he would bring him into their presence: when as therefore he was informed by God in what place he remained; *Samuel* sent out certain messengers to conduct him thither, and as soon as he came amongst them, *Samuel* set and placed him in the midst of the people: now was he more high then any of the company by the shoulders; and had a Kingly and good shape and appearance: then spake the Prophet after this manner, God hath given you this man to be your King, behold how he surpasseth you all, and shews himself worthy to be your Prince. But as soon as the people
E had cryed God save the King; the Prophet, who had reduced into writings all those mischiefs that should befall them, read the same unto them in the hearing of the King, and put the book into the Tabernacle of God for a perpetual testimony unto posterity of those things which in future ages should succeede, according as he had fore-propheſied: which done, *Samuel* dismissed the people, and returned to the City of Ramath, which was his countrey. But *Saul* departing unto Gabatha, divers worthy men gave their attendance on him, and did him the honour that appertained unto a King. But divers seditious and loose companions, who set him at nought, both mocked them, and those things which they did, neither brought they any presents unto *Saul*, neither seemed they either in affection, or in word,
F any wayes to respect their King. A moneth after this instalment, there fell a warre betwixt him and *Naas* King of the Ammonites, which was the original of that honour which was generally attributed unto him by the whole multitude: this *Naas* had offered divers outrages unto those Jewes that dwell on the other side of Jordan. For he had traversed the river with a great and huge army levied against them; and had overcome divers of their Cities. For at that time he used force and violence against them: and to the intent that they might not rebell, neither deliver themselves from his subjection, he used this subtilty and prevention to cut off all colour and occasion from them of opposition. For to those that surrendred themselves, and subscribed to his mercy, and to those that were taken captives, or conquered in the warres, he plucked out their right eyes, and this did he to that intent,

v. 17, 18.

v. 19. Lots cast throw every tribe and family.

v. 21. Sauls modestly and temperance in undertaking the government.

v. 22. Saul hideth himself from the presence of the people.

v. 23. Saul of a high stature.

v. 24. Saul saluted by the people for their king.

v. 26, 27. Divers attend on Saul, other some contemn him. Hedio & Rufinus, chap. 5. 1 Sam. 11. 1, ad 4.

that when they ſhould defend themſelves, they ſhould have their left eyes covered with their bucklers, and by that meanes be made unapt to enter battel. The King of the Ammonites having after this manner dealt with thoſe on the other ſide of Jordan, he led his army towards the Galaadites, and encamped near unto their chief citie called Jabes, to which he ſent Heraulds to ſummon the inhabitants to ſurrender the ſame, under theſe conditions: either to ſuffer their right eyes to be pulled out, or elſe by enduring the ſiege, to ſee the final overthrow both of themſelves, and of their Ciry: wiſhing them to make choice of which they liſt, whether they would loſe a little part of their body, or hazard both their fortunes and lives at once. The Galaadites, terrified with this ſo doubtful and dreadful an election, neither durſt return an hoſtile or peaceable anſwer, but asked truce for ſeven dayes, to the end that ſending their meſſengers to their kins-folk, they might crave their aide, which if they could obtain, they would war; and otherwiſe they promiſed to ſubmit themſelves unto the enemy, under what condition ſoever were beſt pleaſing unto him. *Naas* that neither cared for the Galaadites, neither for their anſwer, granted them that time of truce which they demanded, and permitted them likewiſe to crave aſſiſtance at all their hands, who were their aſſociates. Whereupon they preſently ſent meſſengers from City to City, and certified the Iſraelites of all that which *Naas* had done unto them, and the extremity whereunto they were reduced. The Iſraelites having before time underſtood in what eſtate they of Jabes were, had grievouſly lamented and conceived great diſpleaſure thereat; but the fear that afflicted them, ſuffered them to aſſiſt their friends in no other manner then by commiſeration: yet as ſoon as their meſſengers arrived in the City where *Saul* was, and that they had recounted unto him the dangers wherewith the Jabeſites were oppreſſed; the people were as in times paſt moved with compaſſion. For they lamented the miſery of their parents: but as touching *Saul*, he returning from the fields into the city, perceived the inhabitants drowned in their tears, and enquiring of them for whar cauſe they were ſo confuſed and abaſhed, he was certified of that, which the meſſengers had reported: and on the inſtant he was raviſhed by a divine motion, and ſent the Ambaſſadours back again to thoſe that ſent them, promiſing that within three dayes he would come and ſuccour them, and that he would have the upper hand of the enemy before ſun-riſe, to the end that the riſing ſunne might behold them victorious, and delivered from all fear. Mean while he commanded ſome of them to make ſtay with him, to the intent they might guide and direct him in his way.

The year of the world, 2880 before Chriſts Nativity, 1084.

Sauls war againſt the Ammonites, 1 Sam. 11. 3, 4, 5, 6.

Naas King of the Ammonites offereth unjuſt conditions of peace to the Galaadites.

The Ambaſſadours of the Galaadites to the Iſraelites.

v, 7, 8, 9. Saul promiſeth aſſiſtance to the Jabeſites.

CHAP. VI.

The combate and victory of Saul *againſt the Ammonites.*

Sauls ſerious exhortation and command for war.

Saul deſirous to incite the people to iſſue out and make warre upon the Ammonites to the intent under a penalty he might aſſemble them with more readineſſe, he houghed his own oxen, and threatned all thoſe whom he met withall to do the like unto theirs, except the next day they preſented themſelves with their armes upon the bank of Jordan to follow the King, and the Prophet *Samuel*, and march unto the place whither by them they ſhould be conducted.

The fear of this penalty publiſhed among the tribes, made them gather to head about the ſame time, ſo that all the aſſemblies of the people were muſtered in the City of Bala. In this ſurvey, beſides thoſe of the tribe of *Juda*, there were numbred ſeven hundred thouſand men, and of the tribe of *Juda* in particular, there were ſeventy thouſand. Having therefore paſſed Jordan, and marched ſome ten cubits length of *Nilus* (which is about ſome three leagues) all the night-time, before the ſunne riſe, he attained the place whither he intended to conduct them, and dividing his army into three parts, he aſſailed the enemy on every ſide, that ſuſpected no ſuch encounter: and fighting valiantly againſt them, he ſlew divers, and amongſt the reſt *Naas* King of the Ammonites. This victory made *Sauls* name famous amongſt all the Hebrews, ſo that he was wonderfully praiſed and honoured for his valour: ſo that if before that time any one had contemned him, at that time they changed their opinions and honoured him, and accounted him the worthieſt of them all. For he was not ſatiſfied to redeem and deliver thoſe of *Jabes*, but he entered the countrey of the Ammonites alſo, and forraged the ſame with his army, and utterly overthrew them: and after he had obtained a great booty and prey, both he and his victoriouſly and magnifically returned to their dwelling places. The people highly pleaſed with this noble action atchieved by *Saul*, rejoyed becauſe they had choſen them ſo noble a King, and exclaimed againſt thoſe that ſaid, that it would be diſcommodious and unprofitable for their Common-weale, ſaying,

1 Sam. 11. v. 11 12. Ten Schœni or cables length of Nilus. ſo called by the cords that drew the ſhips by Nilus, make 37. Italian miles.

Saul kills the Ammonites, and Naas their King.

Saul made his name famous amongſt the Hebrewes.

Saul is praiſed by the people.

Where

A Where are now these murmurers? let them be put to death: with other such like words, that a people besotted with some good success, is wont to speak and inforce against them that set light by the authors and inducers of the same. *Saul* received great content and comfort through this good liking and allowance of the people: yet notwithstanding, he swore that no one of their tribe should be put to death that day, because it would not seem convenient nor agreeable, that the victory which was given them by God, should be mixed with the bloud of their brethren; but rather that it was more decent and comely that the time should be spent in feast and jollity. Hereupon *Samuel* told them, that it behooved them to confirm the kingdom to *Saul* by a second election: and to that end, they assembled together in the city of Galgal, according as he had commanded: and there in the sight of all the people, *Samuel* anointed

B *Saul* the second time with the consecrated oyl, and proclaimed him King anew. Thus was the Aristocracy and government of the better sort amongst the Hebrews, turned into a Monarchie. For under *Moses* and his disciple Jesus, who governed the Empire and army at that time, the nobility and elected worthy men ruled the State. After whose death for the space of eighteen whole years, the people was without government, the common-weal not long after reassumed her pristine policy, and the government was given unto him, which was esteemed the most valiant in war, and the most upright in doing of Justice. All which time, for this cause, hath been called the time of the Judges.

The year of the world, 2880. before Christs Nativity, 1084.

Sauls lenity against his adversaries.

v. 12, 13.

v. 14, 15. Saul once more anointed King by Samuel.

The distinct governments of the Hebrews.

After this, the Prophet *Samuel* assembled the people, and spake unto them after this manner: "I conjure you by that great God that hath given life to those two brothers (I mean *Mo-*

C "*ses* and *Aaron*) and that hath delivered your fore-fathers from the Egyptians, and their tyran-
"nie, that without any affection either of fear or shame, or instigation of any other passion,
"you truly testifie whether I have committed any sinister or wicked act, either for profit
"sake, or for avarice, or favour. Reprove me, if I have taken away any mans calf, or sheep,
"or any other thing whatsoever, but that which I might lawfully take for my relief and suste-
"nance, and at such hands as willingly offered me the same; or if I have drawn any mans
"beasts to my use, or used his cattel to my profit and his hinderance: in these and such like if
"I have offended any man, let him now accuse me in the presence of the King. All of them
"cried out with one voice, that no such default had been committed by him, but that he had
"governed their nation in holiness and justice. After that the people had thus publickly te-

D "stified in the behalf of *Samuel*; he said unto them: Since you have liberally and freely pro-
"tested, that you have no cause of wrong to urge or inforce against me, hear I pray you, that
"wherewith I can justly accuse you. You have grievously offended against the Majestie of
"God, in that you have required a King at his hands: you should have rather remembred, that
"your old father *Iacob* accompanied only with his 70. sons came into Egypt, constrained
"thereunto by famine, and that in that countrey divers thousands of persons issued from his
"loyns, whom the Egyptians kept in captivity, offering them extreme outrages: And when
"as your fathers called upon God, how he wonderfully delivered them from the necessities
"wherein they were, without giving them any King, contenting themselves with two bro-
"thers, *Moses* and *Aaron*; who brought and conducted you into this countrey which you pos-
"sess at this present. And although you participated these benefits by the hands of God, yet

E "notwithstanding you have not forborn both to forget religion, and neglect piety. This
"notwithstanding, at such time as you have been conquered by your enemies, he hath set you
"free; gracing you first of all with the overthrow of the Assyrians and their Forces: secondly,
"giving you victory over the Ammonites, and Moabites: and finally over the Philistines.
"Now these great exploits were performed by you, not under the conduct of a King, but by
"the direction of *Iephta* and *Gedeon*: what folly therefore hath bewitched you to flie from
"God, and to seek to live under the subjection of a King? But I have named such a one unto
"you, whom God hath chosen to be your Governour. Notwithstanding, to the intent that I
"may give you a manifest testimony, that Gods wrath is whetted against you, because you

F "have desired to have a King; I will strive to express it unto you, by visible signs done by
"God himself. I will therefore require of God, that he will make you see in this place, and
"in the heart of summer such a storme, that there is not any one of you, that hath ever seen
"the like thereof: Scarce had he spoken the words, but that suddenly there fell great store
of lightning, thunder and hail, in approbation of that which the Prophet had said: so that
amazed and transported with fear, all of them confessed that they had offended. They not-
withstanding professed that their errour was of ignorance, not of obstinacy, and besought
the Prophet, that with a good and fatherly affection, he would beseech God to appease his
wrath towards them, and forgive them their offences at that present, which to their other
grievous negligences they had annexed, and whereby they had transgressed his holy will.

1 Sam. 12. 3, 4. Samuels justification of himself in the presence of the people.

v. 7, ad 16. Samuel expostulateth with the people, and objecteth their sins and ingratitude.

v. 16, 17, 18. A huge tempest it alleth upon Samuels prayer.

The year of the world, 2880. before Christs Nativity, 1084.

All which *Samuel* promiſed them to do, and beſought God that it would pleaſe him to pardon them the errour which they had committed in that behalf, and that it would pleaſe him to be appeaſed by his prayers. Beſides this, he exhorted them to live uprightly, and to keep in their continual remembrance what evils had hapned unto them, for that they had forſaken the way of vertue; and what wonders God had done, and what laws he had given by *Moſes*, all which they ought to meditate on, if they deſire to be in ſafety, and live happily with their King. But if they ſhould contemn the ſame, he foretold them, that both themſelves and their Kings ſhould be grievouſly puniſhed. *Samuel* having prophecied theſe things unto the Hebrews, diſmiſſed them to their own dwellings, after he had confirmed the kingdom unto *Saul* the ſecond time.

v. 20. *ad finem.* An exhortation to the conſideration of Gods aſſiſtance and benefits beſtowed on the Iſraelites.

CHAP. VII.

The Paleſtines, aſſailing the Hebrews, are overcome in battel.

1 Sam. 13. v. 1, ad 4. Hedio & Ruffinus, cap. 6 Saul elected two thouſand for his own guard, and one thouſand for Jonathans. Saul overcometh the Philiſtines.

But when the King had muſtered his men, and choſen out three thouſand of the choiſeſt ſouldiers, he appointed two thouſand of them for the guard of his Perſon, and with them went and dwelt at Bethel. The reſt he gave in charge to his ſon *Ionathan*, and ſent them into Gaba to attend and guard him there; who, followed by them, valiantly overcame a garriſon of the Philiſtines near unto Gebal. For the Philiſtines of Gaba having gotten the upper hand over the Jews, had taken their armes from them, and ſeized and fortified both with men and munition the ſtrongeſt Cities of their countrey; prohibiting them to bear arms, and in general from the uſe of any Iron: by reaſon of which inhibition, if their husbandmen had at any time need of any Iron work, as of plough-ſhares, mattocks, or any ſuch other inſtrument fit for manuring or tillage of their lands, they were inforced to fetch it, and get it forged amongſt the Philiſtines.

v. 5. The Philiſtines prepare to invade the Iſraelites.

Now when the Philiſtines had gotten ſome intilligence, that their garriſon was after this manner defeated, they were wonderfully moved, and ſuppoſing amongſt themſelves that the injury and out-rage was in no ſort to be ſuffered, they armed themſelves againſt the Jews, and went out embattelled with three hundred thouſand footmen, thirty thouſand charriots, and ſix thouſand horſe, encamping with their whole hoſt neer unto the Citie of Machmas. Which when *Saul* the King of the Hebrews underſtood, he marched toward the City of Galgal: and as he travelled thorow the countrey, he animated and encouraged the people to recover their liberty, proclaiming war againſt the Philiſtines; whoſe forces he ſo little feared, as he mocked thereat, ſaying, that they deſerved not to be feared for their multitudes, nor any danger which might accrew by their encountry. But when *Sauls* ſouldiers were certified of the true number of their enemies, they were wholly diſcomforted, ſo that ſome of them hid themſelves in dens and places under the earth; otherſome fled on the other ſide of Jordan into the countrey of the Gadites and Rubenites. But *Saul* ſent for the Prophet, reſolving to conſult with him upon the eſtate of the warre, who gave him anſwer, that he ſhould attend in the ſame place where he was, and that he ſhould prepare beaſts for ſacrifice, becauſe that within ſeven dayes he would come unto him and ſacrifice on the ſeventh day: which done he might encounter the enemy. According to this direction of the Prophet he expected, yet obſerved he not entirely all that which *Samuel* had enjoyned him. For when he perceived that he was ſomewhat ſlack in coming, and that his ſouldiers waxed weary, he took the beaſts that were prepared for the ſacrifice, and offered a burnt offering: but afterwards underſtanding that *Samuel* was arrived, he went out to meet him, and do him honour. *Samuel* told him, that he had done amiſs, by reaſon he had neglected that which was commanded him, preſuming before his arrival (who was ſent thither by the conduct and will of God) to offer prayers and ſacrifices for the people: in which action of his, he both diſcovered his raſhneſs, and diſorder in ſacrificing. *Saul* excuſed himſelf, alledging that he had ſtaied during the terme of ſeven dayes which were appointed him: urging further, that neceſſity, and the depart of his ſouldiers, together with the fear of the adverſe army which were in Machmas, and the intelligence he had received that *Samuel* was gone to Galgal, had induced him to offer ſacrifice. *Samuel* replyed, ſaying, Thou hadſt done more adviſedly, if thou hadſt obeyed, and not contemned God by thine overhaſte, whoſe miniſter and Prophet I am: for by thine obedience thou mighteſt both have gotten an aſſurance and continuance of thy kingdom to thy ſelf, and ſucceſſion to thy poſterity. This ſaid, being diſpleaſed with that which had hapned, he returned back to his own houſe, and *Saul* with

v. 6, 7, 8. The Iſraelits diſmaid at the report of the army of the Philiſtines.

v. 9, 10. Saul ſacrificeth contrary to God and the Prophets direction.

Samuel accuſeth Saul. v. 11, 12.

A with ſix hundreth ſouldiers (onely accompanied with his ſon *Ionathan*) came unto the City of Gabeon. The greater part of theſe men were diſarmed, by reaſon that the countrey was intirely deſtitute of Iron; and workmen that were expert and skilfull in forging and making armour: for the Philiſtines permitted them not to have any, as we have declared a little before. Theſe dividing their army into three battels, invaded the countrey of the Hebrews, by ſo many wayes, deſtroying and forraging all things, both in the ſight of King *Saul*, and of his ſon, who neither could inhibite their incurſions, nor by reaſon of their multitudes make head againſt them. Both he therefore and his ſon, and *Achias* the high Prieſt, ſate them down upon a hillock, and ſeeing the countrey ſpoiled round about them, they were much diſmaied. But *Sauls* ſon conſpired and concluded with his Eſquire and Harneſs-bearer, to enter ſecretly
B into the enemies camp, and raiſe an uprore & alarum in the ſame; who willingly promiſing and offering him his ſervice to adventure with him in all occaſions and places, with the hazzard of his life: they both of them deſcended from the mountain, and marched directly towards the enemies camp, who had pitched their tents on a high pointed rock, which extended it ſelf in length with three angles, and was each way begirt with a bank, as it were a wall and fortification againſt the incurſion of their enemies. For which cauſe they kept their watch ſomewhat too careleſly, becauſe the place was fortified by nature: ſo that no man might aſcend, or aſſail them, but with diſadvantage. When as therefore they had gotten near unto the camp, *Ionathan* incouraged his companion, and animated him to aſſail the enemy after this manner. If (ſaith he) they eſpy us, and will us to aſcend, let us take this ſum-
C mons of theirs for an aſſured token of victory: but if they hold their peace, and call us not, let us return back again.

The yeer of the world, 2880. before Chriſts Nativity, 1084.

Hedio & Ruffinus.

Galgal.

v. 22,23. The Paleſtines ſpoil the countrey of the Hebrews.

1 Sam. 14.1, ad 4. Jonathan with his Harneſs-bearer do privily enter the enemies camp.

As therefore they approached the enemies hoaſt, about the beginning and break of the day, the Philiſtines ſaid the one unto the other: The Hebrews creep out of their caves and dens. Then cried they out to *Ionathan*, and his Harneſs-bearer, ſaying: Come hither, come hither unto us, to the end we may plague you according to your audacious enterprize. *Sauls* ſon quickly taking hold of theſe their words, and eſteeming them for an ominous and an aſſured token of victory, departed with his Eſquire from the place where they were firſt diſcovered, anſwering them that he would ſhortly viſit them. So withdrawing himſelf on the otherſide of the rock, which by reaſon of the ſcituation thereof, was left unguarded: overcoming the difficulty of the place with great labour; at laſt they attained the place where
D the enemy was, whom they found aſleep, and aſſailing them ſlew twenty of them, and filled the whole army with terrour and amazedneſs: ſo that caſting away their weapons they fled amain: ſome others being ignorant which were either their friends or foes, invaded one another as enemies. For imagining with themſelves that onely two Hebrews durſt never aſcend and enter their camp, they addreſſed themſelves to their mutual murther and ſlaughter: ſo that ſome of them were ſlain, others fled to eſcape the ſword, and fell headlong down the Rocks. But when as the Kings eſpials had told him what confuſion and diſorder was befallen in the camp of the Philiſtines, *Saul* demanded whether any of his company were abſent: and hearing that his ſon and his Harneſs-bearer were miſſing, he com-
E manded the high Prieſt, that attired in his pontificial ornaments, he ſhould prophecy that which ſhould ſucceed: who aſſuring him that he ſhould obtain the victory over his enemies, he ſallied out and aſſaulted the Philiſtines, and ran upon them, who were thus confuſed and diſordered, and whetted the one againſt the other. To him there flocked in great multitudes ſuch, as before times were fled into dens and places under ground, as ſoon as they heard that the victory inclined on *Sauls* ſide: ſo that gathering together to the number of ten thouſand Hebrews, he purſued his ſcattered enemies thorow all the countrey. But afterward, a great inconvenience hapned unto *Saul*, proceeding from the joy he had conceived by this victory (for commonly ſuch as are bleſſed by ſuch good fortunes, are not ma-
F ſters of their own affections and reaſons) or rather proceeding from his ignorance. For intending to ſatiate himſelf with revenge for all thoſe injuries which he had received from the Philiſtines, he publiſhed an imprecation or curſe amongſt the Hebrews, againſt any one whomſoever, that intermitting the chaſe and ſlaughter ſhould take ſuſtenance before night, purpoſing until dark night neither to give over purſuite or ſlaughter. This execration thus publiſhed by *Saul*, it chanced that his ſon that had not as yet heard of the imprecation of his Father, nor the general ratification and allowance of the ſame by the people, ſallying into a certain grove, belonging to the tribe of Ephraim, wherein were many ſwarmes of Bees, he by chance light upon a honey-comb, and preſſing the honey thereout, afterwards did eat the ſame. Afterwards having intelligence that his Father had under a grievous penalty of execration, forbiden any man to taſte any ſort of meat before ſun-ſet, he gave

v. 11,12.

v. 12 13, 14, 15. Jonathan ſlayeth a certain number in the enemies camp, the reſt invade one another, and are put to flight.

Hedio & Ruffinus chap. 7.

v. 20, ad 26. Saul hearing that there was a tumult in the Paleſtines camp, ſallieth out upon them.

v. 27. ad 30. Saul ſolemnly unwittingly broken by Jonathan.

over eating further: yet said he, that his father had done amiss therein in publishing that prohibition, by reason that if they had received sustenance, they might with greater force and forwardness pursue the enemy that fled, and overtake and slaughter them in great number. Killing therefore many thousands of the Philistines partie, about the evening they began to ransack and spoil the camp of the Palestines, and bore away from thence great spoils, and a wonderful number of cattel, part of which were slain and eaten with the bloud, contrary to law. Which when the Scribes had certified and signified to the King, how the people had offended against God, by slaughtering the beasts, and eating the flesh of them, before it was either washt or purified from the bloud; *Saul* commanded that a great stone should be rowled into the midst of the place, and commanded the people to kill and sacrifice their beasts upon the same: and that they should forbear to eat the flesh with the bloud, because it was not agreeable unto God. All which was performed according as the King had commanded; and *Saul* erected an Altar in that place, on which he offered a burnt sacrifice unto God. This was the first Altar that he erected. But *Saul* being desirous incontinently to assail the enemies camp, and sack all that was therein before the day-spring, whilest his men of war diligently followed him, and shewed great forwardness in the execution of his command: the King asked counsel of the High Priest *Achitob*, whether God would give him the victory, and permit those that should enter the enemies camp, to return from thence with victory. The High Priest certified him that God returned him no answer: which when he understood; It is not without cause, said he, that God is thus silent, who heretofore was wont to give a willing answer in that which we ought to do: but there must needs be some hidden sin in us, that breeding an offence in him, procureth him to be silent.

The year of the world, 2882. before Christs nativity, 1084.

v. 32 The Hebrews feed on bloody flesh.

v. 37, 38

But I swear by the same God, that although mine own son *Jonathan* had committed that sin; to the end I may appease God, I will with no less severitie execute him, then any one stranger that is neither by alliance nor affinitie tied unto me. Now when the people cried out, and encouraged him to the performance of that he had spoken, he presently assembled them in one place, and he standing with his son apart, began by casting lots to find out him that was faultie. Now when the Lot fell upon *Jonathan*, he asked him what he had committed, and what crime in his own conscience he was guiltie of? To whom he answered, I know no other thing, but that yesterday being in pursuit of the enemy, and ignorant of thine edict, I tasted of an honey combe: but *Saul* swore that he would slay him, setting more by his oath, then either by kindred, nature, or affection. He nothing astonished with this present perill, with a generous and dreadless mind, presented himself with this reply: O father (said he) I entreat no favour at thy hands: for I will willingly submit to that death, which may discharge thee of thy vow, the more contentedly because I have seen so famous a victory: for I shall die throughly contented to see the insolency of the Palestines overmastered by the power of the Hebrews. This valour and courage of the young man moved the whole multitude to remorse and commiseration; so that they swore all of them that they would not suffer that *Ionathan*, who was the Authour of so famous a victory, should be slain: and therefore rescued they the young man from his displeased father, and made vows unto God, to the end he might pardon him that fault. *Saul*, after he had slain about sixe thousand of his enemies, returned with victory to his own home, and raigned afterwards very happily, and overcame by force the Ammonites, Philistines, Moabites, Idumeans Amalechites, and King *Oba* that dwelt near about him. He had three sons, *Jonathan*, *Josuah*, and *Melchi*, and two daughters, *Merob*, and *Michol*. The Generall of his Army was *Abner* the son of his uncle called *Neer*; for *Neer* and *Cis Sauls* father, were brothers and sons of *Abiel*. He was very rich both in Horse and Chariots, and against whatsoever enemy he marched forth, he alwayes returned with victory; so that he reduced the affairs of the Hebrews to happie estate, and so much increased their power, that they were feared by all those Nations that neighboured upon them. But the chiefest of the youth, that either prevailed in strength or exceeded in beautie, he chose to be of his guard.

v. 41, 42. Saul trieth by lot, who hath displeased God

v. 44. Saul intendeth to kil his own son being prepared and resolute to die.

v. 45, 46. The Israelites rescue Jonathan from his displeased father.

Oba or Seba.

v. 47. Saul alwayes conquerour.

CHAP. VIII.

Sauls *victorie against the Amalechites*.

Hedio & Ruffinus, cap. 8 1 Sam. 15.

BUT *Samuel* comming unto *Saul*, told him that he was sent unto him by God, to admonish him how he had chosen him above the rest, and preferred him to the Kingdome: and for that cause that it behooved him to be obedient unto him in all things, because he ruled the people; but God both Kings, Kingdomes, and all things. Thus there-

fore

A fore(ſaid he)doth God command thee. Since the Amalechites offered many injuries unto the Hebrews in the deſart, whileſt in their departure out of Ægypt, they travelled into that region which they now inhabite; it behoveth thee to puniſh them by a moſt juſt warr: and having overcome them, that thou utterly extinguiſh their memory, without regard either of ſex or years; and this revenge ſhalt thou execute upon them, in repayment of thoſe injuries they in times paſt offered to our fore-fathers. Neither ſhalt thou ſpare either beaſt or horſe, or flock, to apply them to thy profit or particular uſe: but thou ſhalt conſecrate all unto God, and according as *Moſes* commanded it, deface the name of the Amalechites from off the earth. All theſe things did *Saul* promiſe to perform, and ſuppoſing obedience conſiſted in this, not onely in the acting, but alſo the ſpeedy execution of that which was enjoyned B him, he preſently aſſembled all his forces together, and muſtering his ſouldiers at Galgal, he found about fourty thouſand, beſides the Tribe of *Juda*, which of it ſelf afforded and allowed thirtie thouſand men: with theſe did *Saul* enter the countrey of the Amalechites, and laid divers ambuſhes near unto a river, not onely to afflict them with open and hoſtile warre, but alſo to encloſe and ſurprize them at unawares, and kill them amiddeſt their high wayes: He charged them therfore, and put them to flight, and diſcomfited their whole Armie, purſuing them that fled. Which execution of his, having that anſwerable ſucceſs (according as God had promiſed him before) he marched onwards, and beſieged the Cities of the Amalechites, and overcame ſome of them by batterie, ſome by Mines and countermures C raiſed on the outſide: otherſome by famine and thirſt, and divers other wayes. And in thoſe Cities which he overcame, he neither ſpared women nor children, neither ſuppoſing their murther to be cruell, neither inhumane: firſt, for that he executed it upon his enemie; next, for that he did nothing but according to Gods commandment, towards whom his diſobedience might redound to his utter overthrow. He took *Agag* priſoner alſo, who was the King of the Amalechites, whoſe beautie and perſonage ſeemed unto him ſo well proportioned and perfect, that he wondered thereat, and thought him worthy to be kept alive, and that not by Gods commandment, but overcome by his own affection, uſurping upon an ungranted priviledge of mercy to his own prejudice: For God ſo hated the Amalechites, that he ſpared not their Infants, who ought in naturall compaſſion to have been more pitied then the reſt. But *Saul* kept alive the King of his enemies, and the Authour of all the He- D brews evils, ſetting more by his beautie then Gods commandment. This ſin of his the people preſently imitated: for they ſpared both horſe and other kind of cattell, and made prey of them, notwithſtanding that God had charged them to reſerve nothing. They carried away with them all other moveables and riches, and onely conſumed thoſe things which were of ſmalleſt value by fire. This victory had *Saul* over thoſe people that dwell betwixt Peluſium, whith is a Citie on the borders of Egypt, unto the Red Sea. But he medled not with the Sichemites, which inhabit in the midſt of the Madianites, whom before the battell he had commanded to retire themſelves, leſt they ſhould partake the calamities of the Amalechites: for in that they were allied unto them, by reaſon of *Raguel*, *Moſes* father in Law; the Hebrews had cauſe to procure their ſafety. *Saul* having obtained this victory, and re- E joycing at his good ſucceſs, returned to his own home, as full of content, as if he had pretermitted nothing of that, which God had commanded him by the Prophet *Samuel*, before his war with the Amalchites; but as if he had preciſely obſerved all that which was enjoyned him. But God was ſore diſpleaſed, both for that the King of the Amalechites was preſerved, and for that the people had made prey of their cattell: for both theſe actions of theirs were expreſly againſt Gods permiſſion. For it was not to be tolerated, no not in a mortall King, that they ſhould neglect and contemn his Laws and Decrees, by whoſe onely means they were furthered and favoured in their victory. For which cauſe God told the Prophet *Samuel* that he repented him in that he had choſen *Saul* for their King, conſidering that he infringed his commandments, and governed himſelf according to his own appetites. When *Samuel* heard theſe words, he was ſore troubled, and beſought God all the night long, that F he would appeaſe his wrath and diſpleaſure conceived againſt *Saul*: but notwithſtanding all the importunities, and prayers which the Prophet made for him, God would in no ſort be reconciled, becauſe it was inconvenient that the ſinnes, which were committed by *Saul*, ſhould be remitted by *Samuels* ſubmiſſion and interceſſion. For ſinne never more augmenteth and increaſeth, then when ſuch as are offenced are too remiſſe in their puniſhments: for whileſt they would be reputed both for good and merciſull, they themſelves both unawares, and unwittingly, become the authours of ſinne. When as therefore God had denied the Prophet his requeſt, and it manifeſtly appeared that no prayers or ſupplication might appeaſe him; as ſoon as it was day, *Samuel* repaired to *Saul*, who at that time remained

The year of the world, 2833. *before Chriſts Nativity*, 1021.

1 *Sam.* 15 1, 2 3. Samuel by Gods commandment addreſſeth Saul to make warre upon the Amalechites.

v. 4. Saul muſtring his people, findeth in the tribe of Juda onely thirty thouſand men.

v. 5, 6. Saul raiſeth the cities of the Amalechites.

v. 7, 8. Saul ſlaieth Agag the king of the Amalechites priſoner, and keepeth him alive, contrary to Gods commandment

v. 9. The people contrary to that which God had ordained, drive away the horſe and cattell of the Amalechites.

Hedio & Ruffinus, chap. 9.

v. 10 *ad* 24. God diſpleaſed with Sauls diſobedience. Samuel ſtriveth to reconcile Saul unto God.

Too much indulgence and lenitie confirmeth the wicked in their ungodlineſs.

in

The year of the world, 2883. before Christs Nativity, 1081

in Galgal. Now as ſoon as the king perceived him, he ran unto him and embraced him, G
ſaying: I give God thanks for the victorie; and all thoſe things which he commanded me, I
have performed. But *Samuel* replied and ſaid: how cometh it then to paſs, that I hear this
bleating of ſheep, and bellowing of beaſts throughout the Army? *Saul* anſwered, That the
people had reſerved that cattell for ſacrifice, and that beſides them, all the Nation of the
Amalechites was exterminated as God had commanded, and that there was not any one re-
maining, but that he onely had reſerved the King, whom he would cauſe to be preſented be-

v. 17. &c. Samuel doth Saul.

fore him, to the end they might conſult together what ſhould be done with him. Hereunto
the Prophet anſwered: that God took no pleaſure in ſacrifices, but ſuch as were good and
juſt, and ſuch (ſaid he) are they that are according to his will and commandment; ſince no
action may be reputed good, but in reſpect of the reference it hath to Gods will: for God H
refuſeth not him that ſacrificeth not, but him that diſobeyeth him. For he willingly accept-
eth not thoſe ſacrifices, that are offered unto him by thoſe that ſubmit not themſelves unto

v. 22. The contempt of God wherein it conſiſts.

him, and offer not unto him the true and onely offerings; yea, though they preſent divers
and many great ſacrifices, and bring him ſundry jewels of gold and ſilver; but rejecteth ſuch
things, and reſpecteth them not as pledges of pietie, but teſtimonies of wickedneſs: But he
taketh pleaſure in thoſe onely that obſerve that which he hath pronounced and commanded,
making choice rather to die, then any wayes to infringe the ſame: not ſeeking that ſacrifi-

A pleaſing and acceptable ſacrifice unto God.

ces ſhould be offered unto him; but if they be offered, although of ſmall and no value, yet
are they more acceptable unto him in povertie and obedience, then all thoſe which the
richeſt hand, or ſtrongeſt fortune can afford him any wayes. Know thou therefore (ſaid I
he) that thou haſt incurd Gods diſpleaſure, in that thou haſt contemned and neglected his
commandments: for how canſt thou think that he will regard thy ſacrifices with a gracious
eye, which he himſelf hath adjudged to utter perdition and ruine? except thou think that
to offer ſuch things unto God, be in effect no leſs then to ſeek out death. Be aſſured there-

v. 23. Samuel telleth Saul of Gods diſpleaſure and the loſs of his kingdom.

fore of the loſs both of thy kingdom and power, which hath in ſuch ſort tranſported thee,
that thou haſt contemned God, who beſtowed the ſame upon thee. But *Saul* confeſſed that
he had ſinned and done amiſs, in that he had not obeyed the words of the Prophet; yet
alledged he that he was compelled to do the ſame, in that he durſt not reſtrain the ſouldier,

v. 24. Saul confeſſeth his ſin, and craveth pardon: which notwithſtanding is denied him.

who was whet and kindled upon the prey: but (ſaid he) be favourable and mercifull unto
me, for hereafter I will take heed leſt I fall into the like ſin: and he beſought him that he
would ſtay with him ſo long whileſt he might offer a peace-offering in his behalf. But he K
that foreſaw and knew that God would be moved by no ſacrifice, began to depart.

CHAP. IX.

SAMUEL *proclaimed* DAVID *King.*

v. 27, 28. Saul ſtriving to ſtay Samuel renteth his garment.

BUT *Saul* willing to retain *Samuel*, took hold of his garment, and for that the
Prophet haſtily withdrew himſelf, he tore away a part thereof, by reaſon that L
Samuel violently withdrew himſelf from him. To whom the Prophet ſaid, that
in like ſort his kingdom ſhould be rent from him, and that another who was
more honeſt and upright, ſhould take poſſeſſion thereof: for God continued in
his determination intended againſt him, becauſe that to change and varie opinion is humane
paſſion and not divine puiſſance. *Saul* anſwered, that he had grievouſly ſinned, but it was im-
poſſible for him to recall that which was done: he notwithſtanding beſought him, that in the
preſence of the people he would as yet do him honour, at ſuch time as he ſhould walk with
him, and caſt himſelf before the preſence of God: which *Samuel* condeſcended unto, and
went with him to adore God. After this *Agag* the King of the Amalechites was brought be- M

Hoſio & Ruf. hiſtoriaſchap 10.

fore *Samuel*, who heard him lament and complain that death was very bitter and tedious; to
whom he anſwered in this manner following. As thou haſt cauſed divers mothers amongſt
the Hebrews to weep and lament the loſs of their children; ſo ſhalt thou cauſe thy mothers
ſorrow and torment for thy death: which ſaid, he preſently commanded that he ſhould be

v. 32. The king of the Amalechites is ſlain by Samuels command.

put to death in Galgal: as for himſelf he returned back again to the city of Ramath. But the
king perceiving in himſelf into how many miſchiefs he had fallen by his offences commit-

1 *Sam.* 16 1. &c God ſendeth Samuel to Bethleem to anoint David King.

ted againſt God, departed to his chief citie called Gaba (which name ſignifieth a hillock) and
from that day forwards he never more came into the Prophet *Samuels* preſence, who was
heartily ſorry for his fall: But God commanded him to give over his care, & that taking with
him the ſacred Oyle, he ſhould repair to the Citie of Bethleem to *Jeſſe* the ſonne of *Obed*,

and

A and that there he ſhould anoint one of his ſons for king, according as he had commanded him: and when as the Prophet ſaid that he was afraid, leſt *Saul* getting notice thereof, ſhould either by treaſon or open force ſeek to ſlay him, being encouraged and aſſured in his attempt, he came to the forenamed town. In that place was he ſaluted with great concourſe of people, and each of them inquired of him to what intent he repaired thither: who anſwered them that he came to offer ſacrifice unto God. Now when the oblations were performed, he invited *Jeſſe* and his ſons to banquet with him; and beholding the eldeſt of them to be fair and well proportioned, he conjectured by his ſtature and ſeemlineſs, that it ſhould be he that was to be elected king; but in this matter he attained not the ſcope of Gods providence. For demanding whether he ſhould anoint that young man, whom in admiration he
B thought ſo worthy of the kingdom: it was anſwered him, that men ſaw not in ſuch manner as God doth. For thou (ſaid he) beholding the beauty of the young man, ſuppoſeſt him worthy of the kingdom: but I prize not royaltie and government of eſtate, by the beauties of the body, but by the vertues of the ſoul: and him require I that is perfectly furniſhed herewith, and hath his mind beautified with piety, juſtice, obedience and fortitude. Upon theſe words, *Samuel* commanded *Jeſſe* to bring all his other ſons into his preſence, who preſented him with five others, the eldeſt of which was called *Eliab*, the ſecond *Aminadab*, the third *Sala*, the fourth *Nathaneel*, the fifth *Rael*, and the ſixth *Aſam*. Now when the Prophet beheld theſe likewiſe no leſs beautiful men then was the eldeſt, he asked of God which of them he ſhould chuſe for king; he anſwered him that he ſhould chuſe neither of them: for
C which cauſe he enquired of *Ieſſe*, whether he had any other ſons beſides them: who told him that he had one which was called *David*, who had the care and cuſtody of his flocks. Him did the Prophet ſuddenly command him to ſend for, alledging that it was impoſſible for them to ſit down to the banquet, except he were preſent. Now when *David* was arrived, according as his father had commanded him; *Samuel* ſeeing him fair in colour, quick in eye, and otherwiſe anſwerable to his natural ornaments: This is he (ſaid he in private to himſelf) who is accepted and elected by God to be our king. This ſaid, he ſate down at the table, and made the young man to ſit above him, and both *Ieſſe* his father, and his other brethren. Afterwards taking the cruſe of oyl in the preſence of the ſaid *David*, he anointed him, and told him in his
D ear, how God had choſen him to be king, and exhorted him to ſtudy juſtice, and to be obedient to that which ſhould be commanded him: aſſuring him by that means, that his kingdom ſhould be of long continuance, his family and ſtock ſhould be famous and renowned, and that he ſhould overcome the Philiſtines, and conquer thoſe Nations againſt whom he ſhould fight, and obtain glorious renown in his life time, and leave the ſame to his ſucceſſours as an inheritance. *Samuel* having made this exhortation, departed from him, and the Spirit of God abandoned *Saul*, and entred into *David*, ſo as he began to Prophecy, by means of a divine ſpirit wherewith he was ſeized: whereas on the otherſide, *Saul* was tormented with ſtrange paſſions of the evil ſpirit, whereby he fell into ſtrange ſuffocations, and ſtranglings: ſo as his Phyſicians could not invent any remedy for him, but gave counſel that ſearch
E ſhould be made, if a man might be found that were expert and cunning in ſinging and playing on the harp, to the end that when the evil ſpirit ſhould aſſault and trouble him, he might ſtand at his head, and both with voice and inſtrument ſing ſacred hymns before him. And when as the king had given preſent and ſpeedy command, that ſuch a one ſhould be ſought after, one of thoſe that were aſſiſtant, told him that he had ſeen in Bethleem a ſon of *Ieſſes*, a young man of excellent feature, and beſides his other good parts and bringing up, very cunning both in ſong and playing on the Harp: and beſides that, addreſt enough and toward in feats of arms. He therefore ſent meſſengers to *Ieſſe* to command him to withdraw *David* from the folds, and to ſend him unto him, becauſe that having heard report of his beauty and valour, he was deſirous to ſee him. This command of his did *Jeſſe* obey, and
F ſent his ſon with preſents unto *Saul* the king, who greatly rejoyced upon his arrival, and made him his penſioner, and honoured him divers wayes. For he was refreſhed by him, and was his only Phyſician againſt the vexation of evil ſpirits, at ſuch time as they ſeized and poſſeſſed him: for by reciting and ſinging Pſalms upon his Harp, he reſtored the king to his right minde: he therefore requeſted *Jeſſe* that he would ſuffer him to live with him, and attend upon him, becauſe he was ſo much delighted with his preſence, whereunto he condeſcended, permitting him to dwell with the king.

The year of the world, 2883. before Chriſts Nativity 1081.

v. 7 8. ad 11. God reſpecteth not the beauties of the body, but the perfections of the minde.

Jeſſes ſons being goodly in perſonage, were not to be preferred to the ſoveraignty.

v. 12, 13. Samuel anointeth David king.

v. 14, 15. ad 20. Gods Spirit forſaking Saul, deſcendeth on David, who beginneth to propheeie.

v. 21. Saul maketh David one of his penſioners or guard.

The year of the world, 2883. before Christs nativity, 1081.

CHAP. X.

A second expedition of the Paleſtines againſt the Hebrews.

Hedio & Ruffinus, chap. 11. 1 Sam. 17. 1. &c. Another expedition of the Paleſtines againſt the Hebrews.

NOT long time after this, the Philiſtines aſſembled themſelves, and gathered together great companies of men of war; with whom they aſſailed the Iſraelites, and ſubdued all that which is between Sucoth and Azeca, where they encamped. *Saul* on the other ſide led forth his Army againſt them, and encamping himſelf upon a certain mountain, he conſtrained the Philiſtines to diſlodg from their firſt camp, and entrenched themſelves upon another mountain right over againſt that where he pitched his tents. The camps being thus ſeparated the one from the other, there was a valley that extended it ſelf between both the armies: Into this there deſcended a certain man called *Goliah*, a Gittite, of huge ſtature, being four cubits and a ſpan-length in height, having his limbs covered with huge and mighty armour: for his curetes which he bare on his back, weighed five thouſand ſicles; his helmet and pouldrons were of braſs, made fit to cover his maſſie members; the ſpear which he bare in his hand was no light lance, but he bare it on his ſhoulder, and the head thereof weighed ſix hundred ſicles, and after him there followed divers men bearing arms. Now when he came betwixt both the Armies, he ſtood up and cried with a loud voice, addreſſing his ſpeech to *Saul* and the Hebrews in theſe termes: Hebrews, what need you to hazard the doubtful fortune of war? Single me out an adverſary, and let us determine by our two hazards, on whoſe ſide the victory and conqueſt ſhall fall: ſo that whoſeſoever ſouldier ſhall be overcome, let his party be adjudged ſubject to their ſides who have the victory: for it were better that ſome one among you, then the whole Army ſhould be brought in hazard. When he had ſpoken thus, he returned back to his own camp. The next day he came forth again and uſed the ſame words, and thus for fourty dayes ſpace ceaſed he not to defie the Hebrews in ſuch like words, and under the ſame conditions: ſo that both *Saul* and his Army were diſpleaſed, and kept themſelves alwayes ready and arranged in battel, although the fight was begun on neither ſide. During the time that *Saul* addreſſed himſelf to this expedition, he ſent *David* back again to *Ieſſe* his father (contenting himſelf with his other three brothers, who at that time ſerved under his royal ſtandard) where he intended his intermitted care of keeping his flock: But whileſt the war was rather protracted then performed, whither his father had ſent him to carry victuals to his brothers, and to know how their affairs went in the army, and whileſt that *David* deviſed with his brothers, as touching thoſe things which his father had committed to his charge: he heard the Philiſtine blaſpheming and railing upon the Hebrew army, and was therewith ſo greatly moved, that turning himſelf unto his brothers, he told them that he was ready and addreſſed to fight hand to hand againſt that enemy. But *Eliab* the elder brother reproved him for ſo ſpeaking, telling him that he was more hardy then became his age, and that he knew not what concerned thoſe matters, willing him to return unto his father, and intend his flocks. *David* for the reverence he bare unto his brother, departed from thence, and meeting with certain ſouldiers, ſaid unto them, that he had a will to encounter that proud Challenger: which they preſently ſignified unto *Saul*, who incontinently ſent to ſeek him out. Now when he came before his preſence, he asked him what he intended to do? O king (ſaid he) let not thy courage be abated, nor thy fear overmaſter thee. For I am he that will abate the pride of this enemy, and encounter and enter combate with him: and how great and high ſoever he be, how elate and fierce ſoever he ſhew himſelf; I will ſubdue him, and turn his terrour to deriſion: and ſo much the more ſhall the glory, and the honour of thy army be enhaunced, by how much ſo great and expert a man at arms ſhall be ſubdued by a young man, and an unexperienced ſouldier. *Saul* amazed at his hardineſs, and great courage; yet notwithſtanding, ſuſpecting him by reaſon of his years; told him that he was too feeble to encounter a man ſo expert in feats of arms: whereunto *David* made this anſwer, That which I promiſe you (my ſoveraign) is under the aſſurance which I have in God, which heretofore I have proved, and the ſuccour which at other times I have received at his hands. For whiles I fed my fathers flocks, I redeemed a lamb that was raviſhed out of my fold, out of the lions jaws; and catching the wilde beaſt by the tail, that with open mouth aſſaulted and ſought to devour me, I beat him to the ground, and ſlue him: neither with leſs ſucceſs invaded I a Bear that ſet upon my flock; and as light do I ſet by this monſter alſo: who vomiting out his ſlanderous raylings both againſt God, and men, ſhall neither eſcape the divine arm of juſtice, which he ſo wickedly provoketh, neither flie from my hands, who am prepared to encounter him.

v. 4. ad 15. Goliah a man of prodigious ſtature amongſt the Philiſtines. Goliah challengeth a ſingle combate at the Hebrews hands.

v. 15. Saul ſendeth David back again to his father.

v. 26 David deſireth to fight with Goliah.

v. 34, 35, 36. David redeemed a lamb from the jaws of a Lion, and ſlue him. David killeth a Bear.

So

A So much prevailed this forward readineſſe in the young man, that the King beſeeching Gods aſſiſtance to ſecond his courage, furniſhed him with a royal armour, a ſword and a helmet, and ſent him forth to the battel. But *David* feeling the weight of his armour, and ſeeming rather to be loaden then defenced with the ſame, ſaid unto him: Let theſe armes (O King) ſerve to incloſe and defence thy body, who art able to bear them, and ſuffer me I beſeech thee, who am thy ſervant, to fight according to mine own fantaſie. He therefore laid up his armour, and took a ſtaffe in his hand, and five ſtones which he gathered on the banks of the torrent, which he put in his ſcrip, his ſling he bore in his right hand: and being thus armed, he marched forward to encounter his enemy. Now when the Barbarian ſaw him thus furniſhed, he ſo much contemned him, that in way of ſcorn he asked him whether he thought him to be a dogge, that he thus came forth to fight with him, with weapons fit to B ſcare dogges? Nay (ſaid *David*) I eſteem thee worſer then a dogge (which ſo much perverted *Goliahs* patience, that he curſed the name of his god, thundring out threats, that he would caſt out his carcaſe to be devoured by the beaſts of the field, and the birds of the aire. But *David* anſwered, Thou comeſt againſt me with thy ſword, thy javelin, and curets: but contrariwiſe, I march out againſt thee under the warrantiſe and protection of God, who ſhall deſtroy thee by my hand, and with thee thy whole army, for this day will I take thy head from thy ſhoulders, and caſt the reſt of thy body to the dogges whom thou reſembleſt, and all men ſhall know that God is the Prince of the Hebrewes, and that our armes and forces are the cares that it pleaſeth him to have of us, and that all other furniture of war is unprofitable, except it be aſſiſted by God. The weight of the Philiſtines armes hindred him from C marching readily: ſo that he marched foot by foot towards *David*, contemning him, and truſting that he ſhould kill him eaſily, both for that he was diſarmed, as alſo becauſe he was young, and tender in years.

The yeer of the world 2883. before Chriſts Nativity 1081

v. 38. 39, 40. David laying aſide theſe armes wherewith he was furniſhed to fight with Goliah, marcheth forward with his ſling againſt the enemy.

v. 41, ad 47. Davidd awing near his enemy is contemned

Davids talk with Goliah before the combate.

CHAP. XI.

The ſingle combate betwixt David *and* Goliah, *and the ſlaughter of the Philiſtines that followed after.*

D *David* ſet forward to make head againſt the enemy, being aſſiſted by a companion whom he ſaw not, which was God; drawing therefore one of the ſtones, which he had gathered on the banks of the torrent, out of his ſcrip, and having fitted it to his ſling, he forced it againſt *Goliah*, and gave him ſuch a ſtroke on the forehead, that he pierced him to the very brain: ſo that *Goliah* fell down ſuddenly dead, and he running upou him as he lay ſprawling on the earth, cut off his head with his own ſword: for he himſelf had none. As ſoon as he was ſtrooken down, diſcomfiture and flight ſeized all the army of the Philiſtines: for ſeeing the moſt eſteemed warriour amongſt them overthrown and ſlain, they began to ſuſpect the general iſſue of their warre, and reſolved to retire from thence; ſo they took their flight in diſorder and confuſion, ſuppoſing by that meanes to deliver themſelves out of dangers. But *Saul* and the whole army of the Hebrewes ſallied out againſt them, with great ſhouts and cries, and in the purſuit made a great ſlaughter of them, and F drave them to the borders of Geth and the gates of Aſcalon. In this battel there died on the Philiſtines ſide above thirty thouſand, and the reſt that were hurt and wounded, were twice as many. *Saul* returning back into his camp, pillaged and burnt their tents; but *David* bore *Goliahs* head into his pavillion, and hung his ſword in the Tabernacle, and conſecrated the ſame unto God. But *Saul* afterward conceived a privy hatred againſt *David*, upon this occaſion which enſueth: For whereas he returned triumphant like a conquerour with an army, and the women and maidens ſinging and dancing to their cymbals and timbrels, in way of honour came out to meet him; The women ſung that *Saul* had ſlain divers thouſands of the Philiſtines; and the virgins anſwered, that *David* had ſlain divers ten thouſands. Which when *Saul* underſtood, and ſaw that the leſſer teſtimony of thouſands E was referred to him, and that the ten thouſands were attributed to *David*, he ſuppoſed that after ſo glorious a renown, there wanted nothing for *David*, except to be King. For which cauſe he began to fear and ſuſpect him: ſo that by reaſon of the feare he had of him, he thought that he was too near his own perſon, and therefore from being one of the chiefeſt in authority about him, which was to be one of his chief Commanders and guard, he made him Captain over a thouſand, rather reſpecting his own ſecurity, then the others honour; to the intent that being often charged by incurſions of the enemy, he might by ſome diſaſter be deprived of his life. But *David* having in all places the aſſiſtance of Almighty God, returned

v. 49, 50, 51. Davids victory againſt Goliah.

The Paleſtines flie and are diſcomfited. v. 52, 53.

Thirty thouſand of the Paleſtines ſlain.

1 Sam. 18. v. 6, ad 9. Saul privily hateth David.

Saul from one of his chief Nobles, maketh David a Tribune, to the end that being often drawn out by the enemy, he might be ſlain,

The year of the world, 2863. before Christs nativity, 1081.

turned alwayes with good ſucceſſe and happy iſſue: ſo that for the excellency of his valour, the people intirely loved him; and *Sauls* daughter alſo, that was about that time marriage-able, began to be inamoured with him, and ſo great and apparent was her affection towards *David*, as the certain notice thereof came unto her fathers eares, who was ſore diſpleaſed therewith, yet hoping by that means the ſooner to intrap him, he gave ear thereto with ſome ſhew of allowance, and told them who diſcovered their loves unto him, that he would willingly give him his daughter to wife, under preſence that the enjoying of her might be the means of his utter overthrow: For (ſaid he) I am content to give him my daughter in marriage, under that condition, that he bring me ſix hundred enemies heads; and he deſirous to get ſo high and famous a reward, and in like ſort to obtain honour, by an act both ſo dangerous and admirable, will undertake the execution thereof, and ſhall be ſlain by the hands of the Philiſtines, and that intention which I have conceived againſt him, ſhall ſucceed according to mine own hearts deſire: for I ſhall be delivered of him, in ſending him out of the world, not by my means, but by other mens hands. Further, he charged his Courtiers to ſound and ſeek out *Davids* reſolution, and how he was affectioned towards marriage: who began to deviſe with him, telling him that the King bare him a moſt intire favour, and that the people admitted him, and how they ſhould procure him the marriage of the Kings daughter. Whereunto *David* replyed; Think you it to be a ſmall matter to be ſon in law unto the King? for my ſelf I eſteem otherwiſe, conſidering in eſpecial mine own baſe condition, who have neither reputation nor any honourable quality. When *Sauls* ſervants had related unto him what anſwer *David* had made them: Tell him (ſaid he) that I neither want goods nor preſents (for that were to expoſe my daughter to ſale, and not to match her with an husband.) I ſeek for a ſonne in law that hath valour, and that is adorned with all vertue, ſuch as is manifeſt and apparent in thee: and my deſire is, that for the dower of my daughter, thou give me neither gold nor ſilver, nor any other valuable wealth out of thy fathers houſe; but the puniſhment of the Philiſtines, and ſix hundred of their heads, which ſhall be the moſt deſired and accepted dower thou canſt preſent me with. My daughter alſo requeſted above all the dowers, that may accrew unto her by order of law, to be married to ſuch a man that is ſo ennobled and famous by the overthrow of his enemies.

v. 17, 2d 26. Sauls daughter in love with David.

Saul ſubtilly objecteth David to ſlaughter, under a colourable condition of ſlaughtering the Philiſtines v. 27, &c.

Saul under covenant of 600 Philiſtines heads promiſeth David his daughter.

When theſe words were reported unto *David*, he was very joyful, thinking that *Saul* ſpake ſincerely of this affinity: and without delay, or taking counſel or deliberation, whether the thing were eaſie or impoſſible for him to execute, he incontinently departed with his company to go and find out the enemy, and execute the condition, under which the marriage was promiſed him. For it was God that made all things eaſie and poſſible to *David*, for after he had ſlain divers of them, and cut off ſix hundred of their heads, he returned and preſented them to the King, and in conſideration thereof, required the performance of his marriage.

CHAP. XII.

Saul *admiring* Davids *fortitude, giveth him his daughter to wife.*

1 Sam 18. 27, &c. Saul marrieth Michol to David.

But *Saul* that could not fly from his promiſe (for fear leſt it ſhould be a great diſhonour for him to be found a liar or to have promiſed *David* his daughter under colour, either to murther him, or to draw him to the execution of things that were impoſſible) delivered his daughter *Michol* unto him. But his intention was not to continue long in that mind. For perceiving that *David* was gracious in Gods ſight, and in good reputation among the people, he was afraid of him: and being unable to conceal his fear he had conceived, to be deprived of two things of ſuch conſequence, as were his kingdome and life, he reſolved to kill *David*; giving commiſſion to his ſonne *Jonathan*, and divers other of his ſervants to execute the ſame. But *Jonathan* amazed to ſee this change in his father, who inſtead of the ſingular good liking he had of *David* in times paſt, ſought to hurt *David*, not in any ſlight ſort, but by endangering his life: and on the other ſide being ſingularly affected towards him, and reſpecting of his vertue, he communicated the ſecret and deliberation of his father to him, counſelling him to have care of himſelf, and to fly upon the next morrow, and that in the mean while he would go and ſalute his father, and as ſoon as the occaſion preſented it ſelf, he would ſpeak and conſer with him, to know the cauſe of his conceived diſpleaſure againſt him, to the intent he might pacifie the ſame: ſuppoſing it to be a matter unreaſonable, that he ſhould be deprived of life, to whom the people were ſo much indebted, and who in particular was his eſteemed and vowed friend:

Ribi. & Ruffinus, chap 12. Saul reſolveth to kill David.

Jonathan loves David, and theweth him his father determination and counſelleth him to have care of his ſafety, and ſtand on his guard.

A friend: yea in reſpect of his former merits, although he were found guilty of many hainous offences, yet ought he to obtain a deſerved pardon. I will tell thee afterwards (ſaid he) what my fathers reſolution is. *David* gave credit to his wholſome counſell, and retired himſelf from the preſence of the King.

The year of the world, 2883. before Chriſts nativity, 1281.

CHAP. XIII.

How the King practiſed to murther David.

B THe next day after, *Jonathan* came unto *Saul*, and finding him merry and well diſpoſed, he began to ſpeak unto him to this effect, as concerning *David*. In what fault (O father) either great or ſmall have you found *David* guilty, that you have ordained and commanded him to be done to death? who is ſuch a man, as "for the conſervation of your own perſon, hath been very profitable, and beſides that hath "prejudiced the eſtate of the Philiſtines, and inhanced the honour of the people of the He- "brews, and hath delivered them from that diſgrace and mockery, wherewith they have been "curbed for the ſpace of fourtie years: ſo that he onely hath dared, and oppoſed himſelf "againſt the proud defies of the enemy; and ſince that time hath brought ſo many of the "Philiſtines heads as was commanded him, in recompence whereof he hath had my ſiſter to "wife: ſo that his death ſhould be a great diſpleaſure unto us, not only by reaſon of the vertue C "wherewith he is endowed, but alſo through occaſion of his alliance with us in blood and "conſanguinitie. For by his death your daughter ſhall partake part of the injury, by rea- "ſon that ſhe ſhall ſuffer incommodity of widowhood, before ſhe hath taſted the fruits and "commodities of marriage. Weigh theſe things, and pacifie your diſpleaſure, and do no "wrong unto ſuch a man, who firſt of all hath been the author of your ſo good and great "fortunes, as is the conſervation of your perſon at ſuch time as you were poſſeſſed and tor- "mented with evill ſpirits, and hath brought to paſs that your furies are allayed: and ſecond- "ly, hath revenged you of your enemies. For it is a thing unworthy either your Majeſtie, or "the name of a man, to forget good deſerts. With theſe words was *Saul* pacified, ſo that he ſwore unto his ſon that he would not injure *David*: for his juſt perſwaſions and arguments D were more ſtronger, then the choler and fear of the King. *Jonathan* ſent to ſeek out *David*, and told him theſe good and happy tidings from his father, and brought him unto him, where he lived and remained in ſort as he did before time.

1 Sam. 19. v. 1. ad 6. Jonathan reckoneth up unto his father the good deſerts of David, praying him to pacifie his diſpleaſure conceived againſt him.

v. 7. Jonathan certifieth David how he hath pacified his father.

CHAP. XIV.

How hardly David *eſcaped the ambuſhes that were often laid for him by the King; yet having him twice at advantage and in his power, would not murther him.*

E ABout the ſame time, whileſt the Philiſtines led forth their Army anew againſt the Hebrews, *Saul* ſent out *David* againſt them accompanied with his forces, who encountring them, ſlew a great number of them, and returned unto the King with a great victory. But *Saul* entertained him not, both as he deſerved, and the happy exploit atchieved by him did merit; but deſpited and envied his good actions and honourable deſerts, as if *Davids* happy ſucceſs had been *Sauls* diſadvantage and prejudice. But at ſuch time as the evill ſpirit returned anew, and both ſeized and vexed him, he lodged him in his own chamber where he lay, and having at that time a javelin in his hand, he commanded him to play on his harp, and to ſing hymnes. Now whileſt *David* executed that his commandment, *Saul* ſtretching out his arm, threw his dart at him: but *David* foreſeeing it, avoided the ſtroke, and fled into his own houſe, where he ſojourned all the day long. Now when the night was come, the King ſent out certain of his ſervants to F watch his houſe for fear leſt he ſhould eſcape, to the end that the next day being drawn and appearing in judgement, he might be condemned and put to death. But *Michol*, *Davids* wife and *Sauls* daughter, having intelligence of her fathers intention, ran unto her husband, telling him in how great perill both he and ſhe were, who without his preſence neither could nor would live any longer. Beware (ſaid ſhe) leſt the ſun find thee in this place, for he ſhall no more behold thee here hereafter. Flie therefore whileſt the preſent night offereth thee opportunitie, which God doth lengthen for thy ſafety ſake: for be aſſured that if thou be ſurprized in this place, my father will make thee die a miſerable death. This ſaid, ſhe let him down by a window, and ſo ſaved him; and incontinently after, ſhe prepared

v. 8, 9. David hath a great victory againſt the Paleſtines.

v. 9, 10. Saul darteth his javelin at David.

his bed, and trimmed it as if he lay ſick therein, and under the covering thereof ſhe laid the G
liver of a new ſlaughtered kid; and when her father had ſent the next morning to apprehend
David, ſhe anſwered that he had been ſick all the night long: then diſcovering the bed that
was covered, ſhe gave them to underſtand that *David* was laid therein, making them touch
the coverlet under which the liver ſtirred, and made them believe that the liver that lay
there was *David*, who panted and breathed very hardly. Which being ſignified unto *Saul*,
he commanded that he ſhould be brought unto him in that eſtate wherein he was, becauſe
he was reſolved to put him to death. But when *Sauls* meſſengers were arrived and returned
thither, and had diſcovered the bed, they perceived *Michols* ſubtilty, and went and certified
the King thereof: who reproved her very grievouſly for that ſhe had ſaved his adverſary,
and deceived her father. But ſhe defended her ſelf with words full of good appearance, ſay- H
ing, that *David* had threatned to kill her; and how for that cauſe, and by the impulſion of
fear, ſhe was drawn and induced to aid and ſave him. For which cauſe ſhe ought to be par-
doned, ſince by conſtraint and not of ſet purpoſe ſhe had furthered his eſcape. For (ſaid
ſhe) I think that you ſeek not ſo greedily after the death of your enemy, as to prefer the
ſame before the ſafetie and ſecuritie of your daughter. On theſe perſwaſions *Saul* pardoned
his daughter.

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v. 14. Michol perſwadeth the kings ſervants that David is ſick.

v. 17. Michol excuſeth her ſelf for delivering David.

David delivered from this perill came unto the Prophet *Samuel* to *Ramatha*, and told him
what ambuſhes the King had laid for him, and how hardly he had eſcaped death by the ſtroke
of his Javelin; whereas in all things that concerned *Saul*, he had alwayes ſhewed himſelf
obedient: again, how he had never ceaſed to war upon his enemies, and had by Gods aſſiſtance I
been fortunate in all things, which was the cauſe that *Saul* was ſo diſpleaſed with him. The
Prophet informed of *Sauls* injuſtice, forſook the Citie of Ramath, and led *David* to a cer-
tain place called Galbaath, where he remained with him. But as ſoon as *Saul* was informed
that *David* was retired and accompanied with the Prophet, he ſent out certain ſouldiers
to lay hands on him, and bring him unto him: who repairing to *Samuel*, and finding the
congregation of the Prophets, were ſeized with the Spirit of God, and began to Prophecie.
Which when *Saul* underſtood, he ſent out others, who had the like encounter with the
firſt. For which cauſe he ſent out others, and ſeeing the third company Prophecie like-
wiſe, he was in the end ſo much deſpited, that he came thither in his own perſon. And when
he drew near the place, before that *Samuel* ſaw him, he made him propheſie; ſo that *Saul*
coming towards him, was ſeized by abundance of Spirit: ſo that he was raviſhed out of him- K
ſelf, and having deſpoyled himſelf of his rayment, he lay proſtrate all the day and the night
long in the preſence both of *Samuel* and *David*. *David* departed from thence, and went unto
Jonathan, to whom he complained of thoſe ambuſhes which his father had laid to intrap
him, in telling him that notwithſtanding, he had never committed either injury or fault
againſt his father, yet did he earneſtly purſue him to put him to death. *Jonathan* perſwaded
him that he ſhould neither raſhly ſuſpect theſe things, nor be overcredulous in thoſe reports
which perhaps might be brought unto him, but that he ſhould truſt him onely; who was
aſſured that his father intended no evil againſt him: For if he had, he would have told him,
who is never wont to act any thing without his counſel. But *David* ſware unto him that it L
was ſo, and beſought him that he would believe his unfained aſſertions, whereby he might
the more eaſily procure his ſecurity, leſt contemning his words, and ſuppoſing them to be
fained and frivolous, he ſhould by his death be aſcertained of the ſight and truth thereof: For
he aſſured him that his father for that cauſe did not communicate his counſels with him, be-
cauſe he was aſſured of the love and friendſhip that was between them. *Jonathan* ſore aggrie-
ved, that *David* was ſo perſwaded, and *Sauls* intention was ſuch, asked him what he deſired at
his hands, or wherein he might ſhew him friendſhip? *David* ſaid unto him, I know that thou
wilt further me in what thou maiſt, and refuſe me in nothing. Now to morrow is the firſt day
of the moneth, in which I was accuſtomd to dine at the kings table, & if thou thinkeſt good,
I will depart out of the city into the field, where I will lie hidden: if he ask for me, thou ſhalt M
ſay I am gone into the Countrey of Bethleem, where my Tribe ſolemnizeth a feaſt; thou
ſhalt certifie him alſo that thou haſt given me leave. And if he ſay God ſpeed him, which is an
ordinary wiſh; that friends uſe to ſuch as go a journey, know, that he hath no hidden rancour,
nor ſecret malice conceived againſt me; but if he anſwer otherwiſe, it ſhall be an aſſured
teſtimony that he complotteth ſome miſchief againſt me: and this ſhalt thou aſcertain me
of, as both becommeth my preſent calamity, and our mutuall friendſhip, which by vowed
oath, thou being my Lord, haſt plighted with me who am thy ſervant: And if thou think
me unworthy of this favour and injurious towards thy father, without expecting the ſen-
tence of his juſtice, kill me now at this preſent with thine own ſword. Theſe his laſt words ſo

v. 18. David expreſſeth to Samuel how the King was affected towards him.

v. 19, 20, 21. Saul ſent armed ſouldiers to apprehend David, who began to prophecie, and he himſelf likewiſe coming thither, prophecieth.

1 Sam. 20. v. 1. ad 4.

David complaineth unto Jonathan of his fathers injuries.

Jonathan excuſeth his father.

v. 5. ad 11. David deſired Jonathan to ſound his father how he was affected towards him.

grievouſly

A grievously strook *Jonathan* to the heart, that he promised him to accomplish his request, assuring him to certifie him if he any wayes could perceive that his father was ill affected towards him; and to the intent he might the better be believed, he caused him to walk forth with him into the clear and open aire, and there sware unto him that he would not pretermit any thing that might tend to the conservation of *David*. For (said he) that God that filleth and moderateth all things in this wide-spread universe, and who, before I speak, knoweth my mind: he, I say, shall bear witness of that accord which shall be ratified between thee and me, that I will not cease to sound my father, till such time as I know and have conceived his intention, and that I have entered into his secrets to know what sickness his soul is seized with, and that when as I shall apprehend the same, I will not conceal it from thee, but give
B thee notice thereof, be it that he be appeased or displeased against thee. The same God knoweth how incessantly I beseech him to be assistant unto thee, as also he is at this present: and that he abandon thee never, but make thee Lord over thine enemies, yea though it were my father, or my self. Onely remember me in this point, that after my death (if I chance to die before thee) thou take care of my children, and be as favourable towards them, as I am affected to thee-ward at this present. After he had sworn this oath, he dismissed *David*; willing him to conceal himself in a certain place of the Plain, where he ordinarily exercised himself: For that as soon as he understood his fathers mind, he would return thither with his Page, and if (saith he) having shot three shafts at the mark, I shall command my Page to gather them, and bring them back again to me, for that they are right before
C him, know thou, that thou art to expect no evil from my father: but if thou heares me speak to the contrary, think thou that my father is incensed and mis-affected towards thee; yet howsoever it happen, I will do my best, that nothing shall befall thee otherwayes then we expect and wish. Be thou therefore mindfull of these things at such time as thou shalt obtain thy happy dayes, and be thou favourable unto my children. *David* being confirmed by *Jonathans* promises, retired himself to the appointed place. The next day after, which was the solemnity of the new moon, after the King was purified according to the custome, he sat down to take his repast: Now when his son *Jonathan* was set on his right side, and *Abner* the Generall of his Army on the left, *Saul* perceived *Davids* place was void, and spake not a word, supposing that he was absent from that company, by reason he was not pu-
D rified since he had the company of his wife: but seeing the second day of the new moon that he was absent likewise, he asked his son *Jonathan*, why *Jesses* son both the day before, and at that instant, was not present at that feast: who answered him, that he was gone into his countrey (prosecuting the story, according as it had been concluded between them) alledging that his Tribe celebrated a feast, and that he had permitted him to assist the same. Further (said he) he invited me to the banquet, and if it stand with your pleasure, I will assist the feast, for you know how entirely I love the man. At this time knew *Jonathan* the displeasure his father had conceived against *David*, and perceived most apparantly how hainously he was affected: for *Saul* could not conceal his choler, but began to rail upon his son, calling him Rebel and his enemy, and companion and confederate with *David*, telling him that he shewed
E reverence neither to him, nor to his mother, since he was so minded: and that he would not believe, but that as long as *David* lived, their Royal estate should be alwayes in continuall disturbance: He commanded him therefore to bring him before him, to the end that he might do justice upon him. *Jonathan* replied, What evil hath *David* committed, for which he should be punished? Hereupon *Saul* not onely expressed his choler in words and disgragraces, but taking hold of a javelin, he assaulted him, and would have slain him: but he missed his purpose, by reason he was retained b his friends. At that time did *Jonathan* cleerly discover the hatred that *Saul* bare towards *David*, and how instantly and seriously he sought his ruine, since well-nigh for *Davids* sake he had slain his own and eldest son. Then did *Jonathan* withdraw himself from the banquet, seeing with how little profit he had pleaded, and so much was he grieved that he ceased not to weep, and the rather since well-nigh
F his father had unkindly slain him: And seeing that *David* was adjudged to die, he passed all the night long without sleep, and about the day-spring he departed out of the Citie, to the appointed field, making a shew that he walked out to take his exercise; but indeed it was to discover unto his friend the intent which his father had, according as it was covenanted between them. After that *Jonathan* had done that which he had promised, and sent back his Page into the City, he came unto *David*, both to see and speak with him in private; who, as soon as he perceived him, cast himself prostrate at *Jonathans* feet, calling him the conserver and maintainer of his life. But *Jonathan* lifted him up from the earth, so that both of them embracing one another, and intermixing their mutual kisses for a long time, lamented

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v. 16, 17, 18, 19. Jonathan confirmeth his friendship towards David with an oath.

v. 20. ad 24. Jonathan giveth David certain signes whereby he should know whether his father were displeased with him.

v. 25 ad 30. Saul questioneth about Davids absence. Jonathan by his answer assayeth to know his fathers mind.

v. 30. Saul discovereth his hainous hate against David.

v. 28, 29 Jonathan excusing David to his father, is almost slain with a javelin by him.

v. 33, 34. Jonathan flyeth from the banquet.

v. 35, 36. Jonathan and David meet in the field. Hedio & Ruffinus, chap. 13.

v. 41, 42, 43,

their yeers with warm tears, and their unfortunate friendſhip with bitter ſighs: they be- G
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wailed likewiſe their future ſeparation, no leſs grievous unto them, then death it ſelf. Finally, ſcarcely giving any truce to their abundant tears, and exhorting one another to have in perpetuall remembrance their plighted faiths and promiſes, they departed the one from the other.

C.21.v.1,2, ad 6.
David cometh to Naban or Nob to Achimelech the high Prieſt.

David flying from the King, and the war which he made againſt him, retired himſelf to the City of Nob to *Achimelech* the Prieſt: who ſeeing *David* come alone unto him without either friend or ſervant, was amazed; and deſired to know the cauſe why he thus wandred without any attendance. *David* told him that the King had ſent him about ſome ſecret execution, which might not be communicated unto him, although he were deſirous to know it: and as touching my ſervants, (ſaid he) I have commanded them to attend me in this place. He further required him, that he would give him ſuch things as were neceſſary for his voyage that he had to make, wherein he might perform the part of a friend, in ſuccouring him at ſuch time as he had need of him. Which when he had condeſcended unto, he requeſted

v.7,8,9,10.
David receiving Goliahs ſword, flieth to Geth to Achis King of the Paleſtins.

him to give him ſome arms, either ſword or javelin (now in this place was their preſent one of *Sauls* ſervants that was called *Doeg*, a Syrian by Nation, and the Paſtor of the Kings mu- H
lets.) The Prieſt anſwered him, that he had no ſuch thing by him, except it were *Goliahs* ſword which he himſelf had hanged in the Tabernacle, and dedicated unto God at ſuch time as he ſlew the Philiſtine. *David* having gotten it, fled out of the Countrey of the Hebrewes, and went unto Geth, a countrey of the Philiſtines, wherein *Achis* was King. There being known by the Kings ſervants, he was diſcovered and noted to be that *David*, that had ſlain many thouſand Philiſtines. *David* fearing to be put to death by him, and

v.11,12,13.
David counterfeits madneſs, to eſcape the fury of Achis.

ſuſpecting leſt he ſhould fall into the ſame danger which he had eſcaped by flying from *Saul*, counterfeited himſelf to be fooliſh and mad: ſo that the ſome frothed and iſſued out of his mouth; and counterfeited in all things ſo cunningly, that he made the King of Geth beleeve moſt ſtedfaſtly that he was beſotted and frenzie in his ſickneſs. For which cauſe the

1 Sam.22 v.1,2.

king was wroth with his ſervants, in that they had brought him a mad man, and commanded I
them with all expedition that might be, to drive him out of his Countrey. Having in this ſort eſcaped out of the Countrey of the Geths, he tranſported himſelf into the Tribe of *Juda*, and being in the cave of *Adullam*, he ſent unto his brothers to let them underſtand that he was there, who came unto him with all their linage: and divers others that either were in need, or ſtood in fear of *Saul*, reſorted unto him, ſaying, That they were ready to perform whatſoever he ſhould command them: all which amounted to the number of four hundred or thereabouts. *David* therefore being thus aſſured, by reaſon of the ſuccours and forces that came unto him, diſlodged from thence and went to the King of the Moabites, beſeeching him that he would be pleaſed to entertain his father and mother in that Countrey, until

v.3,4.
David repairing to the Moabites committeth his father and mother to his protection.

K
ſuch time as he underſtood what ſhould be the iſſue or end of his affairs. The King vouchſafed him this favour, and did them great honour all the time they were in his Countrey. And as touching *David*, having received inſtructions by the commandment of the Prophet to abandon the deſart, and to ſojourn in the Tribe of *Juda*, he obeyed him; ſo that coming to Saron, he made his abode in that place. But when *Saul* had underſtood that

David cometh to Saron.
Saul feareth David.

David had been ſeen with a number of men, he fell into an extraordinary fear and trouble of mind: for knowing both the underſtanding and courage of the man, he thought inwardly with himſelf, that he would attempt no action that was not great, and ſuch a one, as might not onely endanger his Kingdom, or at leaſtwiſe breed him much difficulty and labour. For which cauſe, aſſembling his friends and Captains, and thoſe of his Tribe in Gaba, where he L
kept his royall Court, there ſitting in a place called Aror, where all his honourable and civil Magiſtrates, with the reſt of his Captains and Souldiers environed him round about, he ſpake unto them after this manner: Beloved friends, I know that you can bear witneſs of

v.7,8.
Sauls oration to his captains, friends and eſtates againſt David.

my bountie, and how I have advanced ſome of you to honours, ſigniories and poſſeſſions, and have preferred you to the chiefeſt dignities and prerogatives amongſt the people. Now would I know of you, whether you hope or exſpect from the ſonne of *Jeſſe* greater bounty, and larger benefits, then I have beſtowed upon you: I know that all of you are confederated with him, and that my ſonne *Jonathan* likewiſe is of the ſame Faction, and hath perſwaded you to follow and favour him. For I am not ignorant both of the Oaths and Covenants that are paſt 'twixt him and *David*, and am well aſſured that he is both a counſel- M
lour and aſſiſter unto him in whatſoever he undertaketh againſt me: yet are none of you touched with theſe cares; but intending your own quiet, you expect the event of theſe matters.

v.9.
When the King had ſpoken thus, there were none of the aſſiſtants that replied: only *Doeg* the

A the Syrian maſter of the Kings mulets, aroſe and ſaid: that he had ſeen *David* in the citie of Nob, who reſorted to the high Prieſt *Achimelech*, to ask counſell of him as touching his affairs; that there he had received thoſe things that were needfull to furniſh him in his voyage, and *Goliahs* ſword likewiſe; and how he was ſafely conducted towards the place whither he pretended to go. Hereupon *Saul* ſent for the high Prieſt and all his kindred, and ſpake thus unto them, What wrong or diſpleaſure have I done thee, that thou haſt entertained the ſonne of *Jeſſe?* and haſt delivered him victuals and arms; to him, I ſay, that ſeeketh but the means to poſſeſſe himſelf of my kingdome? What anſwer haſt thou made him as touching thoſe demands he preſented thee, in regard of his future fortunes? for thou haſt not been ignorant that he fled from me, and what hatred he bears againſt both me and my family.

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v. 9 Doeg telleth Saul how he ſaw David in Nob with Achimelech.

v. 10, 11, 12, 13. Saul reproveth Achimelech for furniſhing David with victuals and arms.

B The high Prieſt denied none of theſe things, but freely confeſſed that he had delivered him ſuch things as were reported, but not with an intent to gratifie *David*, but the King: for I entertained him (ſaid he) not as thine enemie, but as thy faithfull miniſter and tribune; nay, which is more, as thy ſon in law, and ſuch an one as was tyed unto thee by neer alliance. For who would have thought, that he, who was intituled to ſo much honour by thee, ſhould be thine enemy: nay rather, who would not eſteem him for thy favourite and neereſt friend? And whereas he asked counſell of me as touching Gods will, this is not the firſt time I have anſwered him, but oft and many other times have I adviſed him. And whereas he ſaid that he was ſent by thee about ſome haſtie and ſecret buſineſſe, ſhould I have refuſed him thoſe ſupplies which he required at my hands, I might have been judged rather to have done

v. 14. Achimelechs apologie to Sauls accuſation of treaſon.

C injury to thy Majeſtie then to him. For which cauſe thou art not to ſuſpect or think evill of me; or if thou haſt received any advertiſement, that *David* at this time intendeth ſome trouble and innovation againſt thee, oughteſt thou to think, that by reaſon of the courteſie I have ſhewed him, that I either favour him or maintain him againſt thee? for what I beſtowed, I imployed as on thy friend, thy ſonne in law and thy tribune; and whatſoever courteſie he received from me, it was done unto thee. Notwithſtanding all theſe juſt allegations, yet could *Saul* be no waies induced to believe them: but contrariwiſe his vehement fear made him ſuſpect the true juſtifications of *Achimelech*: ſo that he commanded certain armed men that were about him, that they ſhould put both him and all his familie to the ſword. But when they held it no leſſe then ſacriledge to violate by violent death ſuch as were men con-

v. 15, 16, 17. The unjuſt ſlaughter of Achimelech with his whole family.

Noba the city of the Prieſts is burnt, and all the inhabitants ſlain.

Sup. li. 5. ca 11. 1 *King.* 2. & 3.

D ſecrated unto God: *Saul* commanded *Doeg* the Syrian to perpetrate the ſlaughter, who joyning to himſelf certain other ſacrilegious and impious men, he murthered *Achimelech* and all his race, who were in number three hundreth thirtie and five men. He further ſent to Nob the citie of the Prieſts, and put all of them to the ſword, neither ſparing woman nor child, nor having reſpect unto any other age, but conſumed the whole citie with fire, onely one ſonne of *Achimelech* eſcaped, who was called *Abiathar*. All which befortuned according as God had foretold the high Prieſt *Eli*, ſaying, that by reaſon of the tranſgreſſion of his two ſonnes, his poſteritie ſhould be extinguiſhed.

"This cruell and malicious act perpetrated by King *Saul* (in extinguiſhing all the race of

v 18, 19. A manifeſt exemplification of that proverb, *Honour changes manners.*

E "the Sacerdotall order, without compaſſion either of Infants, or reverence of old age: This "deſtruction of his of that city, which God had choſen to be the countrey and common "nurſe of the Prieſts and Prophets, and which he elected to be a receptacle and refuge of all "that ſort of men) manifeſtly expreſſeth and declareth unto all men, how depraved and cor-"rupt the minds of men are: For ſo long as they are humble, and limited by a baſe and private "eſtate, becauſe they neither dare nor can have liberty to give ſcope to their unbridled na-"tures, they ſeem to be good and juſt men; and make ſhew of a wonderfull ſtudy of juſtice, "accompanying the ſame with pietie, and are perſwaded that God is preſent in all our acti-"ons: finally, that he beholdeth all our cogitations. But no ſooner have they attained to pow-"er and empire, laying aſide their former and reformed manners, and taking upon them as it "were a ſtage-play, both a new habite and another perſonage, but they are devoured in all

Note diligently.

F "audaciouſneſs and inſolencie, and contempt of both divine and humane laws. And when as "to overcome their envie, they had moſt need of piety and juſtice; and when as not onely "all their actions, but alſo their wils are expoſed to all mens eyes: then moſt of all, as if either "God diſſembled, or feared their power, they exerciſe their tyrannies upon their ſubjects, "and whatſoever they decree, either through vain fear, hatred or unreaſonable favour, that "ſuppoſe they both to be ratified by men, and allowed by God: being altogether deprived of "either reſpect or reaſon of thoſe things that are to come. For whatſoever they be that ſpend "their many and unexhauſted labours in their ſervice, thoſe do they firſt prefer: and after-"wards when they have loaden them with the burthen of dignities, they through envie, not "onely deprive of thoſe dignities; but through ſlander alſo, do oftentimes oppreſs them, not

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considering how deservedly they oppress, but onely giving credit without proof to rash and scandalous detractions, executing and satiating their rage, not on those they ought to punish, but those that may most easily be depressed and overthrown. The manifest example hereof appeareth unto us in *Saul* the son of *Cis*: who after the government of the Nobilitie was extinct, and the supream magistracie of Judges was dissannulled, being the first created King of the Hebrews, onely for that he suspected *Achimelech*, he slew three hundreth Priests and Prophets, and after he had slain them, destroyed their Citie with fire; and as much as in him lay, deprived the high Temple of God, not onely of Priests, but sacred Ministers; and after so hideous a slaughter, neither spared their countrey nor any of their off spring to be left alive. But *Abiathar Achimelechs* sonne, who onely escaped with life amidst all his slaughtered family, flying unto *David*, declared unto him both the overthrow of his family and the death of his father. *David* answered him, that he expected no less then that which happened, at such time as he espied *Doeg* there, who as his mind gave him, would not fail to reprove and scandall *Achimelech* to *Saul*: yet took he it on him, that the misfortune happened unto his friend by his means: he therefore prayed him to remain with him, because he could not be concealed or secured in any place better then with himself.

v. 20, 21. Abiathar escaping from Sauls hands, telleth David of the slaughter of Achimelech his father, and of the Priests.

David defendeth Cilla against the incursions of the Philistines. 1 Sam. 23. 1, 2, 3, and 7.

About the same time, *David* understanding that the Philistines made a road into the Countrey of Cilla, and preyed the same, determined to assault them, if after the Prophet had asked counsel of God, he should be by the Oracle animated to the performance thereof: which accordingly falling out, he sallied out accompanied by his friends, and set upon the Philistines, and made a great slaughter of them, and recovered a very rich prey, and gave convoy to the Cillans, till such time as they had safely gathered in, and housed all their corn and fruit. The rumour of this his exploit was presently brought unto *Saul*: for this noble act and happy execution was not onely not shut within the limits of the place wherein it was performed, but the renown thereof was dispersed every where, both in other mens ears, as also in the Kings, and both the Action and the Authour thereof were highly commended. *Saul* was very joyfull to hear that *David* was in Cilla, and said thus: God hath delivered him into my hands, by enforcing him to shut up himself within a Citie inclosed with Walles, Gates, and Barres: whereupon he suddenly gave commandement that all the people should march against Cilla, and besiege the same, and surprize or kill *David*.

v. 7, 8. Saul seeketh to besiege David in Cilla.

v. 9, 10, 11, 12. David admonished by God, flieth from his danger.

But *David* having intelligence hereof, and advertised by God, that if he stayed among the Cillans, they would deliver him into the hands of *Saul*, he took with him his four hundreth men, and retired himself from the Citie into the desart, and encamped on a defenced hill called Engaddi: so that the King being advertised that he was fled from the Cillans, ceased to issue out in arms against him. From thence *David* departed to a certain place of the Ziphians, where *Jonathan*, *Sauls* son, met with him, and after he had embraced him he exhorted him to be of good courage, and to conceive an assured hope of future good fortune, and not to give place to his present miseries, by reason that he should obtain the Kingdome and should have the whole power of the Hebrews subjected unto him; but that such things were not wont to happen, except they were accompanied with great travels: and after they had once more renued the oath of mutuall and lasting amitie and faith between them, during all the time of their lives, calling God to witness with imprecations against him, that should contradict, or in any sort change those conventions; *Jonathan* left *David* somewhat eased in heart, and disburthened of his conceived fear, and that done, returned to his own home.

v. 13, 14. David came with his army to Carmi or Ziphi, where Jonathan cometh unto him, comforteth him, and renueth his covenant.

v. 19 The Ziphians certifie Saul of Davids abode in their countrey.

But the Ziphians intending to gratifie *Saul*, told him, that *David* was amongst them, and promised him to deliver him prisoner into his hands, if so be he would issue out against him: Insomuch as if he would seize all the streights of the Countrey, it should be impossible for him to flie into any other place. The King praised their forwardness, and promised them to requite their loyalty, and to remunerate them shortly for this their good affection, and withall sent out certain men to seek out *David*, and to beak over the forrest, promising them that shortly he would follow after them. Thus did the Governours and Princes of the Ziphians offer themselves unto the King to search out and apprehend him, expressing their affection therein, not onely in outward shew, but also with their whole power labouring what they might, that surprizing him, they might deliver him to the Kings hands. But their unjust desire had as unfortunate success: who being to incur no perill by concealing him from pursuit, promised to betray into the Kings hands, through adulation and avarice, a man that was both vertuous, and wrongfully persecuted to death by his enemies. For *David* being made privie to their malice, and ascertained of the Kings approach, leaving

v. 26. David hearing of the Kings coming, flieth to save himself.

those

A thoſe narrow ſtreights wherein they then encamped, eſcaped to a certain rock which is ſcituate in the deſarts of Simon: Neither deſiſted *Saul* to purſue him; for knowing by the way that he had overcome the ſtreights, he came to the other ſide of the rock, and *David* had ſurely both been taken and circumvented, had not the King been revoked by fearful tidings, which aſſured him that the Paleſtines had forcibly entred and ſpoiled his kingdom. For he thought it more convenient to revenge himſelf on thoſe his hoſtile and ſworn enemies, and to give ſuccour to his countrey and people, being ready to be ſpoiled and waſted, then under deſire to lay hands on a private enemy, to betray both his countrey and ſubjects to their ſwords; and thus was *David* ſaved beyond all expectation, and retired himſelf to the ſtraights of Engaddi. But after that *Saul* had repulſed the Paleſtines, certain news was brought him
B that *David* dwelt in the ſtreights of Engaddi: whereupon, preſently taking with him three thouſand of the choiſeſt men in all his army, he led them ſpeedily to the forenamed place, and being not far from thence, he perceived neer unto the high-way a deep, hollow, large, long and open cave, whereas *David* with his four hundreth men might be hidden, and deſcended himſelf alone into the cave to disburthen the neceſſities of nature. This was preſently diſcovered by one of *Davids* followers, who told him that GOD had preſented him a fit opportunity to revenge him on his enemy, and counſelled him to cut off *Sauls* head, and to diſcharge himſelf thereby of much trouble and torment; who ariſing and finding him out, onely cut off the lap of the veſture wherewith *Saul* was attired, and preſently thereupon repented himſelf, ſaying, that it were a wicked deed in him to kill his Lord, whom God by ele-
C ction had raiſed to the eſtate of Majeſtie and Empire. For (ſaid he) although he be unjuſt toward me, yet ought I not to be injurious towards him.

But when *Saul* was iſſued out of the cave, *David* went out after, and cryed with a loud voice, beſeeching *Saul* that he would give him audience: who turning back unto him, he caſt himſelf proſtrate before his feet, and humbled him on his face according to the cuſtome, and ſpake after this manner; "How unworthy is it for thee, O King, that opening thy ears to "ſcandalous backbiters, and giving truſt and credit to vain and looſe men, thou ſuſpecteſt "thy moſt tried friends, whom thou rather oughteſt to judg by their ſincere and upright acti-"ons? for words may be either falſe or true, but the minde may be diſcovered by none more "apparent arguments then by mens actions: as at this preſent thou maieſt judg, whether
D "thou haſt raſhly believed them, that make me guilty before thy Majeſtie of that crime, that "was never yet ſo much as thought upon, & have ſo much exaſperated thee againſt me, that "day and night thou thinkeſt on nothing more then my deſtruction: Seeſt thou not now how "vain thy opinion is, whereby they perſwade thee, that I am an enemy of thy houſe, and "earneſtly deſirous of thy death? Or with what eys thinkeſt thou doth God behold thy cru-"elty, who requireſt his death, who having occaſion and opportunity offered him to be re-"venged on thee, ſpareth thy life, whoſe life were it in thy hands, were aſſuredly loſt? For as "eaſily might I have cut off thy head, as this lap of thy garment (and therewithall, in confir-"mation of his words, he ſhewed it him) yet did I forbear this juſt revenge: yet contrariwiſe
"art not thou afraid to exerciſe thy unjuſt tyrannies againſt me. But God ſhall bear witneſs
E "hereof, and ſhall approve which of us both are of more peaceable behaviours. *Saul* amazed to ſee how ſtrangely his life had been preſerved, and raviſhed to conſider the natural mildneſs and moderation in *David*, began to weep, and *David* wept alſo: but *Saul* ſaid that he had greater cauſe to lament then he. For, ſaid he, by thy means have I received many benefits, and thou at my hands haſt been repaied with infinite injuries. This day haſt thou teſtified that thou retaineſt the ancient juſtice of thy progenitors, who commanded that their enemies ſhould be diſmiſſed with life, at ſuch time as they were ſurprized in the deſart: now am I throughly perſwaded that God hath reſerved the kingdom for thee, and that the Empire of all the Hebrews attendeth thee. Aſſure thou me therefore by an oath, that thou wilt not exterminate my race, neither remember thee of thoſe injuries I have done unto thee, but that ſparing my poſterity, thou warrantize and keep them under thy protection. *Da-*
F *vid* ſware unto him according as he had required, and ſuffered him to return into his Realm, and both he & his companies retired themſelves to the ſtreights of Maſpha. About the ſame time died *Samuel* the Prophet, a man who by his merit was in great eſtimation amongſt the Hebrews, the famous teſtimony of whoſe vertue, and the peoples obſervation towards him, was expreſſed in this, in that they celebrated his funeral, and ſet out his ſepulchre with great pompe: and when they had performed his rites, they buried him in *Ramath* his Countrey, and lamented him many dayes, not after the manner of a common or forraign miſery, but as if each one of them had in particular a prejudice and loſs to lament for. For, he was a man that was naturally framed to all juſtice and goodneſs, and for theſe his vertues moſt acceptable

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v. 27, 28. Saul purſueth David, and having circumvented him, had taken him, had no he received news that revoked him.

1 Sam. 24. 5. David cut off the lap of Sauls garment.

David upbraideth Saul for his ſubtilties to ſeek his death who was innocent.

v. 10 & 17. Saul acknowledgeth his malice and Davids innocency, and requireth him that when he hath obtained the kingdom, he would be favourable to his family.

Samuels death and burial. *1 Sam. 25. 1.*

able unto God. He governed the people after the death of *Eli* the high Prieſt, firſt in his own perſon, for the ſpace of twelve years, and afterwards during the reign of *Saul* eighteen years, whoſe death hapned (as I ſaid) about this time. But in thoſe places where *David* at that time remained, there was a certain Ziphian in a town called Emma, a man very rich, and Lord of much cattell. For he had a troop of three thouſand ſheep, and a heard of a thouſand Goats. On theſe did *David* command his people to commit no waſte; neither through deſire, nor neceſſity, nor hope of concealment, they ſhould do him any hurt. Charging them moreover, that they ſhould offer no wrong unto any man, becauſe that to violate and take another mans goods, was both unlawful and wicked, and contrary to Gods commandement. He inſtructed them in this ſort, imagining with himſelf, that he ſhould gratifie a good man, and ſuch a one as deſerved to be in like ſort favoured: but *Nabal* (for ſuch was his name) was a rude and curriſh perſon, leading his life in hunting; yet had he a wife that was good, wiſe and fair. G H

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Nabals flocks ſaved by David. *v. 6.*

v. 7, ad 12. Davids embaſſage to Nabal to require relief, and his curriſh anſwer.

To this *Nabal* did *David* ſend ten of his ſervants about the time of his ſheep-ſhearing, both to ſalute him, as alſo to wiſh him all good, and to beſeech God, that for divers years he would grant him grace to do the like. Mean while he requeſted him, that he would impart unto him ſomewhat of that which was in his power, when as his ſhepheards could inform him, that having long time remained in the deſart, we have (ſaid they) been ſo far off from doing your flocks any harm, as we have rather ſeemed to be their ſhepheards and keepers: they promiſed him likewiſe, that whatſoever courteſie he ſhould ſhew unto *David*, he ſhould beſtow it on a mindful and thankful perſonage. Thus ſpake the meſſengers unto *Nabal*: but he anſwered them very diſcourteouſly, and rudely, demanding of them what that *David* was? and being informed that he was the ſon of *Jeſſe*: Now, (ſaid he) theſe fugitives and ſlaves forſaking their Maſters, live proudly and inſolently. I

v. 13. ad 17. David ſallieth out againſt Nabal with 400 armed men.

David, hearing of this report, was grievouſly diſpleaſed, and commanded four hundreth of his men to take up their weapons and follow him, commanding two hundreth to keep the baggage (for at that time he had ſix hundreth) and in this equipage marched he forward againſt *Nabal*, ſwearing, that that very night he would utterly exterminate and root out all his race, and ranſack his riches. Neither was he onely diſpleaſed for that *Nabal* was ingrateful towards them, without reſpect of that humanity which they had ſhewed towards him, and his: but alſo, for that without any cauſe of injury offered, he had injured and outraged him in words.

à v. 18, ad 35. Abigal Nabals wife appeaſeth David with preſents.

In the mean while, certain ſhepheards that attended *Nabals* cattel, told their Miſtreſs their Maſters wife, that *David* having ſent unto her husband to require ſome ſmall courteſie, had not onely obtained nothing, but alſo received inſupportable injuries, whereas till that day he had ſuffered his flocks to be untouched: telling her, that that inſolency of their Lord, might breed them all much woe and miſery. Which when *Abigal* heard (for ſo was the woman called) ſhe loaded divers Aſſes with all ſorts of preſents (without making any motion to her husband, who was ſo drunk that he was inſenſible) and went towards *David*. As therefore he deſcended the ſtreights of the mountain, *David* encountred her, marching towards *Nabal*, accompanied with four hundred men. As ſoon as *Abigal* perceived him, ſhe leaped from her Steed, and falling upon her face, ſhe proſtrated herſelf before him, beſeeching him to forget *Nabals* words, knowing that *Nabals* nature was anſwerable to his name. For in the Hebrew tongue *Nabal* ſignifieth folly: ſhe excuſed her ſelf likewiſe, ſaying, that ſhe ſaw none of them that were ſent unto her husband. K L

v. 25. Nabal ſignifieth a fool.

"For which cauſe, ſhe ſaid, I beſeech thee "grant me pardon, and give God thanks, that by my means he hath hindered you from pol- "luting your hands in innocent bloud: for if thou remain pure and innocent from bloudſhed, "he ſhall exact a puniſhment at their hands that have hurt thee. For thoſe misfortunes that "attend on *Nabal*, ſhall fall on the heads of thine enemies: only be thou favourable unto me "in accepting theſe my humble preſents, and for my ſake remit that wrath which thou haſt "juſtly conceived againſt my husband: for clemency and humanity becometh him whom "the Fates have deſtinated to a kingdom. *David* accepting her preſents, gave her an anſwer "after this manner: Woman, ſaid he, God of his goodneſs hath this day brought thee hither, "otherwiſe thou haddeſt not lived, or ſeen the next morning. For I have ſworn, that this "night I would overthrow thy houſe, and leave none alive of that ungrateful mans family, "who hath ſo contumelioufly abuſed both me and mine: but now God hath put thee in mind "wiſely to prevent and pacifie my wrath. M

v. 36, 37, 38. Davids propheey of Nabal.

"As touching *Nabal*, although at this preſent he be exempted by thy means from puniſh- "ment, yet ſhall he not eſcape, but he ſhall loſe his life: for his manners upon another occaſi- "on ſhall be the cauſe of his ruine. This ſaid, he diſmiſſed *Abigal*: who returning to her houſe,

and

A and finding her husband amidst his other companions, loden and overwhelmed in wine, told him nothing at that time of that which had hapned: but the next day when he was sober, certifying him thereof, he lost all his forces, and his body became mortified through the grief he conceived at her words, so that some ten days after and no more, he departed out of this life. Which when *David* understood, he said that he was deservedly punished by God, because that his own wickedness was the cause of his punishment, and that he was afflicted, and yet his hands who received the injury were unstained with bloud: and by this example he learnt, that no wicked man can escape Gods judgment, and that all humane affairs are not rashly disposed, as if neglected by God, but that the good are rewarded with goodness, and the wicked punished according to their wickedness. He afterwards sent messengers to
B his wife, and caused her to come unto him, to the intent he might marry her, and take her to his wife. She answered the messengers, that she thought her self unworthy to lie at his feet: notwithstanding, she repaired to him with all her furniture and means whatsoever, and was married to *David*, having obtained that degree of honour, both in that she was modest and just, as also for that she was beautiful. Now *David* had a wife before her, whom he had married out of the city of Abesar.

As touching *Michol* the daughter of *Saul*, and other-whiles his wife, *Saul* gave her to wife at Lissa, to the son of *Phalti* of the city of Gethla. After this, certain Ziphians coming unto *Saul*, told him that *David* was returned again into their countrey, and that, if it pleased him to assist them, they might easily apprehend him. Whereupon *Saul* issued with three thousand
C armed men, and being surprized by night, he encamped in a certain place called Siceleg.

When *David* was certified that *Saul* was issued forth against him, he sent out certain Spies, whom he gave in charge to bring him intelligence into what place at that time *Saul* was retired, who ascertained him that he was at Siceleg; he watched all that night without the knowledg of any of his followers, and went into *Sauls* camp, attended only by *Abisai* his sister *Sarvia's* son, and *Achimelech* the Chittite.

Now whilest *Saul* was asleep, and both his General *Abner* with all his souldiers wholly devoured in drowsiness, *David* entred into the Kings camp: and although he knew the Kings pavilion, by reason of his Javelin that stood at the door thereof, yet slew he him not, neither permitted he *Abisai*, who was both willing and addressed to execute the slaughter, to perform
D it. But this he said, that although the King were evil, yet notwithstanding, it were a strange and undecent thing for him, to slay him who was Gods elected: for that it was Gods right to take revenge on him, to whom he had given the kingdom: and thus restrained he the others unbridled fury. Yet to the intent he might certifie the King, that having the opportunity to slay him, he spared his life; he bare away with him his Javelin, and the pitcher of water that stood by *Saul* whilest he slept, without the witting or knowledg of any of the camp: so much were they devoured and overwhelmed with sleep. He therefore departed thence in all assurance, having executed all that which either the time or his courage would permit him to do. But after he had passed the river, and had attained the top of a mountain, from whence he might be easily heard, he cried out to *Sauls* souldiers, and their General *Abner* so strongly, that he awaked them from their sleep; and calling unto *Abner*, as well as the com-
E mon sort of souldiers, the General asked who it was that called him: to whom *David* answer- It is I, the son of *Jesse*, your fugitive: but, said he, How cometh it to pass, that thou who art so great, and in chiefest authority about the King, hast so small respect and guard of his person? Thy sleep is more pleasant unto thee then thy watch for his conservation. Assuredly this act of thine deserveth a capital punishment, because thou neither hast discovered me, nor any others before we entred the camp, or approached the King. Seek for the Kings Javelin and his pitcher of water, and thou shalt perceive in what great danger he hath been, even in the midst of you, without any notice or discovery of yours.

Saul perceiving that it was *Davids* voice, and conceiving that how being in his hands
F (whom he had surprized in the depth of sleep, through the negligence of his guard) he had not slain him, but pardoned his life, although it justly lay in his power to take his head from him, he said, that he gave him thanks, and acknowledged his life from him, exhorting him to be assured, and without suspect of any evil to return home unto his house, because he was perswaded, that he loved not himself so much, as he was intirely affected by *David*; notwithstanding that he had pursued him, and for a long time past had chased him like a fugitive, constraining him also by divers afflictions and great torments of spirit, to be abandoned from his dearest parents and friends: yea from *David* himself, who might have preserved him, and who had given him divers demonstrations of his good will towards him, and by whom he had been oftentimes preserved; whom notwithstanding he ceased not to

pursue

The year of the world, 2889. before Christs Nativity 1075.

v. 38, 39. Nabal conceiveth so much sorrow & fear for his immodestly against David, that he dieth Apoplectique.

An example of Gods providence, that no sin can escape unpunished.

v. 39 ad finem. David marrieth Abigal Nabals wife. Saul marrieth his daughter Michol to another husband.

1 Sam. 26. v. 1, ad 9. The Ziphians once more labour to betray David in their countrey.

v. 7, & ad 13. David once more attended by two, entering into Sauls camp, stole away his dart and his pitcher of water.

v. 14 ad 18. David upbraideth Abner King Sauls General, for suffering his King's Javelin and pitcher of water to be taken from him.

v. 21 ad finem. Saul praiseth David, and willeth him to be of good courage: and exhorteth him to return to his own house.

The year of the world, 2889. before Christs Nativity, 1075

purſue unto the death, who contrariwiſe deſired nothing more then his life. Hereupon *David* willed him to ſend ſome one of his ſervants to bring back his Javelin and pitcher of water: proteſting that God ſhould be Judg of both their natures, manners, and actions, who knew that that day alſo he had ſpared his enemy, whom if he had ſo thought good, he might have extinguiſhed. G

1 Sam. 27. v. 1, 2

Saul having this ſecond time eſcaped from *Davids* hands, returned to his royal houſe. But *David*, fearing leſt if he ſojourned in that place, he ſhould be intrapped by *Saul*, thought good to retire himſelf into the countrey of the Philiſtines, and ſojourne there. So that accompanied with ſix hundreth men which he had with him, he tranſported himſelf to *Achis* King of Geth, one of their fiue cities; who received him with all his people, and gave him a place to dwell in: ſo that he abode in Geth, having with him his two wives, *Achimaas* and *Abigal*. Which when *Saul* underſtood, he made no more account to ſend or ſally out againſt him, becauſe that two ſeveral times he had been in danger of his life, at ſuch time as he purſued him to intrap him. *David* held it not convenient to remain in the city of Geth, and therefore requeſted the King of the Philiſtines, that ſith he had courteouſly entertained him, it might pleaſe him likewiſe to do him the favour to aſſign him a certain place in his countrey, where he might make his habitation, becauſe he feared to be chargeable to him, if ſo be he remained in the city. *Achis* aſſigned to him a village called *Siceleg*, which *David* after he obtained the kingdom, loved and honoured, holding that for his own demain, as his own children and heirs did after him. But hereof will we ſpeak in another place. The time that *David* lived amongſt the Philiſtines and in the town of *Siceleg*, were four moneths and twenty dayes; during which time, by ſeveral and ſecret excurſions againſt the bordering *Sarrites* and *Amalechites*, he ſpoiled their countrey and returned back again with a great booty of oxen and camels: yet brought he thence no bondmen, leſt *Achis* by their means ſhould have intelligence of his enterprize. He ſent likewiſe a part of the prey unto the King, and when he demanded from whom he had taken the ſame, he anſwered that he had taken it from the Jews that dwelt Southward and in the Plain, perſwading him that he had done no loſs: ſo that *Achis* conceived an opinion, that ſince *David* warred againſt his own nation all the time of his aboad with him, he would be a faithful ſervant unto him. About the ſame time, the Philiſtines having determined to lead forth their army againſt the Iſraelites, ſent out to their allies, requiring them to aſſiſt them in that war, and to make their *Rendezvous* at Renga, to the intent that being there aſſembled, they might diſlodg and aſſail the Iſraelites. Amongſt the other their auxiliary companies, *Achis* had requeſted *David* to aſſiſt him, with his ſix hundreth ſouldiers: which he promiſed willingly to perform, telling him, that the opportunity was now come wherein he might requite his courteſie, and the hoſpitality he had ſhewed him. *Achis* promiſed him that after the victory, when as all things had ſucceeded according as he deſired, he would prefer *David* to the guard of his perſon; thinking by the promiſe of this honour and truſt, he might augment *Davids* forwardneſs and affection toward him. H I K

David declareth his innocency to Saul. Saul deſiſteth to perſecute David. v. 8, *ad fin m.*

David with ſix hundreth men and his two wives went in to Paleſtine to Achis King of Gitta

David requireth a certain place at the Kings hands to make his habitation in. The King giveth him Siceleg

David ſpoiled the Sarrites & Amalechites, and giveth part of the prey to the king, perſwading him that he took it from the Jews that inhabited the South plain.

CHAP. XV. L

The Philiſtines renew their war againſt the Hebrews, and obtain the victory: and SAUL *with his ſons, are ſlain in the battel.*

The year of the world, 2890 before Christs Nativity, 1074.

BUt *Saul* about this time had baniſhed all Diviners and Inchanters, and in generall, all ſuch as were tellers of fortunes, reſerving none within his countrey, but the Prophets. When as therefore he underſtood that the Paleſtines were already up in armes, and ſtrongly encamped neer to the City of Sonna, ſcituate in the Plaine, he marched forward and made head againſt them with all his forces. And as ſoon as he drew neer to the mountain of Gelboa, he encamped right over againſt the enemy. Now when his army diſcovered their great forces, they were much diſcomforted, and no ſooner beheld it but were amazed. Being thefore ſore troubled herewith, he fought counſell at Gods hands as touching the event of the battel: and ſeeing he returned him no anſwer, his heart more and more failed him, in that he manifeſtly perceived what ſiniſter ſucceſs would betide him, if God ſhould not aſſiſt him in the conflict. He therefore commanded that they ſhould ſearch him out ſome Pythoniſſa or cunning enchantreſs, who invocated and raiſed the ſpirits of the dead, to the end that by her means he might know if his wars ſhould have that ſucceſs which he pretended (for the Diviners which gave anſwer by the belly, which the Greeks call Engaſtrimythes, declare their adventures M

1 Sam. 28. 3, 7, 8, 9. Saul baniſheth all diviners & enchanters out of his Kingdome.

v. 6. Saul hearing the Philiſtines made head againſt him, aſked counſel of God.

to

A to thoſe that ask them.) And when as by the report of a certain familiar friend of his, he was advertiſed that there was ſuch an one at Endor, unwitting to his whole army, and laying aſide his royal habits, and attended onely by two, whom he eſteemed for his moſt faithful ſervants, he repaired to Endor to this woman, requiring her to divine and raiſe up the ſpirit of him whom he ſhould name. The woman denied, and ſaid, that ſhe ought not to contradict the Kings edict, who had driven out of his Realm all ſuch ſort of Soothſayers, telling him that he did not well, that having received no wrong at her hands, he ſhould thus ſound her, and ſeek to bring her in lapſe of the Kings laws, and cauſe her to be puniſhed. But *Saul* ſwore unto her, that no man ſhould know thereof, and that he would not diſcover her divination to others: briefly that ſhe ſhould incur no danger thereby.

The year of the world, 2890. before Chriſts Nativity, 1074.

Saul repaireth to Endor, to aske counſel of a Sorcereſs. v. 8, 9.

B After then, that by his oathes and proteſtations he had perſwaded her, that ſhe ſhould have no cauſe to fear, he commanded her to raiſe the ſpirit of *Samuel*. She not knowing what *Samuel* was, called him from hell, and he ſuddenly appeared. But when ſhe perceived that it was an honourable man, and of divine ſemblance, ſhe was ſore troubled; and being wholly diſcomforted with this viſion, ſhe turned and ſaid unto the King: Art not thou *Saul*? for *Samuel* had certified her no leſs. *Saul* confeſſed that it was he, and asked her for what cauſe ſhe ſeemed to be ſo much troubled? She anſwered, that ſhe ſaw a man aſcend that reſembled God. *Saul* commanded her to declare unto him his ſhape, habit, and age: and ſhe gave him to underſtand that he was a reverend old man, attired in the veſtment of an high Prieſt. By theſe marks *Saul* knew that it was *Samuel*: whereupon, proſtrating himſelf on the earth, he adored and ſaluted him. The ſpirit of *Samuel* asked him for what cauſe he had troubled and raiſed him? To whom he complained and lamented that he was inforced thereunto by neceſſity: for that a grievous hoaſt of his enemies were at hand, and that void of counſel, he was forſaken by God, having from him no prediction, either by prophecy or dream: for which cauſe, ſaid he, I made my recourſe unto thee, who haſt alwayes had care both of me and my fortunes. But *Samuel* foreſeeing that the Kings death was hard at hand, anſwered him, that it was in vain for him to queſtion with him, as touching thoſe things that ſhould happen, ſince thou knoweſt that thou art forſaken by God. Know therefore, ſaid he, that *David* ſhall poſſeſs the Kingdom, and that it is he that ſhall eſtabliſh the eſtate by armes: but as concerning thy ſelf, thou ſhalt loſe both thy Kingdom and thy life, becauſe D thou haſt diſobeyed God in thy war againſt the Amalechites, and haſt not obſerved his commandements, according as I foretold thee at ſuch time as I was alive. Know therefore, that thy people and hoaſt ſhall be diſcomfited by the enemy, and that both thou and thy ſons ſhall be to morrow ſlain in the battel, and be with me. When *Saul* underſtood theſe things, he became ſpeechleſs, through the ſorrow wherewith he was ſeized, and fell down on the pavement, either for that his forces failed him through ſudden grief, or for his want of meat; becauſe that neither that night, nor the day before, he had vouchſafed his body any refection or ſuſtenance.

Saul commandeth the witch to raiſe Samuels ghoſt. v. 10, 11.

v. 15. Saul complaineth of his miſeries to Samuel, and asketh his advice.

v. 16. *ad* 20. Samuels ghoſt certifieth Saul of the event of his battel againſt the Paleſtines.

v. 20, 21. Saul through ſudden ſorrow fell in a ſwoun.

v. 22, &c. The Enchantreſs intreateth him to refreſh himſelf, and take ſome refection.

At length, hardly recovering himſelf out of his ſwoun, the woman importuned him to receive ſome ſuſtenance, beſeeching him to do her that favour in recompence of her unexpected divination; which though interdicted, ſhe had adventured to perform for his E ſake (before ſhe were aſcertained that it was he that had forbidden them) in conſideration whereof, ſhe prayed him, that ſitting down at the table, he would refreſh himſelf with ſome ſuſtenance, to the end he might be the more able to return unto his army. And although he reſiſted and utterly refuſed to eat, in that he had no appetite, and was utterly deſperate; yet ſo effectually importuned ſhe, that finally ſhe perſwaded him to receive ſome little nouriſhment. And whereas ſhe had but one calf which ſhe bred up in her houſe with ſome particular care (for ſhe was but a poor woman, and had no other riches) yet ſpared ſhe not to kill it, and dreſs the fleſh for *Saul* and his ſervants. Thus refected, *Saul* returned back again into his camp. The courteſie of this woman deſerveth to be praiſed: for, although ſhe knew F that the King had prohibited her art, whereby both ſhe and her family ſufficiently maintained themſelves: and although before that time ſhe had never ſeen *Saul*; yet ſo it is, that without remembring her that it was he by whom her art had been condemned, ſhe entertained him not as a ſtranger, or like the man ſhe had never ſeen before; but had compaſſion on him and comforted him, exhorting him to eat, although he refuſed it, and preſented him willingly and heartily with that little which ſhe had in her poverty. All which ſhe did not under hope of recompence, or expected preferment (knowing well that *Saul* ſhould ſhortly loſe his life) nor according to the ordinary courſe of men, that naturally honour thoſe that have beſtowed ſome dignity upon them, and become ſerviceable to thoſe from whom they pretend to draw ſome profit hereafter. She therefore ought to be imitated, and in her appeareth

An example of courteſie and liberality in the Enchantreſs.

The year of the world, 2890. before Christs Nativity, 1074

peareth an excellent example of bounty, approving that there is nothing more worthy praise, then to relieve those that are in necessity; neither any thing more becoming men, or whereby we may obtain Gods favour and graces, better then by it. Thus much sufficeth at this present, in respect of this woman. But now methinketh I shall do well if I insert in this place, and in these my writings, an other example both profitable to people and Nations, and in special an incitation to Noblemen, and such as are born unto glory, to follow vertue; which also shall express what honour is, and exemplifie how a man may eternize his memory, which ought to engender in the hearts of Kings of Nations, and of Governours of Common-weals, a singular desire and affection to addict themselves to noble actions, and to encourage them to entertain dangers, yea death it self, and teach them to endure all difficulties whatsoever, for their Countries cause. To which intent, the history of *Saul* king of the Hebrews yeeldeth me matter most accident to this purpose: For, although he knew that which should befall him, and that his death is at hand (according as it had been foretold him) yet resolved he not to avoid the same; neither so loved he his life, that for the conservation thereof, he would deliver up his people into the hands of their enemies, nor dishonour his Royal dignity: but himself, with his children and all his household, exposed themselves to danger; thinking it more honourable to die with them in fighting for his subjects, and far more expedient that his children should die like valiant men, then to leave them alive in incertitude of estate, whereinto they might fall, supposing that he should have sufficient successours of his race, if he left behinde him a perpetual memory and praise both of him and his. For which cause (in my opinion) he was both just, strong, and prudent, and if any one either is or hath been like unto him, I suppose that it becometh all men to give testimony of such a mans vertue. For I think that the Historians and ancient Writers, have not worthily intituled them with the stile of valiant men, who attaining some worthy actions, attempted war under assured hope of victory and safety, but they onely, that imitate *Saul*, may deservedly be called just, praise-worthy, couragious, hardy, and contemners of all dangers. For what great thing is there in undertaking of the common hazzard of war, and tossed twixt hope and fear, to use Fortunes favour if she fawn upon us? But contrariwise, I account it an assured sign of a valiant man, when as without conceit or hope of any goodness, and knowing his death at hand, and assured in his conflict, he is not affraid nor dismaid with such apprehensions, but seeketh out with an invincible courage his most assured hazzard.

1 Sam 31. 3, 4. Josephus praiseth Saul for a worthy and valiant King, in that foreknowing his danger and death he exposed himself to allured perill.

This is the praise of our *Saul*, who is an example to all true lovers of glory, that if they have regard to leave an honest memory to their posterity, they should upon the like opportunity propose the same resolution to themselves: but in especial Kings, who, by reason of the excellency of their degree, ought not onely to forbear to be evil, but also strive to be excellently vertuous. I could likewise say more of this generous argument of *Sauls* valour, but lest I should seem too affectionate, I will return to our former purpose.

1 Sam. 28. 1, ad 5.

After that the Philistines were thus encamped (according as hath been afore spoken) and had numbred their forces according to their Nations, Kingdomes, and Governours, King *Achis* issued in the *Rereward* with his particular company, whom *David* followed, accompanied with his six hundreth souldiers: whom when the Chieftaines of the Philistines beheld, they asked the King whence those Hebrews came, and what their Leaders name was? Who answered them that it was *David*, who fled from *Saul* his Master, and how he had entertained him being fled from him: again, how *David*, in recompense of the good he had received at his hand, and to revenge him on *Saul*, was ready to fight for them against him. But the Chieftains blamed him, because he had chosen an enemy for his associate, counselling him to dismiss him, for fear lest he should secretly perform some strange stratagem against his confederates, because (said they) he hath a fit opportunity to reconcile himself to his Master. They therefore willed him to send *David* back with his six hundreth souldiers unto the place which he had given him to inhabit, because it was the same *David* of whom the damosels made songs, singing in praise of him, that he had slain many thousand Philistines. When the King of Geth understood these things, he thought their counsel to be laudable: for which cause, calling *David* unto him, he said unto him; I protest unto thee (said he) that I bare a most singular affection and good liking towards thee: and for that cause I have called thee out to assist us in this battel; but our Captains allow not of this resolution; for which cause, retire thy self to the place which I have given thee, without conceiving any evil suspicion of me. There shalt thou be in garrison, to forestale the enemy from farraging our countrey: and in so doing, thou shalt partly assist me in the war. Hereupon, *David* departed unto Siceleg, according as the King had commanded him.

1 Sam 29. 3. ad finem. Achis leadeth out David with him against the Hebrews, and is reproved by the chieftains of the Palestines for so doing.

29. 10, 11. Achis dismisseth David.

But

A But during the time that *David* was in camp, and attended on the Philiſtines warre, the Amalechites aroſe and took Siceleg by force, and burned the City: and after they had gathered a great booty both in that place, and in other villages of the Paleſtines Countrey, they retired back again. Now when *David* arrived at Siceleg, and found it wholly and ruinately ſpoiled, and ſeeing likewiſe that his two wives, and the wives of his companions were priſoners together with their children: he preſently rent his rayment, and began to weep and lament with his companions; yea, ſo much was he afflicted, that he had ſcarce any tears left him to bemoan himſelf: beſide this, his companions amated with the captivity of their wives and children, were ready to ſtone him to death; accuſing him that he was the cauſe of all that which had hapned. But when as his grief was after a manner aſſaked, and he ſomewhat returned to himſelf, he lifted up his heart unto God, and commanded the High B Prieſt *Abiathar* to put on the Ephod, and ask counſell of God; and that done, to declare unto him whereby by his aſſiſtance he might overtake the Amalekites, if ſo be he ſhould purſue them; and whether he ſhould recover his wives and children that they had led away, and revenge him of his enemies. As ſoon as the High Prieſt had certified him that he might purſue them, he ſallied out with ſix hundreth ſouldiers, and purſued the enemy: and drawing near unto the river, he found a certain ſtragler an Egyptian by nation, wholly diſcomforted and feeble thorow want and famine wherewith he was preſſed, having for three daies ſpace wandered in the deſart without any ſuſtenance; whom after he had refreſhed with meat and drink, and recomforted, he asked him to whom he belonged, and what he was? The Egyption told his nation; and how he had been left in that place by his maſter, becauſe that through C his weakneſſe it was impoſſible for him to follow them. He confeſſed likewiſe, that his maſter was one of the number of thoſe that had burned and ſacked, not onely other quarters of Judea, but Siceleg alſo. *David* taking this man for his guide, overtook them, finding ſome of them lying on the earth; others banquetting and following drunkenneſſe, and almoſt ſenſeleſſe by overdrinking: ſo recovering both his booty and pillage, he ſuddenly ſet upon them, and made a great ſlaughter. For they being naked, and ſuſpecting no ſuch inconvenience, and wholly addicted to frolick drinking and feaſting, were all of them eaſily defeated: divers likewiſe amongſt them were ſlain as they ſate at their meat; others likewiſe were ſlaughtered whileſt they carouſed the one unto the other: and ſome of them periſhed being loaden with ſleep, and gorged with wine.

They likewiſe that were compleatly armed, intending to make reſiſtance, were as eaſily D ſlain, as they that lay naked upon the earth: Thus *Davids* men abode with him from the firſt hour of the morning untill the evening, doing nought elſe but kill and murther, ſo that onely four hundreth of the Amalekites eſcaped, who likewiſe fled being mounted on their Dromedaries. So recovered he all that which the enemy had ranſackt; and amongſt other things he releaſed both his own wives and thoſe of his companions. Whereupon they returned to the place where they had left the other two hundreth, which might not follow them, becauſe they were appointed to guard the baggage: To theſe, the abovetaid four hundreth would not grant a part of the booty and profit, becauſe they had not (as they ſaid) followed the enemy with them, but ſhewed themſelves ſlack in the purſuit; alledging that they ought to content themſelves with the recovery of their wives. But *David* ſaid, that the E ſentence which was pronounced by them, was both evil and unjuſt: for ſince God had granted them the grace to defeat their enemies, all of them merited to have part in the profit, which ought equally to be divided amongſt them, both amongſt thoſe that had fought, and amongſt thoſe likewiſe that ſtaied behind to guard the baggage. And from that day forward this ordinance hath been held firmly amongſt them, that they that keep the baggage ſhould have equal part and portion of the prey with thoſe that ſhould go out to the battel. But when *David* was returned to Siceleg, he ſent unto all his familiars and friends of the tribe of *Juda*, a ſeverall part of the ſpoil: in this manner was Siceleg ſacked and burned, and thus were the Amalechites diſcomfited. But the Philiſtines aſſailed, and fought a bloody F battell with *Saul* and his followers, wherein the Philiſtines had the upper hand, and ſlew a great number of their enemies. *Saul* King of Iſrael with his ſonnes fought therein very valiantly, and with ſtout hearts, ſeeing that all their honour conſiſted in that onely point to die nobly, and to hazard themſelves againſt all camiſadoes of their enemies. For ſince the Philiſtines bent all their forces againſt them, they ſaw no means of recovery, ſo that incompaſſed by them, they died in the middeſt of them, and yet before their death, ſlew a great number of the Philiſtines. There were there preſent *Sauls* three ſonnes; *Jonathan*, *Aminadab* and *Melchi*: who being defeated, all the Hebrew armie turned their backs: ſo that being inſtantly purſued by the enemy, there fell a great diſorder, ſlaughter and confuſion amongſt them.

The year of the world, 2890 before Chriſts Nativity, 1074.

v. 1, 2, *and* 6. The Amalechites in Davids abſence ſpoil and burn Siceleg, and carry away the prey.

v. 7, 8, 9. David taketh counſell of God whether he will aſſiſt him to recover his wives and goods out of the hands of the Amalechites.

v. 11, *ad* 19. David guided by an Egyptian ſlave, overtaketh the Amalechites. David aſſaileth the Amalekites and makes a great ſlaughter of them and recovereth the whole prey.

v. 20, *ad* 25. David compromitteth the debate betwixt thoſe that purſued the chaſe, and thoſe that kept the baggage touching the pillage.

1 *Sam.* 31. 1, 2, 3. Saul and his ſonnes ſeeing their armie overcome by the Philiſtines, are deſperately diſmaied and ſlain.

The year of the world, 2801. before the Nativity of Christ, 1073.

Saul fled alſo although he had about him a ſtrong ſquadron of men. And although the Philiſtines marſhalled forth againſt him a multitude of archers, that ſhot many darts and arrowes at him; yet were they all but a very few repulſed: and although he had fought very bravely, having received on him divers wounds, yet being unable to ſupport the pain and grief of his wounds, and travelled with ſhortneſſe of breath, he commanded his Eſquire to draw his ſword, and to thruſt it thorow his body before he ſhould be ſurprized alive by his enemies: which his Eſquire refuſed to do, not daring to lay hands upon his Maſter. For which cauſe *Saul* drew his own ſword, and ſettled the point to his breſt and caſt himſelf thereon: but unable to force it home enough, nor make it by goaring himſelf thereon to pierce quite thorow him, he looked back and perceived a young man hard behind him, of whom he demanded what he was: and hearing that he was an Amalechite, he requeſted him, that ſince himſelf was unable to pierce himſelf with his own hands, that he would lean upon him, and make the ſword paſſe thorow him, and bring him to that death which he ſo earneſtly deſired: which he did, and having taken from him the gold which he had about his armes, and the Royall Crown likewiſe, he fled away. The Eſquire ſeeing *Saul* dead, ſuddenly ſlew himſelf: Not one of all the Kings Guard eſcaped, but all of them were ſlain near unto the mountain Gelboa. When they that inhabited the valley on the other ſide of Jordan and in the Plain, had intelligence that *Saul* and his ſonnes were dead, and with them a great number of their Nation was ſlain, they abandoned their Cities and fled to others that were more defenced. The Philiſtines finding theſe Cities deſtitute of inhabitants, encamped therein. The next day whileſt the Philiſtines ſpoiled the dead, they found the bodies of *Saul* and his ſonnes, which they ſpoiled and beheaded; ſending their heads round about the Countrey,, to make it known that their enemies were defeated. They offered up their armes alſo in the temple of Aſtaroth; and as for their bodies they hung them on the walls of the city of Bethſan, at this day called Scythopolis. When they of Jabes a City of Galaad underſtood how the Philiſtines had thus cut off the heads of *Saul* and his ſonnes, they were ſore moved, and thought it became them not to be ſo careleſſe of them, but that they ſhould be reſcued. For which cauſe the moſt valiant and hardy amongſt them (for that City bringeth up men both valiant in heart and ſtrong in body) departed and marched all night long, ſo that they attained Bethſan, and approaching near the walls, took down the bodies of *Saul* and his ſonnes, and carried them unto *Jabes*, without any reſiſtance of the enemy, in that they durſt not attempt the reſcue. Theſe Jabeſians lamented over their dead bodies, and made publick lamentations, and buried them in the faireſt place of their Countrey, which place is called Arar. They mourned after this manner weeping, both men, and women and children, and beating their breſts, and lamenting the King and his ſonnes, and taſting neither meat nor drink. This was the end of *Saul*, according as *Samuel* had foretold him, becauſe he had diſobeyed God in his warre againſt the Amalechites, and for that he had ſlain the race of *Achimelech*, and *Achimelech* himſelf alſo, and deſtroyed the City of the Prieſts. He raigned during the life of *Samuel*, for the ſpace of eighteen yeers, and twenty two years after his death. Thus finiſhed *Saul* his life.

1. *Sam.* 31. 4, &c. Saul ſtriveth to kill himſelf: and being unable uſeth the aſſiſtance of a young Amalechite.

à v. 7, *ad* 10. The Hebrews that inhabite the valley beyond Jordan, leaving their towns, flie to defenced cities

v. 9. The Paleſtines hung up the bodies of Saul and his ſons.

v. 11, 12, 13. The citizens of Jabes reſcue the bodies of Saul and his ſonnes, and both bury and lament them.

G H I K L

THE

M

A

The SEVENTH BOOK of the ANTIQUITIES of the Jewes;

Written by *Flavius Josephus.*

The Contents of the Chapters of the Seventh Book.

1. David *is created King of one tribe in Hebron: over the rest,* Sauls *son obtaineth the soveraigntie.*
B
2. Isboseth *is slain by the treachery of his domestical servants, and the whole Kingdom cometh unto* David.
3. David *having surprized the City and Citadell of Jerusalem, driveth the Canaanites from thence, and causeth the Jews to inhabit the same.*
4. David *assailed by the Philistines, obtaineth a famous victory against them near unto Jerusalem.*
5. David *overcometh the neighbouring nations, and imposeth tributes on them.*
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7. *How* David *overcame the Mesopotamians.*
C
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9. Absolon *marching out with his army against his father is overthrowne.*
10. *The happy estate of* David *restored again into his Kingdom.*
11. David, *in his life time, anointeth and createth his Son* Solomon *King.*
12. *The death of* David, *and how much he left his Son towards the building of the Temple.*

CHAP. I.

D

DAVID *is created King of one Tribe in Hebron: over the rest,* SAUL's *son obtaineth the soveraignty.*

THis battel was fought on the same day that *David* returned conquerour to Siceleg, after he had subdued the Amalechites. But some three dayes after his return, he that slew *Saul* and had escaped from the battel, having his garment rent, and cast ashes upon his head, came and cast himself prostrate before *David*: & being demanded from whence he came, he answered, from the battel of the Israelites; and certified *David* of the unhappy issue thereof: telling him how divers thousands of the Hebrews were slain, and how *Saul* himself and his sonnes were done to death in the conflict. He likewise E gave him to understand, how he himself retreated amongst the Hebrews, and was present at the flight of the King: confessing likewise that he was the author of his death, under purpose to redeem him from the hands of his enemie: For (said he) *Saul* having cast himself upon the point of his sword, was so weak, by reason of the agony of his wounds, that he could not dispatch himself. Furthermore, he produced the testimonies of his death; the gold about his arms, and the royal Crown which he took and brought from him being dead. *David* perceiving no cause whereby he should suspect his death, whereof he had most evident and infallible testimonies, rent his garments, and spent the day in weeping and lamenting with his companions: and the more was he overpressed with sorrow, by reason of F the loss of his most dear friend *Jonathan*, whom he acknowledged to be the author and conserver of his life: And so vertuous and affectionate shewed he himself towards *Saul*, that although he had often times been in danger to have been slain by him, yet was he sore agrieved at his death: and not that alone, but he likewise executed him that slew him; telling him, that he himself had accused himself for slaying the King, declaring thereby that he was the son of an Amalechite, and commanded that he should be put to death. He composed likewise Lamentations and Epitaphs in praise of *Saul* and *Jonathan*, which are as yet extant at this present time wherein I live. After that he had thus honoured the King, and performed his Lamentations and Obsequies, he asked counsel of God by the means of the Prophet, what Citie of the tribe of *Juda* he would give him to inhabit in? who answered him

The year of the world, 2891. before Christs Nativity, 1073.

2 Sam. 1. v. 1, ad 12.

An Amalechite certifieth *David* of *Sauls* death, and in testimony thereof presenteth his bracelets and Crown.

v. 12. *David* lamenteth *Saul* and *Jonathans* death.

v. 13, 14, 15, *David* commandeth the Amalechite to be slain that killed *Saul.*

that he would give him Hebron. For which cauſe he forſook Siceleg, and came and dwelt in Hebron, and brought thither his wife and ſouldiers. All the people of the foreſaid tribe reſorted thither unto him, and proclaimed him King: where underſtanding how the Jabeſins had buried *Saul* and his ſons, he ſent Embaſſadors unto them, both to praiſe and approve their actions, promiſing them that both he allowed their act, and would remunerate their devoir which they had extended toward the dead: giving them likewiſe to underſtand that the tribe of *Juda* had choſen him for their King. But *Abner* the ſon of *Ner* General of *Sauls* army, a man of execution, and of a noble diſpoſition, underſtanding that *Saul* and *Jonathan*, and his two other brothers were dead, came into the camp, and bringing with him the onely ſon of *Saul* that was left, whoſe name was *Iſboſeth*, he paſſed on the other ſide of Jordan, and proclaimed him King of all the people except the tribe of *Juda*. He appointed likewiſe for his royal ſeat and place of reſidence, a certain countrey called in Hebrew Machare, that is to ſay, the camp. From thence went he with an elected band of ſouldiers, with a reſolution to fight againſt thoſe of the tribe of *Juda*, in that he was diſpleaſed with them, becauſe they had made choiſe of *David* for their King. Againſt him marched out *Joab* the ſon of *Suri* and of *Sarvia*, *Davids* ſiſter, General of his army, to encounter him, accompanied with his brothers *Abiſai* and *Azael*, and all *Davids* ſouldiers: and arriving near a certain fountain of Gabaa, he arranged his army in that place to enter battel. And when as *Abner* ſaid unto him, that he deſired to make trial whether part had the better ſouldiers, it was accorded between them, that twelve of either ſide ſhould be choſen out to determine the challenge: who marched out into a certain place betwixt both the hoaſts, and having darted their Javelins the one againſt the other, came at laſt to the ſword; where mutually aſſailing, hewing and butchering one another both in their heads, ſides and bowels, they all of them at laſt fell down dead, as if the plot had been determined between them. Which done, the two armies joyned in like ſort, and after a cruel battel *Abner* with his followers were diſcomfited: who ſpeedily flying were inceſſantly purſued by *Joab*, who in his own perſon inſiſted and exhorted his other ſouldiers to purſue them haſtily, without ſuffering any of them to eſcape. But amongſt the reſt, *Ioabs* brothers were hot upon the chaſe, and the youngeſt of them called *Azael*, gave ſpeciall teſtimony of his forwardneſs, through that ſwiftneſs in running wherewith he was endowed, for he ran not onely more ſwift then other men, but outſtripped horſes alſo in their race. Whileſt thus he purſued *Abner* with great vehemencie and headlong courſe, without turning either on the one ſide or on the other; *Abner* turned back upon him, and intending to dignifie him for his forces; he firſt covenanted with him for one ſouldiers armour, and another time ſeeing that he could not be perſwaded to ſtay, he prayed him to arreſt himſelf and purſue him no further, for fear leſt being inforced to kill him, he ſhould be deprived of the courage to behold his brother *Joab*. But perceiving that he made no account of his words, in that *Azael* inſtantly inſiſted to purſue him; *Abner* flying and turning himſelf back, ſtrook him with a Javelin which he had in his hand; in ſuch ſort as he preſently died. But they that purſued *Abner*, likewiſe arriving in the place where *Azaels* body unadventurouſly fell dead, ſtaied round about him, and ſurceaſed to purſue the enemy any further. But *Joab* and his brother *Abiſai* outſtripping the body with ſwift running, and conceiving a more mortal hate againſt *Abner*, for that he had in this ſort ſlain their brother, they purſued him untill ſun-ſet, with admirable ſwiftneſſe, and incredible alacritie, unto a place called Dumaton: There mounting upon a hillock, he ſaw *Abner* with the Tribe of *Benjamin* flying from him; who began to cry out to him and ſay, that men of the ſame tribe ſhould not be ſo whetted and incenſed the one againſt the other: That their brother *Azael* was in the fault, becauſe that although he had exhorted him to ceaſe from running after him, yet could he not perſwade him, and that for the ſame cauſe he had both ſtrucken and ſlain him. *Joab* wiſely digeſting theſe his ſayings, and accepting of them as of wholeſome and friendly advertiſements and counſels, he commanded the trumpet to ſound a retreat, and ſurceaſed to purſue them any more, and incamped for that night in the ſame place: during which time, *Abner* travelled without ceaſing, and having paſt over Jorden, returned to his camp to *Isboſeth*, *Sauls* ſon. The next day *Joab* ſurveyed the dead, and cauſed them to be buried. Thoſe that were found dead on *Abners* ſide, were about three hundred and ſixty men; and on *Davids* ſide nineteen, over and beſides *Azael*, whoſe body *Joab* and *Abiſai* took with them, and carried it to Bethlehem, and after they had interred it in the tomb of their anceſtors, they repaired to Hebron unto *David*. From that time forward there aroſe a civil warre amongſt the Hebrews, and endured a long time, in which *Davids* followers had alwayes the upper-hand, and never adventured the hazard of the field without returning with ſome advantage,

The year of the world, 2801. before the Nativity of Chriſt, 1073.

2 Sam. 2.1, ad 7. David by Gods commandment cometh and dwelleth at Hebron, and is declared King of the tribe of Juda. David praiſeth the Jebaſines for burying Saul and his ſons.

v. 8, ad 12. Abner the ſon of Ner crowned Iſboſeth Sauls ſon. Abner leadeth out his army againſt the tribe of Juda.

v. 13. Joab with all Davids army iſſueth out to meet him.

v. 15. Twelve ſouldiers fight, and kill one another, and Abners ſide are overthrown.

v. 17, ad 23. Azael, Joabs brother purſueth Abner. Abner in his flight killeth Azael.

v. 25, ad 30. Joab and Abiſai purſued Abner till ſun-ſet.

v. 30, ad finem. Joab ſounding a retreat reſtraineth his ſouldiers.

How many on each ſide died in the battel.

2 Sam. 3. 1, 2. The beginning of civil war amongſt the Hebrews.

A advantage; whereas the ſon of *Saul* and his partakers had almoſt every day the worſe. *David* at that time had ſix ſons by ſo many wives, the eldeſt of them was called *Ammon*, the ſonne of *Achimaas*, the ſecond was *Daniel* the ſonne of *Abigal*, the third was called *Abſalon* the ſonne of *Machama* the daughter of *Ptolemey* King of Geſſur; the fourth was *Adonias* the ſonne of his wife called *Aggite*: the fifth and the ſixth were called *Gertheſſa* and *Gala*. But after this civil warre was begun, and that the Kings on both ſides had oftentimes encountered and fought together; *Abner* Generall of the army of King *Sauls* ſonne, a prudent man, and one that was beloved by the people, endeavoured all that in him lay, that the whole Countrey might be commanded by *Iſboſeth*, and in effect they all ſubmitted unto him for a certain time: but when as it afterwards fell out that *Abner* was charged and accuſed to have kept
B company with *Riſpa*, *Sauls* Concubine, the daughter of *Sibath*, and that *Iſboſeth* likewiſe had reproved him for the ſame cauſe, he conceived a great grief and deſpight, ſuppoſing that he had great injury done unto him, conſidering how careful he had been, and was of the Kings eſtate: for which cauſe he threatned him to eſtabliſh the Kingdome of *David*, and to make him know, that it was neither his vertue nor prudence that made him ſoveraigne over the tribes on that ſide Jordan, but that his faith & warlike conduct was the cauſe thereof. For which cauſe he ſent unto Hebron to *David*. requiring him by an oath to except of him as his confederate and friend, promiſing him to perſwade the people to forſake *Sauls* ſonne, and to proclaim him King of the whole region: *David* ſware unto him, according as he had required, and was very glad of that Embaſſage that *Abner* had ſent unto him, and the
C rather for that under aſſured teſtimony of their accords, he had preſerved *Michol*, *Davids* wife (whom he had purchaſed with the price of divers great dangers, and with ſix hundreth heads of the Philiſtines preſented to his father *Saul*, to the end he might enjoy her) which *Michol*, *Abner* had ſent him back, having taken her from *Phalti*, who had ſince that time eſpouſed her: whereunto *Iſboſeth* alſo was aſſiſtant, to whom *David* had written that it was reaſon that he ſhould recover his wife. *Abner* therefore aſſembled all the elders and Governours of the people, and told them that at ſuch time as heretofore they were ready to forſake *Iſboſheth*, and to ſubmit themſelves to *David*, he had diſſwaded them from that intent; but at this preſent if they had the will, he would condeſcend unto them, becauſe he was aſſured that God had choſen *David* (by the mouth of *Samuel* the Prophet) to be King over all
D the Hebrews; and had foretold that he ſhould puniſh the Philiſtines, and ſhould overcome them, and bring them under his ſubjection. Which when the elders and Governours underſtood, and were aſſured likewiſe that *Abner* would ſubſcribe to their reſolution as touching the eſtate, they all of them determined to ſubmit themſelves to *David*. *Abner* ſeeing them thus reſolved, did afterwards aſſemble all the tribe of *Benjamin* (out of which the archers of *Iſboſeths* guard were choſen) and told them the like, and perceiving that they contradicted him no waies, but ſubmitted themſelves unto his pleaſure, he gathered about twenty of his familiar friends, and reſorted unto *David* to receive in his own perſon *Davids* oath: both for that each man in his own affairs repoſeth greateſt confidence in himſelfe, as alſo to give him intelligence what ſpeech he had held with the elders and the whole tribe. *David* received
E and entertained him very kindly, and magnificently and ſumptuouſly feaſted him at his table for many dayes, praying him that he would depart, and return & bring the people with him, to the end that in their preſence and ſight, he might deliver him up the government. When *David* had diſmiſſed *Abner*; ſome little time after his departure, *Ioab* the Generall of *Davids* armie came to Hebron, and knowing that *Abner* had been with *David*, & that but ſome little time before he was departed from him, with accords and promiſes made unto him that he ſhould be Governour; he fearing leſt that if *David* ſhould place him in honour and dignitie, and ſhould make *Abner* (who was a man otherwiſe exerciſed in affairs, & politique to prevent occaſions) as it were his companion in the Kingdome, that the ſaid *Ioab* ſhould be degraded and deprived of his office; he took upon him a curſed and froward reſolution. For firſt of all
F he laboured to detract and make him odious in the Kings eare, counſelling him to ſtand on his guard, and not to give eare unto *Abners* promiſes, who under colour and ſubtilty ſought to eſtabliſh the Kingdome unto *Sauls* ſon: alledging that he came unto him under colour and cautele, intending then to leave him, when his hopes were ſatisfied and affairs diſpoſed: But perceiving that theſe his ſubtilities took little effect with *David*, and conſidering with himſelfe likewiſe that he mooved him in no ſort, he attempted a more perilous exploit then the former. For reſolving with himſelfe to kill *Abner*, he ſent out certain men after him, whom he gave in commiſſion that as ſoon as they ſhould overtake him, they ſhould urge their interparley in the name of *David*, alledging that they had ſomething to communicate with him as touching the eſtate, which he had forgot to certifie him of.

The yeare of the world, 2891. *before Chriſts Nativity* 1073.

a v. 2. *ad* 5. David had ſix ſonnes borne in Hebron.

a v. 6, *ad* 11. Abner bridled and governed the multitude, ſo that a long time they were ſubject to Iſboſeth.

a v. 12, *ad* 17. Abner ſendeth Embaſſadors to David in Hebron, to make a covenant with him.

David requireth his wife Michol at Abners hands.

Abner conſulteth with the elders and Governours of the armie to revolt to David.

a v. 20. *ad* 23. The elders Captaine perſwaded by Abner follow David.

The Benjamites accord with Abner, he reſorteth to David, and certifieth him thereof.

Abner by the kindly entertained by David, is friendly diſmiſſed.

v. 24, &c.

v. 26.

The year of the world, 2899. before Christs nativity, 1065.

v. 29.

When *Abner* had heard the words of theſe meſſengers (who overtook him in a place called Beſira, ſome twenty furlongs off of Hebron) he ſtrook out of the way without ſuſpicion of his future dyſaſter, and *Ioab* going before him, embraced him, with great love, and like an affectionate friend (for ſuch as enterprize any wicked action, do often and ſubtilly diſſemble and make ſhew of honeſtie, to the end to expell out of the innocents minde all jealouſie or evill ſuſpition) where ſingling him from his other company, and making ſhew to informe him of certaine ſecrets, and having drawn him into a by-way beſide the wall, accompanied onely with his brother *Abiſai*, he drew his rapier and thruſt it into his ſhort ribs: Of which wound *Abner* died, ſurprized by the treaſon of *Ioab*; who pretented and coloured that act of his, with the revenge and death of his brother *Azael*, whom *Abner* had ſlain upon the chaſe in the firſt war at Hebron; but in truth it was but the ſuſpicion of his greatneſſe and honour, fearing leſt he ſhould be deprived, and *Abner* inſeated by obtaining the next degree of honour unto *David*. Hereby may a man conceive how many and how mighty things men attempt and hazard for their avarice and ambition ſake, and to the end they may not be inferiour unto any others in thoſe matters. For when as they deſire to attaine riches and honors, they atchieve it by ten thouſand miſchiefes; and at ſuch time as they feare to be diſpoſſeſt, they ſtrive to continue their eſtates by means more pernicious, becauſe they think it to be the leſſe ſinne, and that the calamity is leſſe active, rather not to have obtained to any greatneſſe and power, then after the poſſeſſion thereof, to fall into diſgrace. Thence it cometh, that all of them intend and practiſe many hazards and difficult encountries, through the fear they have to loſe their degree. But it ſufficeth to have briefly touched his point. *David* having notice of the murther of *Abner*, conceived a great griefe in his heart, and called all his aſſiſtants to witneſſe, lifting up his hands unto God, and proteſting that he was no partaker of the murther, and that *Abner* had been ſlain without his commandement or will. He likewiſe uttered moſt grievous curſes againſt the murtherer, his houſe and accomplices, by which he wiſhed them to be ſubject to the fatall penaltie of murther: for he greatly ſuſpected leſt he ſhould be held in ſuſpicion to be a party in that which had hapned unto *Abner*, contrary to his faith, oath and promiſe, which he had paſt unto him. Moreover, he commanded that all the people ſhould weepe and lament for him, and that the funerals of his body ſhould be honoured according to the accuſtomed faſhion, in renting of garments and putting on ſackcloth: and that the ſame ſhould be done, the coffin being carried before, which both he and the chiefeſt Governours of the Iſraelites followed, beating on their breaſts, and ſhedding tears, and teſtifying the love which they bare unto him during his life, and their diſpleaſure to ſee him dead, who had been murthered contrary to their will and intention. He was entombed in Hebron with great magnificence, and Epitaphs compoſed in his praiſe by *David* himſelfe, who ſetting himſelfe on the tombe firſt of all lamented, and gave others cauſe of lamentation. And ſo much was he confuſed at the death of this *Abner*, that he ſwore to forbeare all kinde of meat untill the ſunne-ſet, notwithſtanding all the inſtances of his friends, who urged him to take refection: which act of his purchaſed him much good will and love amongſt the people. For they that loved *Abner*, were very glad to be witneſſes of that honour which he did him in his death, and that faith which he maintained in honouring him, every way according to the cuſtome, as if he had been his kinſman or friend, and not embaſing him with a vile and contemptible tombe, as if he had been his enemie. And in generall, all of them were ſo glad of the courteſie, ſweetneſſe and royall nature of King *David*, that they eſteemed in like caſe, that he would have the like eſtimate of them, as they ſaw him have of deceaſed *Abner*. And by this means *David* happily maintained his credit, and increaſed the peoples good opinion of him, eſcaping thereby the ſuſpicion and conceit that he might in ſome ſort have been acceſſary to his death. He proteſted alſo unto the people, that he conceived no ſmall griefe at the loſſe of ſo good a man, declaring thereby that it was no ſmall ſtaine unto the ſtate of the Hebrews to be deprived of him, who had the means to maintaine their peace by his good adviſe, and to ratifie the ſame by his executions and warlike valour: But God (ſaid he) who hath care of all things, ſhall not ſuffer him to die unrevenged: And he it is that ſhall beare me witneſſe, that it lyeth not in my power to puniſh *Ioab* and *Abiſai*, who have greater credit in the armie then my ſelfe; yet ſhall they not eſcape Gods juſtice for this fault. Thus ended the life of *Abner*.

Men inclined to ambition and avarice dare all things

v. 31. David with the whole people bewaile Abner, and honour his funerall.

v. 33. ad 35. David ſalveth his honour, and avoideth the ſuſpicion of Abners death.

CHAP.

A

CHAP. II.

The year of the world, 2979. before Christs nativity, 1065.

Isboseth *is slain through the treason of his friends and followers: the whole Kingdom descendeth to* David.

WHen *Isboseth Sauls* son, had notice of *Abners* death, he was sore displeased, not onely for that he perceived himself to be deprived of his neer kinsman, ,but also of so great a personage as had setled the Crown on his head. Neither did he himself long time remain alive after him: but by the sons of *Jeremon*, *Banaoth* and *Thannus*, he was traiterously done to death. These two being Benjamites, and of the chiefest nobilitie amongst them, made their reckoning that they would make away *Ibsoseth*, and thereby obtain great recompence at *Davids* hands; supposing that such an act of theirs, would get them the chiefest place and dignitie in the army, or some other credit. For which cause, finding *Isboseth* alone in his house about mid-day, laid on his bed & asleep, and unassisted by any of his guard, and perceiving likewise that the Porter was fast, who through his travel and other business (by reason of the extream heat) was laid down to rest: they entred into his lodging whereas *Isboseth* was asleep, and slew him: and having cut off his head, they travelled all the night and day long, as if they fled from those whom they had offended, and sought their rescues from them, who would succour and assure them from perill. And when they came to Hebron, they presented *David* with *Isboseths* head, offering themselves as his most dutifull liegemen to do him service, who had delivered him of an enemy, and made away an adversary against his royalty. But *David* allowed not their act in such sort as they hoped, but spake thus unto them; O cursed men said he, (on whom I intend presently to execute justice) have you not heard how I punished him that murthered *Saul*, and brought his royall crown unto me? Yea, although he slew him upon his own instant request, and to the intent the enemy should not surprize him alive.

B C D

Hidio & Ruffinus, chap 2. 2 *Sam.* 4. 1. *ad* 6.

2. 5. *ad* 12. Isboseths head is brought to David.

Davids sharp invective against the murtherers of Isboseth, and their punishments.

Were you of that opinion that I was changed, and that I am not the same that I was, but that I take delight to be partaker with you in your mischiefs, or that I will countenance them, as if these acts of yours (who are murtherers of your Master) were laudable in you? In you I say, who have slain a good man on his bed, that injured no man, but was your benefactour, and who had both cherished and honoured you: nay, rather assure your selves, that ye shall be punished in his behalf, and shall yield me satisfaction by the loss of your lives, because ye have thought that Isboseths *death would work my contentment: for you could not in any sort dishonour me more, then by conceiving such an opinion of me.* Which said, he adjudged them to die by the most cruel torments that might be imagined: and with all the honour that he might, he caused *Isboseths* head to be interred in *Abners* Tombe.

These murtherers being thus done to death, all the chiefest of the people repaired to *David* unto Hebron (both they that commanded over thousands, and such also as were Governours) and submitted themselves unto him, reckoning up the good affection they had born him, both during *Sauls* life-time, as also the honour which they had never discontinued to bear him, since the first time that he was Coronel over a thousand, especially for that he had been chosen by God through the mediation of the Prophet *Samuel*, to be their King, and his children after him; declaring unto him that God had given him the Countrey of the Hebrews, to defend the same, and discomfit the Philistines. *David* accepted their promptitude and affection, exhorting them to persist, assuring them that they should never repent themselves of their obedience: and after he had banquetted and entertained them, he sent them to assemble the people.

E

2 *Sam.* 5. 1, 2, 3, &c. The nobles of the Hebrews repair to David to Hebron and declare him King.

David entertained the nobles kindly.

Of the Tribe of *Juda*, there came together about six thousand eight hundred men of war, bearing for their arms a buckler and a javelin, who before that time had followed *Sauls* sons, and besides whom the Tribe of *Juda* had assigned the kingdom to *David*. Of the Tribe of *Simeon*, seven thousand, and a hundred or somewhat more: of that of *Levi* 4700. whose chieftain was *Jodam*, with whom was *Sadoc* the high Priest, accompanied with twentie and two Governours of the same linage. Of the Tribe of *Benjamin* four thousand men of warre: for this Tribe were as yet of that opinion that some of the heirs of *Saul* should raign. Of that of *Ephraim* 20800. both strong and stout men. Of that of *Manasses*, almost the half as many, namely eight thousand. Of that of *Issachar* two hundred who were skilfull in divination, and 20000. men of warre. Of that of *Zabulon* 20000. chosen fighting men: for only this intire Tribe was wholly at *Davids* command, who were armed in like manner as they of *Gad* were. Of the tribe of *Nepthali* there were a thousand chieftains, famous for their valour, and armed with shield and javelin, attended by an infinite number of their Tribe. Of the Tribe of *Dan*

F

The armed souldiers that came to David.

there

The year of the world, 2899. before Christs nativity, 1065.

there were 27000. choſen men. Of that of *Aſer* 40000. Of the two Tribes on the other ſide of Jordan, and of the half Tribe of *Manaſſes* ſix ſcore thouſand armed men, with bucler, javelin, murrion and ſword: The reſt of the other Tribes alſo wore ſwords. All this multitude was aſſembled together in Hebron before *David*, with great proviſion of victuals and wine, ſufficient to ſuſtein them all, who all of them with one conſent, appointed *David* to be their King. Now when the people had muſtred, and banquetted for three dayes ſpace in Hebron, *David* diſlodged from thence with his whole hoſt, and repaired to Jeruſalem. But the Jebuſites, who at that time inhabited the Citie, and were of the race of the Canaanites, ſhutting up their gates againſt his coming, and placing on their walls as many as were blind and lame, or maimed in any other ſort, in contempt of him, ſcoffingly jeſted and ſaid, that theſe were ſufficient to keep out the enemy: ſo much truſted they to their fortifications. Wherewith *David* being ſore diſpleaſed, began to beſiege Jeruſalem, and uſing all diligence and induſtry to ſurprize the ſame, he incontinently expreſſed how ſtrong he was, checking thereby other mens pride, who perhaps would have done the like unto him, and afterwards took the lower Town. And for that the higher Town was as yet unſurprized, the King reſolved to encourage his men of warre to ſhew themſelves valiant, promiſing them honours and recompence; proclaiming that he would make him Generall over all the people, that ſhould firſt of all ſcale, aſcend and ſeize the wall. Whileſt thus they enforced themſelves to mount without refuſing any travel (through the deſire they had to obtain the government that was promiſed) *Joab* the ſon of *Servia*, was the forwardeſt amongſt the reſt; and having got upon the wall, cried unto the King, requiring him to grant him the generall government.

Hedio & Ruffinus, chap. 3.

v. 6. 7, 8, 9, 10. The ſiege of Jeruſalem undertaken by David.

David ſurpriſeth the lower Town.

David getteth the upper Town.

The valour of Davids ſouldiers, and in eſpeciall of Joab.

CHAP. III.

David *having taken Jeruſalem by force, caſteth out all the Canaanites from thence, and delivereth the City to be inhabited by the Jews.*

David expelleth the Jebuſites out of the town and city of Jeruſalem.

After therefore he had caſt out the Jebuſites from the higher Citie, and repaired Jeruſalem, he called it the City of *David*, and remained therein all the time of his raign: ſo that the whole time that he ruled in Hebron, over the ſole Tribe of *Juda*, was ſeven years, and ſix moneths. But after he had eſtabliſhed Jeruſalem for his royal Citie, his fortunes dayly more and more increaſed, becauſe God both furthered and bettered them. *Hiram* alſo, King of Tyre, ſent unto him, and made a league of amitie with him: he preſented him likewiſe with preſents of Cedar wood, and workmen and Maſons, to build him a royall houſe in Jeruſalem. Now, when the King had ſeized the higher Citie, he annexed the rock thereunto, and made one body of twain; and having walled it in, he gave the government thereof to *Joab*. This King was the firſt that drove the Jebuſites out of Jeruſalem, and called the ſame by his name. For, from the time of *Abraham* our forefather, it was called Solyma: neither want there ſome that infer, that *Homer* under that name intended Jeruſalem. For, in the Hebrew tongue, Solyma is as much to ſay, as Securitie. All the time from the exploit of warre made by *Joſuah* againſt the Canaanites, and ſince the diviſion of the Countrey (during all which time, the Iſraelites could not drive the Canaanites out of Jeruſalem) untill ſuch time as *David* took the ſame by force, were five hundred and fifteen yeers. But in this place, I will not forget one *Orphan*, a rich man amongſt the Jebuſites; who, for that he was well affected towards the Hebrews, was not put to death in the ſurpriſal which *David* made of Jeruſalem: but (as I will ſhortly declare) was graced and greatly honoured by the King, *David* eſpouſed other wives beſides thoſe which he had; beſides many other Concubines: by them he had eleven ſons, whoſe names are theſe which follow, *Amnas*, *Emma*, *Ebamatha*, *Solomon*, *Jebar*, *Eliel*, *Phalna*, *Enuapha*, *Jenaah*, *Eliphal*: beſides theſe he had, a daughter called *Thamar*. Nine of theſe were begotten of noble mothers, but the two laſt (which were named by us) were the ſons of Concubines. But *Thamar* was *Abſalons* ſiſter by the ſame father and mother.

How Jeruſalem was called Solyma, and what mention Homer made thereof.

The years ſince Joſuahs conqueſt to this time 515. Orphan a Jebuſite, friend to David.

2 *King.* 24 Davids ſons born in Jeruſalem.

CHAP. IV.

David *aſſailed by the Paleſtines, obtaineth a famous victory againſt them, near unto Jeruſalem.*

2 *Sam.* 5.18. *ad finem.* Hedio & Ruffinus, chap. 4.

Now, when the Paleſtines knew that the Hebrews had created *David* King, they led forth their Army againſt him towards Jeruſalem, where, encamping themſelves in the valley of the Giants (which is a place not far off from the Citie) they in that place expected the encounter. But the King of the Hebrews, who was wont to do nothing incon-

A inconsiderately, without Gods advice, commanded the high Priest to prophecie, & foretell, what successe and event the warre should have; who after he had informed him that God smileth on, and favoureth their attempts, he presently drew out his army against the enemy: and striking the battell, he suddenly assailed the enemies on their backs, and partly slew them, and partly put them to flight. But let no man suspect, that the armie of the Palestines was either small in number, or weak in courage, which at that time assailed the Hebrews, in that he conjectureth in his minde, that they were easily overcome; without their attempting or performing any noble or memorable action. For he is to know, that all Syria, Phenicia, (and all other warlike Nations beyond them) bare arms with them, and were confederates in this warre: which was the onely cause, that notwithstanding they were so many

B times overcome, and had lost divers thousands of men, that they desisted not to assail the Hebrews with more great force: and that which is more, having been defeated in the battels before recited, yet forbare they not to assail *David* anew with thrice as much power as before, and to incamp in the same place. For which cause, *David* took counsell of God once more, what the issue of this battell should be: and the high Priest told him, that he should encamp in the forrest called Tears, because it was not farre off from the enemies camp, and that he should not depart from thence, neither attempt them in battell, before the trees did shake without any agitation or breath of winde. Whereupon, as soon as the trees shook, and the time which God had appointed was come; without any delay, he issued out, to enjoy a prepared and manifest victorie. For the squadrons of the enemie were desarraied, and incon-

C tinently betook them to flight, and were swiftly followed and slaughtered, untill the citie of Gerar (which is a frontire-town of their countrey) and their camp was thorowly ransacked, wherein there were found great riches; and amongst all other things, their gods were beaten to pieces.

The yeer of the world, 2899. before christs nativitie, 1065.

The Palestines moving warre against David, are partly slain or put to flight.

The Palestines invaded the Hebrews with a mighty army gathered out of sundrie nations.

The Palestines flight.

The battell being brought to this end, it seemed good unto *David* (by the counsel of the Elders and Coronels over thousands) that all the flower of their youth should be assembled from all the parts of the countrey, every one according to his Tribe. Secondly, that the Priests and Levites should repair to Cariathiarim, and bring from thence the Ark of God, and convey it to Jerusalem; to the end that when it should be there, the service of God might thereafter be celebrated in that place, and other sacrifices and honours, agreeable to

D the divine Majesty, might be performed. And had the same been done during the life of *Saul*, no inconvenience had fallen upon them. When as all the people were assembled (according as it was decreed by him) the King came forth to transferre the Ark; which the Priests carrying out of *Aminidabs* house, they laid it upon a new Wain, which (together with oxen) their brothers and children drew.

2 Sam. 6. 1. ad 5. Davids command as touching the transportation of the Ark.

The King marched formost, and after him all his people, praising God, and tuning all sorts of melodie then usuall in that countrey, with diversitie of sounds of instruments, of Dances, and Shalms, Trumpets and Clarions: and in this manner conducted he the Ark into Jerusalem. But when they were come to the threshing floore of Chidon (which is a certain place so called) *Oza* died, thorow the wrath of God: for the oxen stumbling that drew the

E Chariot, and the Ark somewhat shaken, he stretched out his hand with intent to sustain the same; and because he was no Priest, God strook him till he died. The King and the people were sore aggrieved at the death of *Oza*, and the place where he died, is called to this day, *Ozas*-Striking. *David*, fearing lest if he should retire the Ark with him into the Citie, the like hap should attend him that had befallen *Oza*, (who was in that sort done to death, for that he had onely thus stretched out his hand) he placed it not with him in his own house within the citie, but commanded that it should be left in the possession of one called *Obed*, by descent a Levite, and in behaviour, a man good and vertuous: where it remained for three moneths space, during which time, his house was blessed with all worldly goods and

F goodnesse. The king being ascertained what advantages had befallen *Obed*, (who of a poore and needy man, was suddenly become very rich, so that all men had their eyes fixed on him, and they that heard speak of his house, envied him) he assured himself that no inconvenience would befall him; for which cause he retired the Ark into his own house, which was carried by the Priests; and seven quires of singing men, disposed by the King, went before the same. The King himself likewise touched, and played upon the Harp, so that *Michol*, *Davids* wife and *Sauls* daughter, seeing him entertaining himself after that manner, mocked at him. The Ark then being thus carried, was placed in a Tabernacle erected and dressed by *David*, who offered most magnificent sacrifices of all sorts, and forgot not the sacrifices for prosperities: he feasted all the people likewise, both men, women, and children, distributing unto every one a cake, a morsell of rosted meat, a cake fried in the pan, and a portion of the sacrifice:

v. 6, 7, 8, 9. Oza stretching out his hand to stay the Ark, is suddenly strooken dead.

v. 10, 11. David placeth the Ark in Obed Edoms house, who prospereth there through in all felicity.

v. 12. The Ark transported into Davids house, and placed in a Tabernacle.

David is mocked by his wife Michol.

v. 13, 14, 15, 16.

The year of the world, 2902. before Christs nativity, 1004.

sacrifice: and after he had thus feasted the people, he dismissed them, and retraited himself into his own house. But *Michol* his wife and daughter to King *Saul*, drawing neer unto him upon his return, besought God for him, that it might please him in all other things she might expresse unto her husband all that, which became her intire and unequald love towards him: but in this she blamed him, because that being so great and mighty a King as he was, he had dishonoured himself in dancing, despoiling himself, and discovering partly that which became him not, doing all this in company of his servants and handmaids. To whom *David* answered, that he was not ashamed in performing a thing so acceptable unto God as that was, who had honoured him more then her father, and placed him above all others, assuring her that he would play and dance oftentimes after that sort, without care whether his demeanor pleased either her or her chambermaids. This *Michol* (of whom we entreat) had no children by *David*, but being married again to another (to whom her father had betrothed her after he had ravished her from *David*) she bare five sonnes, of whom we will speak in their place. The King perceiving how by Gods assistance his affairs prospered daily more and more, thought that it should be a hainous offence in him, if he should dwell in houses made of Cedar, high and well builded, and neglecting the Ark, suffer it to remain under a pavillion: for which cause he conceived a desire to build a Temple unto God, according as *Moses* had foretold: and to this intent consulted he with the Prophet *Nathan*, who willed him to perform all that which he was minded to accomplish, assuring him that God would be each way assistant unto him: for which cause he was very heartily affected towards the building of the Temple. But the same night God appeared unto *Nathan*, commanding him to certifie *David*, that he accepted his will, and that his affection was agreeable unto him (considering in especiall that no one before him had a thought to perform the like) yet notwithstanding (although his deliberation were such) he permitted him not to finish the same, by reason he had followed many warres, and had embrewed his hands in the blood of many of his enemies. But after his decease) which shall happen after he hath lived a long and prosperous life) his sonne called *Solomon* (to whom he shall leave the kingdome after his death) shall cause a Temple to be built unto him, promising him to assist and favour the said *Solomon* (even as the father doth his sonne) and that he would continue the Royalty in his heirs and their successours: And that if they shall happen to offend him, he will onely punish them with sickness and sterilitie. *David* understanding these words which were delivered him by the Prophet, was very joyfull, by reason that the Royalty was firmly assured to his heirs, and for that his house should be famous and renowned; and presenting himself before the Ark, he prostrated himself and adored, and gave God thanks for all the benefits he had bestowed on him; for that from a poor and humble shepherd, he had raised him to so great a height of majestie and glorie, and for that he had promised to have care of his posteritie as erst he had had of the Hebrews and their libertie. This said, after he had sung hymnes unto God, he departed.

2 Sam. 7,1,2,3. David decreeeth to build a Temple unto God.

v. 5, ad 17. God certifieth David by Nathan, that Solomon should build the Temple.

v. 18. ad finem. David giveth God thanks for the blessings which were promised him by Nathan.

CHAP. V.

David *overcoming the neighbouring nations, imposeth tributes on them.*

Hedio & Ruffinus, chap 5. David warreth against the Palestines and taketh a great part of the inheritance from them.

2 Sam 8 v. 1, 2. A great slaughter of the Moabites.

3, 4. David overcometh the King of Sophona.

NOt long time after this, *David* thought it requisite to make warre upon the Philistines, partly, to the intent he might avoid the suspition of sloth and idlenesse, and partly, that having (according as God had foretold) discomfited his enemies, he might leave a peaceable Kingdome to his posteritie after him. He therefore assembled his armie anew, commanding them to be in a readinesse to march forward to the warre: when as therefore he supposed that the Armie was addressed, he departed out of Jerusalem, and made a road upon the Philistines, whom he overcame in battell, and took a great part of the countrey from them, by means whereof he enlarged the frontiers of the Hebrews, and translated the warre, and led forth his forces against the Moabites: whose armie being divided into two parts, was by him defeated and overthrown, and the rest were taken prisoners, and tributes were imposed on them, which they were bound to satisfie every yeer. Afterwards he led out his host against *Adarezer* sonne of *Ara*, King of Sophona: and waging battell with him neer unto the river of Euphrates, he slew about twentie thousand of his footmen, and some five thousand of his horse: he took also almost a thousand of chariots; the greater part whereof was wholly consumed, and one hundred of them onely reserved to his own use.

CHAP.

CHAP. II.

They of Damaſco are overcome by David.

The year of the world, 2964. before Chriſts Nativity, 1064.

ADad King of Damaſco and of Syria, underſtanding that *David* had made warre on *Adarezer* (who was both his friend and confederate) iſſued forth with great forces to be aſſiſtant unto him, and to deliver him from his enemies according as he expected. But entring the field, and waging battell with *David* neer unto the river of Euphrates, he was overcome and loſt a great number of his ſouldiers: for in that battel there was ſlain on his ſide by the Hebrew enemy, to the number of twenty thouſand, and the reſt fled. Of this King, *Nicholas* the Hiſtoriographer maketh mention in the fourth Book of his hiſtories, in theſe words: Sithence and long time after, a certain man of that Countrey called *Adad* governed in Damaſco, and over the reſt of Syria (except Phœnicia) who making warre againſt *David* King of Judea, and having oftentimes fought with him, in his laſt encounter (wherein he was overcome near unto the flood Euphrates) he ſhewed himſelf more reſolute then all other Kings in force and valour. Moreover he ſpeaketh of his heirs, how after his death, they ſucceeded him both in royalty and name, the one after the other, and ſaith thus: He being deceaſed, his ſonnes raigned for ten generations after him, each of them receiving from their father, the ſame name and the ſame Kingdome, after the manner of the Ptolomies of Egypt. The third of theſe being more mighty then the reſt, and deſirous to revenge himſelf in warre of theſe injuries, which were offered unto his grandfather, led forth his army againſt the Jews, and deſtroyed the countrey called at this day Samaria. Wherein he varied not any waies from the truth: for he of whom he ſpeaketh, is that *Adad*, that made warre in Samaria, during the reign of *Achab* king of Iſrael, of whom we will ſpeak hereafter in this place. But when *David* had led forth his camp againſt Damaſco, and againſt the reſt of the Countrey of Syria, he reduced them all under his obeiſance, placing garriſons amidſt their Countrey, and impoſing tribute upon them, which they ſhould pay unto him. He dedicated alſo to God in the city of Jeruſalem, the golden quivers and armors which *Adads* guard were wont to wear; which afterward *Syſſac* king of Ægypt took at ſuch time as he warred againſt *Roboham* his Nephew, and carried away great riches out of the Temple of Jeruſalem, as it ſhall be declared hereafter, when as we ſhall come to intreat of that matter. This king of the Hebrews being inſpired by God (who made him proſperous in all his warres) encamped before the goodlieſt cities *Adarezer* had, that is to ſay, Betthea and Macon, which he beſieged, took, and ſpoiled: where there was found great ſtore of gold and ſilver and of braſſe, which was of more eſtimation then gold, whereof *Solomon* made that great veſſel called the ſea, and other fair lavers, at ſuch time as he adorned and furniſhed the Temple of God. When the King of Amath underſtood of all that which had hapned to *Adarezer*, and how his power and forces were deſtroyed, he grew afraid of his own eſtate, and reſolved with himſelf to make a league and confederacie with *David*, before he might come out againſt him: and to that intent he ſent his ſonne *Adoram* unto him, to teſtifie and expreſſe that contentment he had received, for that he had defeated *Adarezer* his enemy, and to contract with him amity and confederation. He ſent him preſents alſo, namely, veſſels of antique work of Gold, of Silver, and of Braſſe: whereupon *David* made a league with *Thani*, (for ſo was the king of Amath called) and received the preſents that were ſent unto him; and afterwards diſmiſſed his ſonne with convenient honour, both for the one and the other: and conſecrated that to God which he had ſent him (together with the gold and ſilver, which he had taken from other cities and nations that were ſubject unto him.) For God did not onely ſo farre favour him, as to make him victorious and happy in his own warres; but having alſo ſent *Abiſai Joabs* brother the Lieutenant of his Army againſt the Idumeans, he likewiſe granted him victory: for *Abiſai* ſlew in the battel about eighteen thouſand of them, and filled all Idumea with garriſons, challenging a tribute throughout the Countrey by the pole. This king loved juſtice of his own nature, and exerciſed judgment according to verity. He had for his Lieutenant generall in all his Armies *Joab*, and appointed *Joſaphat* the ſonne of *Achilles* chief over the Regiſters. After *Abiather*, he eſtabliſhed *Sadock* of the houſe of *Phinees* for High Prieſt, who was his friend. *Siſa* was his Secretary, *Banaia* the ſonne of *Ioiada* was Captain over his guard, and all the Elders were ordinarily about him to guard and attend him. He remembring himſelf alſo of the conventions and oaths that were paſt 'twixt him and *Jonathan* the ſonne of *Saul*, and of the amity and affection that had been between them (for beſides all other graces which he had, he moſt freſhly retained them in memory, from whom in times paſt he had received any friendſhip. He cauſed

2 *Sam.* 8. *v.* 6, 7, 8.

Adad King of Damaſco and Syria, is overcome by David in battel.

Nicholaus the Hiſtoriographer maketh mention of king Adads warre with David.

Of another king of Syria that ſpoiled Samaria.

2. *Sam.* 8. 1, *ad* 4.

David impoſeth tribute on the Syrians whom he ſubdued.

Jeruſalem ſpoiled by Syſſac king of Egypt.

3 *King.* 14.

The prey that was made in the warre.

2 *Sam.* 8. 6. &c.

The king of the Amathens requireth a league at Davids hands.

David compelled the Idumeans to pay tribute by the pole.

The diſtribution of offices.

2 *King.* 9.

The year of the world, 2900. before Christs Nativity, 1064.

C. 9. v. 1, &c. David maketh an enquiry if any of Jonathans kindred were left alive.

cause a search to be made, if any one of the house and family of *Jonathan* were left alive, to G
the intent he might remunerate the friendship which he had received at *Jonathans* hands.
Whereupon a certain man was brought unto him (who was enfranchised by *Saul*) that might
enform him what one of his race was alive: who asked him if he could name him any of
Jonathans sonnes then living, whom he might make partaker of those courteous favours and
graces, which in times past he had received by *Jonathan*? Who answered him, that he had one
sonne remaining, whose name was *Mephibosheth*, who was lame of his legges; for that at such
time as the news came that both his father and grandfather were slain in the battell, his nurse
fearfully snatching up the child and flying, suffered him unfortunately to fall from her
shoulders, and so hurt him. When as then he was advertised where, and with whom he was H
brought up, he sent unto the City of Labath to *Machir*, with whom *Mephibosheth* was kept, and
commanded him to be brought unto him. Now when he came to *Davids* presence, he cast
himself prostrate on his face to do him reverence; but the King exhorted him to be of good

v. 7, 8. David giveth Meph bosheth his father Jonathans house and Sauls inheritance.

courage, and to hope hereafter for better fortune, and gave him his fathers house with all
the possessions that were purchased by *Saul* his grandfather, appointing him to sit and feed
with him at his own table: yea, to eat of his royal provision, not letting one day slip wherein
he accompanied him not at meals. The young man did him reverence, humbly thanking him
for the gracious words, and royall offers he had made unto him. At that time *David* called
for *Siba*, and certified him how he had given *Mephibosheth* his fathers house and all *Sauls* pur-
chases, commanding him to manure and husband his possessions, and to have care of all I
things, and to return the revenue to Jerusalem, for that *Mephibosheth* was every day to take

v. 9, 10, 11. David committeth the disposing of Mephibosheths lands to Siba, and commandeth him to make the return of his revenues in Jerusalem. Hedio & Ruffinus, chap. 6. 2 Sam. 10. v. 1, 2, 3, 4. David sendeth Ambassadours to comfort the sonne of the King of the Ammonites, who are basely abused.

his refection at his table, charging both him and his fifteen sonnes, and twenty servants, to
do him service. After the King had thus disposed of him, *Siba* did him reverence, and after
he had protested to perform whatsoever he had given him in charge, he departed, and *Jona-
thans* sonne remained in Jerusalem, where he lived at the Kings table, and was entertained
and tended as carefully, as if he had been his own sonne: he had a sonne also called *Micha*.
These were the honours that those children which survived after *Jonathan* and *Sauls* death,
received at *Davids* hands. About the same day died *Naas* King of the Ammonites, who
during his life time was *Davids* friend, and his sonne succeeded him in his Kingdome, to
whom *David* sent Ambassadors to comfort him, exhorting him to digest his fathers death K
with patience, assuring him that he would expresse no lesse love towards him, then he did
unto his father. But the Governours of the Ammonites entertained this Ambassage very
contumeliously, and not according as *David* had kindly intended it, and murmured against
their King, telling him that they were but spies sent by *David* to seek into his forces, and dis-
cover the strength of his countrey, under a pretext of humanity, counselling him to stand
upon his guard, and not to give ear to his protestation, lest being deceived, he should fall
into some remediless inconvenience.

v. 5, 6. David is sore displeased with the injuries offered to his Ambassadours, intending revenge. The Ammonites hire their confederates, and prepare for the warre against David.

Naas King of the Ammonites, supposing that his governours spake nothing but truth, out-
raged the Ambassadors that were sent unto him with great injuries: for causing the half of
their beards to be shaven close by the chin, and cutting away the half of their vestments, he L
sent them back again, returning their answers not in words, but in deeds. Which when *David*
saw, he was grievously displeaded, and made it known that he would not suffer that mockery
and injury so easily to be digested, but that he would make warre on the Ammonites, and
revenge those indignities that were offered to his Ambassadors. The friends and governours
of *Naas* considering how they had violated and broken the peace, and how for that occasion
they deserved to be punished; prepared for that warre, and sent a thousand talents to *Syrus*
King of Mesopotamia, requiring him that he would be their confederate in that warre, and
receive their pay: they requested the like of *Subas*: these Kings had 20000. footmen in camp.
They hired also with their money the King of the countrey called *Michas*, and the fourth
called *Istob*, which two had with them twelve thousand souldiers. M

CHAP. VII.

How David *overcame the Mesopotamians.*

v. 7, 8. David sendeth out Joab with the choisest flower of his army against the Ammonites.

BUt *David* was nothing amated, neither with the confederacy, nor force of the
Ammonites; but trusting in God, resolved that the cause of his warre was
just: for which cause he continued in revenge of those outrages which he
had received by them. Having therefore mustered under *Joab* the flower of his
whole Army, he commanded him to depart and make warre upon them: who came
and incamped himself before their chiefest City called Aramath; which when the enemies
perceived,

A perceived, they iſſued forth and arranged themſelves in battell, not altogether, but in two ſeveral parts. For their confederates and allies were incamped apart in the Plain, and the Ammonites ſtood in battell array near unto their City gate, to make head againſt the Hebrews. *Joab* perceiving this, uſed this ſtratageme to countervail their complot: for he choſe out the ableſt and ſtouteſt of his men to ſerve under him againſt *Syrus*, and the other Kings confederates with him, and gave the reſt to his brother *Abiſai*, commanding him to oppoſe himſelf againſt the Ammonites whileſt he charged the reſt: willing him that if he perceived that the Syrians were ſtronger then he was, and did put him to the worſt, to diſplace his Squadron, and to ſuccour him; promiſing to do the like, if he perceived him to be overpreſſed by the Ammonites: When as therefore he had exhorted his bro-
B ther to behave himſelf valiantly and vertuouſly, and to take heed leſt he ſhould light on ſome diſhonour, he ſent him before to charge the Ammonites; and he on the other ſide aſſailed the Syrians, who valiantly reſiſted him for a little ſpace: yet notwithſtanding *Joab* ſlew many of them, and finally conſtrained them to turn their backs. Which when the Ammonites perceived (who were afraid of *Abiſai* and his people) they retreated likewiſe, and conforming themſelves according to the example of their allies, they took their flight into the Citie. By which means *Joab* having obtained the upper hand over his enemies, returned in triumph, and with victory unto the King to Jeruſalem.

The year of the world, 2910. before Chriſts nativitie, 1054

Joab and Abiſaies armies, v. 9, 10, 11.

v. 12, 13, 14. Joabs victory.

Yet were not the Ammonites wholly weakned by this loſs: for although they had by their lamentable experience a certain knowledge that the Hebrewes were ſtronger then
C themſelves, yet would they by no means liſten after peace. They therefore ſent unto *Chalama* king of the Syrians on the other ſide of Euphrates, whoſe confederacy they attained by bribes and huge ſummes of money. This king had one, who was called *Sabecus*, for his Lieutenant Generall, and under him fourſcore thouſand footmen, and ten thouſand horſemen. *David* underſtanding that the Ammonites drew to head, and intended anew to bear arms againſt him, he forceaſed to proſecute the warre againſt them by his Lieutenants, and himſelf in perſon with all his forces paſſed over the river of Jordan, and went out againſt them; and at laſt meeting and fighting with them, overcame them, killing well-ny fourty thouſand of their footmen, and ſeven thouſand of their horſemen: he hurt *Sabecus* alſo, *Chalamas* Lieutenant, who likewiſe died of that wound. The iſſue of this combate being thus, the Meſo-
D potamians yielded themſelves unto *David*, and gave him many great and magnificent preſents. He therefore by reaſon of the winter retired himſelf for that time to Jeruſalem, but incontinently upon the Spring time he ſent out his Lieutenant *Joab* once more to make war upon the Ammonites: who overrunning their Countrey, utterly ſpoiled it, and ſhut them up in Aramath their principal City, which he overcame and entred. About this time it ſo fell out, that *David* (notwithſtanding he were a juſt man, and one that feared God, and an exact obſerver of all the laws and ordinances of his forefathers) fell, and offended God moſt grievouſly. For as he walked on the top of his royall Palace, from the time of mid-day untill the evening (for betwixt theſe times he uſed accuſtomably to walk) he perceived a woman of in-
E comparable beautie, and ſurpaſſing perfections, whoſe name was *Bethſabe*, who in her houſe bathed her ſelf in a clear and pleaſant Fountain: and being devoured and raviſhed with her beauty, he could not refrain his concupiſcence, but ſending for her, took the ſpoil of her beauty and chaſtity: and by that means got her with child. Which when ſhe perceived, ſhe ſent unto the King, beſeeching him to bethink himſelf of ſome means whereby her ſhame might be concealed, and her life (which was in hazard by the law for her adultery) might be preſerved. Who thereupon ſent for *Urias* (*Bethſabes* husband, and one of *Joabs* ſouldiers, who at that time was at the ſiege of Aramath) and queſtioned with him upon his arrival, as touching the eſtate of the ſiege and of the army: who anſwering him that all things were ſaine out according as he could wiſh; *David* took a portion of his own ſupper and gave it him, willing him to repair unto his own houſe, and repoſe himſelf with his wife. But *Urias* did nothing
F leſs, but ſlept among his fellow ſouldiers near unto the perſon of the King. Which when *David* underſtood, he asked him wherefore he repaired not to his own houſe, according to the cuſtome of husbands that had been long time abſent upon a long voyage: and why he entertained not his wife from whom he had been ſequeſtred ſo many dayes? *Urias* replied, That it became him not either to repoſe or take pleaſure with his wife, whileſt his companions and General lay upon the bare ground in the enemies countrey. Which ſaid, *David* commanded him to ſojourn there all the day long, to the end that on the next morrow, he might ſend him back again to *Joab*. That night the King invited him to ſupper, and although he were made drunk through the aboundance of wine he received, which the King had

15, 16, 17, 18, 19. The Syrians with the Ammonites aſſemble themſelves againſt David.

The Meſopotamians ſubmit themſelves to David.

Aramath beſieged. Hedio & Ruffinus, chap. 7. 2 Sam. 11, 1, 2, 3, 4, &c.

David's adultery.

v. 5. Bethſabe certifieth the king that ſhe is with childe.

v. 6, 7, 8. David ſendeth for Urias and willeth him to repair home unto his wife, which he doth not.

The year of the world, 2920. before Christs Nativity, 1084.

purposely caused to be given him (yet notwithstanding he slept at the Kings gate without any desire to repair home unto his wife.) Herewith the King was much despited, so that he wrote unto *Joab*, commanding him to punish *Urias*, because he had offended him: and to the end that this intent of his should not be discovered, he suggested him both in the means and manner of the prosecution of his death, enjoyning him to place him in the rank of greatest danger, and in face of the enemy, to the intent, that in the fight his person might be endangered, abandoned and left alone, whilest they that fought next unto him, retired when they saw him charged. Whenas he had thus written and sealed up the letter with his own seal, he delivered it to *Urias* to bear unto *Joab*: who receiving the same, and conceiving the Kings pleasure, placed *Urias* in that quarter where he knew the enemies would fight most desperately, appointing him out certain of his best souldiers to second him, with purpose, that he would come and succour them with all his power, to the end he might break thorow the wall and enter the City.

v. 14, 15, 16, 17. David writeth unto Joab to punish Urias. Joab setteth Urias in a dangerous place to encounter with the enemie.

Urias (who was a noble souldier, and for his valour had gotten great honour by the King, and reputation amongst all those of his Tribe, and took delight to be imployed in hazardous attempts, and refused no danger) valiantly accepted the execution: But *Joab* gave private intelligence to those that were ranked next unto him, that when they should see the enemy sally out with greatest furie; they should abandon *Urias*. When as therefore the Hebrews drew neer unto the Citie, the Ammonites feared lest the enemy should speedily scale and enter the Citie on that side where *Urias* was ranked: for which cause they picked out a squadron of the most resolute men amongst them, and setting open their gates, suddenly with swift course, force and violence, they cast themselves upon their enemies. They that were near *Urias* seeing them draw near, retyred back again, according as *Joab* had before-hand commanded them: but *Urias* being ashamed to flie, or forsake his rank, expected the enemy, and valiantly encountring him, he slew divers of them; but at last being inclosed and shut in the midst of them, he was slain, and with him some others of his companions perished in the conflict. This done, *Joab* sent messengers unto the King, to certifie him, that not enduring the delay of the siege, and assaying and scaling the walls, he was compelled to return back into his camp, with loss of some men, and repulst from the City; yet had he commanded the messengers, that if they perceived the King to be displeased with the news, they should give him to understand that *Urias* was dead.

Urias is set with some associates to attempt the siege: the Ammonites sallying out, his company forsake him.

v. 18, 19, 20. Urias with some others is slain, and the King is certified thereof.

v. 20, 21. David is displeased with the news of his overthrow.

The King hearing this discourse (according as *Joabs* messengers had delivered it) made a shew to be displeased, saying, that it was a fault in him that he had so nearly approached the wall, alleadging that he might have done far better, to have taken the Town by Myne or Engine: urging in way of example, the act of *Abimelech Gedeons* son, who intending to surprize by force a Tower that was within the City of Tebez, was strucken with a stone that was cast at him by an old woman: whereupon he that was a valiant man, for entring an action over rash and dangerous, shamefully died. "In remembrance of whose disaster, they ought to "have been more wary, and not to have approached the wall of the enemy so neerly. For "is is a very point in war, to have in memory both fatall and fortunate successes, to the end "that when a man is in the like dangers, he may follow the one, and flie the other. Whilest he thus rebuked them, the messenger certified him of *Urias* death, which did somewhat appease him: So that he commanded them to tell *Joab*, that it was but an humane accident, and that such was the nature of war, that sometime the one had the better, and sometime the other: To conclude, that he should provide for the siege, and take care lest hereafter they should receive any further loss; counselling him by Trenches and Engines to ruinate the wall, and commanding that all those that were in the Town, should be put to the sword. The messenger thus dismissed, reported all these things unto *Joab*, according to the Kings commandment. But *Uriahs* wife, having notice of the death of her husband, wept and mourned for him divers dayes: and when the dole and lamentation were finished and performed to the dead; the King espoused her incontinent, and she bare him a man-childe: Yet God beheld not this marriage with a favourable eye, but was wroth with *David*, and appearing to the Prophet *Nathan* in a dream, he blamed the King very sore. Now *Nathan*, who was a wise and experienced man, knew well that when Kings are displeased, they suffer themselves rather to be overcome by passion, then by reason: for which cause he determined to conceal the menaces and threatnings that God had made for that time; and discoursed of other profitable matters with *David* after this manner, requiring the King that it would please him to censure and deliver his opinion in the same. "Two men (said he) dwelt "in one and the same Citie: the one of them was rich, having many troops of great and "small cattel; the other that was poor, had but one onely sheep, which he nourished with his children.

v. 24. David is appeased, hearing of Urias death.

v. 26, 27. David marrieth Bethsabe who beareth him a son.

2 Sam. 12. v. 1 2 Jud. 6.

A children, ſharing him out a part of that whereon he fed, and loving her as tenderly as a man would do his onely daughter. It hapned that this rich man had a ſtranger that repaired to his houſe, for whoſe entertainment he would not ſuffer any one of his own beaſts to be ſlain, but ſent a violent meſſenger, who took away the poore mans ſheep, and cauſed it to be dreſſed to entertain his gueſt. This report of *Nathans* diſpleaſed the King very ſore, inſomuch as he ſwore unto him, that he that had been ſo bold to commit ſuch an act, was a wicked man, and that reaſon required that he ſhould reſtore him fourfold, and that after he ſhould be put to death. Whereunto *Nathan* replyed, ſaying, That it was he that deſerved this puniſhment, who had given ſentence againſt himſelf; in that he had preſumed to commit ſo grievous a ſinne. Moreover, he certified him of Gods diſpleaſure, who notwithſtanding he had made
B him King over all the Hebrews, and Lord over all the Nations round about, which were divers and great; and who beſides theſe things had warranted him from the hands of *Saul*, and had given him wives, whom he had eſpouſed juſtly and lawfully, was ſo diſpiſed and diſhonoured by him, that he had eſpouſed and kept by him another mans wife, and cauſed "her husband to be ſlain, and betrayed him unto his enemie. For which ſinnes of his, he pro- "nounced that he ſhould be puniſhed by God, and his wives ſhould be violated by one of his "own ſonnes, who ſhould likewiſe lay a ſnare for him: ſo that he ſhould ſuffer a manifeſt pla- "gue for the ſinne he had committed in ſecret. Moreover (ſaid he) the ſonne which thou "ſhalt have by her, ſhall ſhortly die.

The yeer of the world 2990. before Chriſt Nativity 1054.

2. Sam. 12.

Nathan propheſieth of Davids puniſhment, and ſharply rebuketh him: he is condemned by his own mouth and repenteth himſelf.

After the King had received this meſſage, he was ſore troubled; and being confuſed, he powred forth tears and ſighed for ſorrow, confeſſing that he had done wickedly: for un-
C doubtedly before this time he had alwaies feared God, and had never in his life offended him, but in that act with *Uriahs* wife: whe eupon after his ſubmiſſion, God was appeaſed and took compaſſion of him, promiſing him to continue both his life and Kingdome, and that he would be no more diſpleaſed with him, if ſo be that he repented him of the ſinne he had committed. After that *Nathan* had declared theſe things unto *David*, he departed unto his own houſe. But God inflicted a grievous ſickneſſe on the infant that was born by *Bethſabe*: for which cauſe the King was ſore aggrieved, and for ſeven dayes ſpace would take no refe-
D ction; notwithſtanding that he was earneſtly inſtanted thereunto by his houſhold ſervants. He put on likewiſe a mourning habite, and laid himſelf on the ground upon a ſack: beſeech- ing him that it would pleaſe him to grant him the childs life, towards whoſe mother he bare ſo exceeding love and affection. But when the infant was deceaſed about the ſeventh day of his ſickneſſe, his ſervants durſt not certifie him thereof, ſuppoſing that if it ſhould come un- to his eare, he would the more obſtinately abſtain from eating, and the care of his perſon ſhould be in danger by reaſon of his diſordinate griefe for his childe, to procure and haſten his own death, conſidering he had ſo vehemently been afflicted and tormented for his one- ly ſickneſſe. But the King perceiving by their looks that his ſervants were troubled, and that they concealed ſome fatall harm, and gathering thereby that his ſonne was dead: he called unto him one of his officers, who certifying him of the truth, he aroſe and waſhed himſelf, and put on a white garment, and preſented himſelf before the tabernacle of God,
E and commanded his dinner to be made ready. Whereat his friends and ſervants were very ſore amazed, and wondred why he having done none of theſe things during the childs ſick- neſſe, ſhould now after his death do all theſe things at once; they beſought him therefore that it might be lawfull for them to demand the cauſe of theſe his proceedings. To whom he anſwered, that he would teach and diſcover that unto them, of which they were ignorant. Underſtand you not (ſaid he) that while the childe was alive, and I had hope of his recovery, I omitted no means whereby I might move God unto mercy? but now after that he is dead, it were in vain for me to ſpend my ſelf with unneceſſarie griefe. Which when they heard, they praiſed the wiſedome and conſideration of the King. After this he knew *Bethſabe* his wife, who became with childe, and was brought abed of a ſonne, who (by *Nathans* direction)
F was called *Solomon*. Mean while *Ioab* preſſed the Ammonites with a ſore ſiege, and cut off their water and other commodities and things neceſſarie; ſo that they were wellnigh famiſhed for want of victuall and proviſion: for they drew their water from a little ſpring in ſuch ſort, that they feared leſt if they ſhould uſe it to their own contentment, it would be ſuddenly drie. He therefore wrote unto the King, and certified him of the eſtate of the City, and ex- horted him to come in perſon, and be preſent at the ſurpriſall thereof, to the intent that the victory might be fained by his name.

v. 15, 16.

David faſteth ſeven dayes, lamenting & mourning for his ſonne.

v. 19, 20.

David being certified that the child was dead, ariſeth, and waſhing taketh refreſhment.

v. 21, 22.

David yeeldeth a reaſon why during the childes life he faſted, and why being dead he took refection.

v. 24.

Solomon was born by Bethſabe.

Ioab by letters ſolliciteth the King to come to the ſurpriſal of Rabbotha.

v. 27. 2 Sam.

David ſurprizing Rabbatha by force, giveth it for a prey to his ſouldiers.

The King underſtanding that which *Ioab* had written, allowed of his readineſſe, good- will, and faith, and taking with him all the forces which he had, he came to the taking in of Rabatha, which being by him forcibly ſurpriſed and given in pillage unto his ſouldiers, he

retained for himself the crown of the King of the Ammonites weighing a talent of gold, in G
the midst whereof was enchased a Sardonyx of great value, which *David* wore upon his
head. He found likewise in that citie divers spoils of great price: but as touching the inha-
bitants, he put them to the sword, and did the like in all the cities of the Ammonites which
he took by force. But after that the King was returned unto Jerusalem, there fell a grievous
accident in his family upon this occasion. He had a daughter at that time which was a virgin,
faire and beautifull, and surpassed all other women in admirable perfections, whose name
was *Thamar*, born by the same mother that *Absalon* was. Of her, *Amnon* the eldest sonne of
David became enamoured: and for that he could not enjoy her at his pleasure (by reason
of her virginitie, and the hand that was had over her) he grew so melancholy that his body
dried up, and his colour changed through the very griefe that consumed him. A certain
cousin and friend of his called *Ionathan* (a man of great reach and quick understanding) per- H
ceiving that his passion, and noting every day how *Amnons* beautie and strength decayed
and wasted, came unto him and asked him the cause thereof, alledging that that indispos-
tion of his seemed to proceed from some amorous affection. Which when *Amnon* confes-
sed, and how he was grown passionate through the love he bare unto his sister by the fathers
side, *Ionathan* suggested him both the means and invention to compasse his desires: for he
perswaded him to counterfeit himself to be sick, and that if his father came to visit him, he
should desire him to send his sister to minister unto him, by which means he should easily and
speedily be delivered of his sickness. This counsell of his was plausible in *Amnons* ears, who
presently counterfeited sickness; and laid him down on his bed (according as *Ionathan* had
advised him) and when *David* was come to visit him, he required him to send his sister unto I
him, which he did. She being arrived, he prayed her, that with her own hands, she would
temper, and fry some fritters for him, because they would the more content him, if they
were of her own making: for which cause she in her brothers presence tempered the flowre,
and made certain cakes and fried them in the frying pan, and presented them unto him:
but he tasted them not, but commanded all his servants to retyre themselves out of his
lodging, because he intended to take his rest without noise or trouble. As soon as this com-
mandment of his was performed, he prayed his sister to bring the meat into his most retired
and privie chamber: whereunto the damosel condescended, whereupon he suddenly sur-
prised her, and began to perswade her, to grant him her company. But the virgin exclaim-
ing, said unto him: Forbear, my brother, forbear to offer me violence: for it is a hainous
sinne to perpetrate so foule a fact. Give over this thy most hatefull concupiscence, which K
will breed nought else but disgrace and infamie to our whole familie; or if thou hast not the
power to resist the same, require me at my fathers hands, and extort not mine honour from
me by force. But he inraged with love, neglected all these sayings, and wholly poisoned with
the sting of disordinate passion, ravished and violated her, notwithstanding all her resist.
And assoon as he had aslaked his lustfull desire, a certain hatred entred into his heart, which
extorted from his mouth many injurious words against *Thamar*: so that he commanded her
to arise and depart. She answered, that this second outrage was more hainous then the for-
mer; for that having violated her, he would not suffer her to remain there untill night time,
but thrust her out incontinently by day time, and during the light, to the end she might L
meet with such as might testifie her dishonour: Notwithstanding all these just reasons of
hers, he commanded his servant to drive her out of the doors. She strangely aggrieved at
the outrage and violence that had beene offered her, tore her garment (which was such as
the noble and princely virgins were wont to weare) and strewed ashes on her head, running
thorow the Citie with cries and lamentations, wherein she expressed what wrong had been
done unto her. With her thus distracted, her brother *Absalon* met, enquiring of her what
evill hap had befallen her. To whom she reported all the injurie which her brother *Amnon*
had done her: whereupon he exhorted her to pacifie her self, and to suffer moderately what-
soever had befallen her; and not to suppose her self to be indignified by an act of her bro-
ther. Whereupon she condescended, forbearing her exclaims, and surceasing to publish the M
injuries she had received in the ears of the people. And thus remained shē a long time with
her brother *Absalon* in the qualitie of a widow.

David having intelligence of that which had hapned, was sore displeased, notwithstanding
he loved *Amnon* very entirely, who was his eldest sonne, and would not disquiet him: but
Absalon hated him extreamely, expecting (without any word speaking) for some fit oppor-
tunitie, wherein he might revenge himselfe on the ravisher. Now when as two yeers were
expired since his sister was both derided and deflowred, it chanced that *Absalon* intending a
sheep-shearing in Belsephon, a Citie of the tribe of *Ephraim*, invited his father and brethren

to

The year of the world, 2910. before Christs Nativity 1054.

Hedio & Rufinus, chap. 8.

The year of the world, 2912. before Christs nativity, 1052.

2 Sam. 13. 1. ad 19.

Jonathan counselled Amnon how he might enjoy his love.

v. 12, 13. Amnon perswadeth his sister to submit to his lust. Amnon notwithstanding his sisters resist, violateth her.

v. 20 21. Absalon comforteth his sister Thamar.

v. 24, ad 29. Absalon inviteth his father and brethren to his sheep-shearing, and commandeth his servants to kill Amnon, being overcharged with wine & sleep.

A to come and banquet with him. But when the King refuſed to go, for fear leſt he might be chargeable unto him: *Abſalon* inſiſted and perſwaded him to ſend his brothers thither, which he granted. Hereupon *Abſalon* commanded his ſervants, that when they ſhould ſee *Amnon* charged with wine and ſleep, they ſhould ſuddenly (upon a ſign given by him unto them) kill him without fear or regard of any perſon.

The yeer of the world, 2912. before Chriſts nativity, 1052.

CHAP. VIII.

How through the Domeſtical diſcord of his family, DAVID *was baniſhed by his ſon out of his Kingdome.*

B AFter that *Abſalons* ſervants had thus executed his commandment, a trouble and fear ſeized all the reſt of his brethren, inſomuch as they ſuſpected their own perſons: for which cauſe mounting themſelves on horſ-back, they poſted all in haſte towards their father. But a certain man out-ſtripping them in the way, reported unto *David* that *Abſalon* had ſlain all his ſons. Who ſurprized with a bitter and mortall fear, in ſuppoſing that ſuch a number of his children ſhould be ſlain, and that by their own brother, neither inquired the cauſe nor any thing elſe which might be ſifted out in ſo greivous an inconvenience that had happened, but gave himſelf over to extream and ſtrange diſcomforts, and renting his garments, laid him down on the earth, bewailing all his children, both thoſe that were ſlain, as him alſo that had ſlain them. But *Jonathan* C the ſonne of *Sama* his brother, exhorted him to moderate and bridle his paſſion, telling him that he could not be perſwaded that the reſt of his children were ſlain, in that he could conceive no probable cauſe of conjecture. But as touching *Amnon*, their needed no queſtion, for that it was very like that *Abſalon* (by reaſon of the injury which was offered unto his ſiſter *Thamar*) would hazard himſelf to kill him. Mean-while a great trample of horſes, and a confuſed troup of men brake off their diſcourſe. Theſe were the Kings ſonnes, who returned in poſt from the banquet: Againſt theſe the father iſſued out, accompanying their doleful tears with a heavie and ſorrowful countenance: And ſeeing (beyond all hope) how they, whom a little before he ſuppoſed to be loſt, returned in ſafetie, they were all of them on every ſide given over to tears and lamentations; the brothers bewailed their mangled brother, the King his murthered ſon. But *Abſalon* fled into Geſſur (unto his D Grandfather on the mothers ſide, and Lord of that place) and ſojourned with him three whole years: at the end whereof *David* determined to ſend for his ſon *Abſalon*, not to the intent to puniſh him, but to retire him unto him (by reaſon that the indignation he had conceived againſt him, was at that time aſſaked) *Joab* alſo furthered this his reſolution by all means that were to him poſſible: For he cauſed a certain old woman attired in mourning habite, to preſent her ſelf before *David*, who ſaid unto him, that betwixt her two ſonnes "that lived in the Countrey, there hapned ſuch a difference, that falling to handieſtrokes, "they were ſo whet the one againſt the other, that not indureing to be parted, the one of "them in ſuch ſort wounded the other that he died; and for that the kinſmen were ſore E "moved againſt the murtherer, and ſought without mercy to deprive him of life, ſhe humbly "beſought the King that he would give her her ſons life, and not deprive her of that hope "that remained her to ſuſtain her old years with; which he ſhould bring to paſs, if ſo be he "prohibited thoſe that would kill her ſon from executing their intents: for that except it "were for fear which they had of him, they would by no means be withdrawn from their fa- "tal and bloudy reſolution. Now when as the King had granted her requeſt, the woman be- "gan once more to break into theſe ſpeeches: I moſt humbly thank your Majeſty (ſaid ſhe) "who have had compaſſion of mine age, and do ſo providently foreſee that I be not depri- "ved of my ſon; but to the intent I may be the better aſſured of thy humanitie, I beſeech "thee (O King) firſt of all pacifie thy diſpleaſure conceived againſt thy ſon, and be no more F "incenſed againſt him: For how can I perſwade my ſelf that you will do me this grace, if "you your ſelf even until this day continue your diſpleaſure conceived upon the like occa- "ſion againſt your ſon? For it is contrary to the rules of wiſedom, to adde to the remedileſs "loſs of one ſon, the hapleſs death of a fathers living hope. Upon theſe words the King be- "gan preſently to ſuſpect that *Joab* had ſuborned this woman, and underſtanding no leſs by "the old womans report, he ſent for *Joab*, and told him that he granted him that which he "deſired, commanding him to ſend for *Abſalon*, aſſuring him that his diſpleaſure was pacified, "and choler aſſwaged. *Joab* caſt himſelf down proſtrate before the King, and reverently re- "ceiving his word of reconciliation, went unto Geſſur and fet *Abſalon* from thence with him "and brought him to Jeruſalem. The King underſtanding that his ſonne drew neer, ſent

*v.*30,31. David is certified that all his ſonnes are ſlain by Abſalon.

*v.*32,33. Jonathan comforteth David, contradicting his fear in reſpect of all his ſons and only upon juſt ſurmize ſuſpecting Ammons death.

Davids ſons reſort unto their father.

*v.*34. Abſalon flieth to his grandfather.

2 *Sam.*14. 1, *ad* 25. Abſalon by the ſubtilty of a woman, and the ſetting on of Joab is revoked from baniſhment unto Jeruſalem.

The year of the world, 2912. before Christs Nativity, 1052.

out a messenger to meet him, commanding that as yet he should not presume to press into his presence, because he was not disposed to behold him so suddenly. Who understanding the will of his father, forbore to shew himself unto him, and went and dwelt amongst his own familiars and household servants: Neither was his beautie any way decreased by the sorrow he had conceived, or for that his entertainment was far different from the bringing up and nourishing of a Princes sonne; but he rather exceeded and grew more famous thereby: so that for beauty and goodlinesse of personage, he excelled all those that lived more deliciously and daintily: his glibband or hair was so thick, that it could scarcely be powled in eight dayes, and weighed two hundred sickles, which amount to five pound. He lived also two years in Jerusalem, and was the father of three sons, and one fair daughter, which *Roboam* the son of *Salomon* afterwards took to wife, of whom he begat a son called *Abia*. In processe of time he sent messengers unto *Joab*, that now at length he would pacifie his father, and beseech him to admit him to his presence, that he might both see and submit himself unto him. But because *Joab* made small reckoning of these his motions, he sent of his servants, and commanded them to burn and spoil *Joabs* possessions that abutted upon his: who hearing of that which had happened unto him, resorted unto *Absalon*, accusing him, and questioning with him for what cause he had done him this injurie. To whom *Absalon* answered: I have (said he) invented this stratagem to make thee come unto me, seeing thou madest small account of my commissions, whereby I have charged thee to reconcile me unto my father. And at this present I beseech thee that thou wilt move my father in my behalf; otherwise, I shall think my return more grievous then my banishment hath been, if so be my father shall as yet continue his displeasure. *Joab* was perswaded through the compassion he conceived of the necessity wherein he saw him, and went and solicited the King, with whom he so effectually debated, as touching *Absolon*, that altering his contrary disposition, he graciously and speedily sent and called for him. As soon as he came unto his presence, *Absalon* cast himself prostrate on the ground, demanding pardon for his offences: but *David* raised and lifted him up, and promised that from thence-forth he would no more upbraid him with those misdeeds. After all these things had thus fallen out, *Absalon* within a little space assembled a great number of horses and Chariots, and entertained fifty men for his guard, and every day early in the morning presented himself before the Kings Palace, and talked with those that resorted thither about the triall of their differences: and whereas some of them were condemned, he talked with them according as he found them affected, alleadging that his father had no good counsellers, and that perhaps he himself had in some things judged amiss: and by these means indeavoured he to get the good will of all men, telling them that if he had the like authoritie, he would make them know by proof what his equitie was. Having by these plawsible perswasions drawn the hearts of the common people unto him, he thought himself already seized of their services in whatsoever he intended.

v. 24. Absalon revoked by his father, is commanded for a time to flie his presence.

v. 27, 28. Absalons children born in Jerusalem.

v. 30, 31, 32, 33. Joab urged by the burning of his houses, reconcileth Absalon to his father.

The year of the world, 2916. before Christs Nativity, 1048.

Hedio & Rufinus, chap. 9.

2 Sam. 15. 1, ad 6. Absalon subtilly affecteth his fathers kingdom.

The year of the world, 2921. before Christs nativity, 1044.

Some four years after his reconciliation, he came to his father *David*, requiring of him that he might go to Hebron and sacrifice unto God, according as he had vowed at such time as he fled from his presence. Which request of his when *David* had granted him, he resorted thither, being attended with great affluence and concourse of all the people (by reason he had appointed divers to meet him in that place, amongst whom was *Achitophel* the Gelmonite, one of *Davids* counsellers, and 200. others of Jerusalem, who altogether ignorant of his enterprize assembled themselves in that place to be assistant to his sacrifice:) by all whom he was declared King, according as he himself had commanded them to do. When the news hereof came unto *Davids* ears, and he was throughly ascertained beyond all conceit, how his sonne had behaved himselfe; he suspected and doubted his impiety and arrogancie: wondring that he should so soon and so lewdly forget himself of the pardon, which he had obtained for his enormous and hainous crimes; and contrary to all law plunge himselfe and hazard his reputation in more grievous offences: as first of all, to pervert the estate of the kingdome which God had established: and secondly, in complotting to deprive and degrade his own father. For which cause he determined to flie to the other side of Jordan, conducting with him his most inward and hearty friends, to whom he reported the unbridled fury of his sonne, remitting all things unto God who judgeth all things; and leaving the government of his royall house to the disposition of his six concubines, he departed from Jerusalem. With him issued an affectionate and great number of people; besides those six hundreth souldiers, who had followed him in his banishment during *Sauls* life time. And although the high priests *Abiather* and *Sadoc* with all the Levites had concluded to depart with him, yet perswaded he them to abide with the Ark, assuring them that God would deliver them; yea, although the Ark were unremoved from his place. He commanded *Abiather* likewise to send

v. 10. ad 14. Absalon proclaimed King.

v. 14. David departed out of Jerusalem.

v. 24, ad 30. David flying prohibiteth the high Priests to follow him, to the intent to give him intelligence of that which did pass

A send him private intelligence of each occurrent that should happen, reserving with him for intire and inward counsellers *Achimaas* the son of *Sadoc*, and *Jonathan* the son of the above-said *Abiathar*.

The year of the world, 2920. before Christs Nativity, 1044.

But *Ethæus* the Gittite by no perswasions of the King could be induced to stay, but contrary to his command followed him, whereby he more manifestly expressed his affection towards him. But as he mounted and ascended on his bare feet upon the mountain of Olivet, and all they of his train followed him (entermixing their travel with bitter tears) a certain messenger came and certified him that *Achitophel* was with *Absalon*, and held on his side. Which report aggravated and increased his grief: so that he besought God, that it might please him to alienate the affection of *Absolon* from *Achitophel*, for fear lest if he should give him some sinister counsel, he might easily be perswaded thereunto; because that *Achitophel* was a man of ripe judgment, and ready execution in all that concerned him. As soon as B he came unto the top of the mountain, he beheld the City: and as if he had utterly been banished from his kingdom, he began with abundant tears to call upon God. There met he with *Chusai* his sincere and unfained friend, whom when he beheld with his garments rent, with ashes on his head, and lamenting the unhappy change which he had beheld: *David* cheered him, and exhorted him to be no wayes discomforted; and finally, besought him to return unto *Asalon*, as under a colour that he had forsaken his part, where diligently prying into his secrets, he might oppose himself against *Achitophels* counsels, because he might not so much pleasure him in keeping him company, as in staying with *Absalon*: *Chusai* being after this manner perswaded by *David*, returned back to Jerusalem, where presently after he encountred with *Absalon*, who repaired thither. In the mean time *David* marching onward C a little further, chanced to meet with *Siba*, *Mephiboseths* servant, and Purveyor of all those goods which *David* had given him (for that he was *Jonathans* son, who was the son of *Saul*.) This man drave before him two Asses loaden with victuals, which he presented to *David* and his company, to refresh themselves with; and being demanded where he had left *Mephiboseth*: In Jerusalem (said he) where he expecteth to be chosen King, through the occasion of those troubles that had hapned, and in memory of the benefits that divers men had received at *Sauls* hands. *David* displeased with that which he heard, gave *Siba* all those riches wherewith he had gratified *Mephiboseth* in times past, deeming him more worthy of the same then *Mephiboseth*. Wherewith *Siba* was very highly contented.

Ethæus departed with David

v. 31. Achitophel revolteth from David, and followeth Absalon, whose counsels David striveth by prayer to make frustrate.

v. 32. &c. Chusai is perswaded to submit to Absalon, and to cross Achitophels counsels.

2 Sam. 16, 1, &c. Siba accusing his master wrongfully, is made owner of his riches.

When *David* drew near unto a place which is called *Choran*, a certain cousin of *Sauls*, called D *Simei*, the son of *Gera*, came out against him, and cast stones at him, and reviled him; and the more *Davids* friends invironed and defended him, the more obstinately persevered he in his reproofs and scandalous railings: calling him murtherer, and Captain of the wicked, charging him like an impure and inexecrable man to get him out of the Kingdom, giving God thanks for that he had deprived him of his Kingdom by the means of his own son, and in punishment of those crimes which he had committed against his own master. This his so cruell and unbridled libertie, moved all *Davids* followers to displeasure; so that all of them were prepared to revenge them on *Simei*; and amongst the rest *Abisai* would have slain him: but *David* pacified his displeasure, willing him to forbear, for fear (said he) lest to our present mi- "series we annex a further and new occasion. For in as much as concerneth my self, I set light E "by this mad dog, and refer the matter to God, who is the cause that he is thus desperately "bent against us. Neither is it to be wondred at, that I suffer these outrages by him, sith mine "own son is so wicked, as he taketh a felicity to disdain me; but it may be that God will have "compassion on us, and if he please, we shall have the upper hand over our enemies. He therefore walked onward on his way, not caring what *Simei* said, who ran on the other side of the mountain, railing and reviling at him. When *David* was arrived on the bank of Jordan, he mustered and refreshed his army, who were sore wearied: mean while *Absalon* entring Jerusalem with *Achitophel* his counseller, was saluted and applauded by the whole concourse of the people; and among the rest, *Davids* friend came unto them, who prostrating himself before *Absalons* feet, wished him both prosperitie and perpetuity in his Kingdom. Him did *Absalon* F ask how it came to pass, that he who was reputed to be one of *Davids* most indeared friends, and esteemed alwayes to be most loyal and faithful unto him, should at that time (when most occasion was proferred him to express his loyaltie) abandon him, and submit himself to his enemy? To him *Chusai* answered both readily and wisely, that it became him to follow God, and the good will of the people.

v. 5, and 9. Simei reviling of David.

v. 9. at 13. David forbiddeth to kill Simei.

v. 16, 17, 18. Chusai under a colour offereth his service to Absalon.

Sith therefore (said he, my Soveraign) that both these are for you, it concerneth me to follow you, because you have received the Kingdom from God: If therefore you esteem me to be your faithfull friend; I will approve unto you my loyaltie and true affection in like

manner

manner, as in your knowledg I have teſtified in effect unto your father, who ought not to G
The year of the world, 2920. before Chriſts nativity, 1044. be deſpleaſed at that which hath hapned, ſince the kingdom is not tranſported into another houſe, but remaineth in his own family, becauſe he who was his ſon received the ſame. By ſuch like words he reconciled himſelf to *Abſolon*, whereas before that time he was inwardly ſuſpected. Hereupon *Achitophel* was ſent for to conſult with him about their affairs in hand: who gave him counſel to abuſe all his fathers concubines; and make them his own. For, ſaid he, from that time forward, the people will believe that you and he will never be reconciled; and will be more ready to bear arms and invade your father for your ſake. For hitherto (ſaid he) they have unwillingly profeſſed themſelves to be his enemies, ſuſpecting leſt a peace ſhould be concluded betwixt the father and the ſon. *Abſalon* believing this advice of his, cauſed a Tent or royal Pavilion to be pitched in the ſight of all the people, whereinto he entred, and had the company of his fathers Concubines. All which fell out, according as H
the Prophet *Nathan* had fore-told, at ſuch time as he certified *David*, that his own ſon ſhould make war againſt him.

v. 20, 21, 22. Achitophel perſwadeth Abſalon to lie with his fathers concubines.

CHAP. IX.

Abſolons *war againſt his Father: his death, and the diſcomfiture of his army.*

2 Sam. 17. v. 1, ad 14. Achitophels counſel perſwading Abſalon to purſue David. Chuſais oppoſition.

WHen *Abſolon* had done that which *Achitophel* had inſtructed him in, he requeſted him once more to counſel him concerning that war which he had enterprized againſt his father: who required ten thouſand choſen men at his hand, promiſing him to kill *David*, and to bring all the reſt that were in his conduct under his ſubjection: aſſuring him that *Abſalons* kingdom would be then eſtabliſhed, when *Davids* head were I
cut off from his ſhoulders. When this advice of his had highly contented him, he ſent for *Chuſai*, who was the chiefeſt amongſt *Davids* friends (for ſo *David* himſelf had termed him) to whom he diſcovered the advice which *Achitophel* had given him, and required him to give his opinion what he thought thereof: who knowing very well that if *Achitophels* counſel were followed, *David* ſhould be in danger to be apprehended and ſlain, enforced all his arguments and counſels to the contrary. "For, ſaid he, my Liege, you are ſufficiently informed "both what your fathers valour is, and their vertue that accompany him; who hath fought "many battels, and hath had the upper hand over all his enemies. It is to be feared alſo leſt "he at this preſent be encamped in the field. For, he is well exerciſed in leading armies, K
"to prevent any ſtratagems, whereby the enemy may invade him, and about the evening he "hath perhaps left his men hidden in ſome ſtreight, or in ambuſh behinde ſome rock: and "and if our men ſhall aſſaile him, his ſouldiers will by little and little retire, and afterward recover ng courage, by reaſon that the king ſhall be near unto them, they will charge "us afreſh; and during their medley, your father will ſuddenly break out of his ambuſh, "and encourage his own men, and diſcomfort yours: wiſely therefore examine mine advice, and if you finde that it be good, neglect that which *Achitophel* hath given you. Send "me thorow all the countrey of the Hebrews, commanding every one to take armes and "march out againſt your father: and when you have gathered together theſe forces, be your "ſelf in perſon the General of the army, and commit it not to anoth. r mans charge, and aſſu- L
"redly expect to have an eaſie victory over him, if you aſſail him in the open field, for that "he is accompanied with a very few men, and your ſelf are attended by many thouſands, who "at leſt-wiſe if they love you, and will ſhew a good affection towards you, may eaſily rid you "of that enemy. And if ſo be your father ſhut himſelf up in any City, we will and may ſubvert the ſame by Mines and engines. This advice of his ſeemed to be better then that of *Achitophels*, ſo that *Abſalon* preferred the ſame. For it was God that put this thought into his heart, to neglect *Achitophels*, and reſpect *Chuſai's* counſel.

v. 14. Chuſais counſel accepted: Achitophels rejected.

Now when *Chuſai* had thus prevailed, he preſently repaired to the high Prieſts *Sadoc* and *Abiathar*, certifying them what *Achitophel* had complotted, and how he had contradicted him; finally, how his opinion had taken place, giving them in charge to ſend private intelli- M
gence unto *David* thereof, and to inform him of his ſons reſolution, wiſhing him withall ſpeed to paſs over the river of Jordan, for fear leſt *Abſalon* being informed of his aboad in that place, ſhould make haſte and purſue him, and overtake him before he might recover a place of ſecurity.

v. 15, 16. Sadoc and Abiathars ſons ſent unto David.

Now had the high Prieſts before-hand provided that their ſons ſhould lie hid without the City, of ſet purpoſe, to the end they might be ſent unto *David* to inform him how matters went. They therefore ſent a truſty ſervant unto theſe, who brought them news of *Abſalons* deliberations, with expreſs commandment to enform the King thereof with all ſpeed,

who

A who presently upon this intelligence, like good and faithful ministers, posted withall speed to report their fathers news unto the King.

The Jew of the World.2910. before the Nativity of Christ, 1044.

But scarcely had they travelled two furlongs, when certain horsemen discovered them, and brought news thereof unto *Absalon*, who presently sent out scouts to apprehend them: which when the children of the high Priests perceived, they forsook the high-way, and incontinently retired themselves into a certain village near unto Jerusalem, which is called Bocchura, where they besought a certain woman to hide them, and shut them in some place of security, who let them down into a pit, and covered the mouth thereof with bundles of wooll. She being demanded by those that pursued them, whether she saw them, denied the same, saying, that as soon as she had given them drink, they departed from her presently;

v.17,18 ad 21. The high Priests sons being pursued are hidden by a woman in a pit.

B assuring them that if they presently and speedily pursued them, they might easily apprehend them: but after they had long time followed and could not finde them, they returned from whence they came. The woman perceiving that they were departed, and that there was no cause of fear, left the young men should be surprized, she drew them out of the pit, and set them onward of their way: who, with as great speed as was possible resorted unto *David*, and declared unto him exactly what *Absalons* deliberation was. Hereupon *David* passed the flood Jordan presently with all his men, and although it were night, could not be withdrawn by reason of the darkness.

v.22. David informed of Absalons deliberation, passeth himself and his whole army over Jordan by night.

But *Achitophel* seeing that his opinion had been reproved, took his horse and suddenly repaired unto his countrey of Gelmone: there calling together his household servants be-

C fore him, he discovered unto them what advice he had given *Absalon*; which since he had not accepted, he told them that shortly they should see him dead, alledging that *David* would have the upper hand in the war, and should return into his kingdom. It is better therefore, said he, for me, with a great minde, and as it becometh a valiant man, to depart out of this life, then to submit my self to *Davids* punishment for partaking with *Absalon*, and giving him counsel. This said, he repaired himself into the most secret part of his house, and hung himself, being both his own Judg and executioner; after which, his kinsmen cut him down and buried him. But *David* (as we said) having past Jordan, came and encamped in a strong citie, the most defenced in that Countrey: there was he entertained with great benevolence by all the noble men of that countrey, partly moved thereunto by the mans present neces-

v.23. Achitophel perceiving his counsel was despised, hung himself.

v.24, ad finem. David cometh to Mahanaim, where he is royallie entertained by the Peers.

D sitie, partly through the reverence of his former felicitie. These were *Berzillai* the Galaadite, *Siphar* the Governour of the province of the Ammonites, and *Machir* the chief of the countrey of Galaad, who gave *David* and his whatsoever they wanted in abundance: so that they lacked neither beds, nor bread, nor flesh, but were plentifully stored with all things. They that were sick & wearied also, wanted nothing that either might serve for repose or refection. In this estate remained he. But *Absalon* assembled a great multitude of people to make war upon his father, and after he had passed Jordan, he pitched his tents near unto his fathers, within the countrey of Galaad, and made *Amasa* General of his army, opposing him against *Joab* his cousin: for *Amasa's* father was *Jethar*, and his sister was *Abigail*, sister to *Sarvia*, mother to *Joab*. When *David* had mustered and numbered his forces, and found that he had

Hedio & Ruffinus, chap 10.

v.24. Absalon passeth over Jordan.

E fourtie thousand fighting men, it was thought fit presently to hazard battel, and not to expect till *Absalon* should charge upon them.

He therefore ordained Colonels over thousands of his men, and divided them into three squadrons: the one of which he gave in charge to *Joab*; the second to *Abisai* his brother; and he third to *Ethaus* his familiar friend (who was of the citie of Geth.) In this battel his friends would not admit his presence (and that upon good and deep consideration) for they said, that if they should be defeated in his company they should utterly lose all good hope: but if one squadron should be overcome, the rest might have recourse unto him, who might assemble unto them and strengthen them with greater force; the rather for that the enemies would alwaies think it likely, that he had some other army with him. This counsel of theirs seemed pleasing unto him, for which cause he remained within the City. But at such

2 Sam.18.1,2. The division of Davids army.

v.3. Davids friends dissuade his presence in the battel.

F time as he sent out his friends unto the battel, he besought them (that in remembrance of all the benefits and favours he had bestowed on them) they would both shew themselves couragious and faithful men in the fight, and that having obtained the victory, they would spare his son, for fear left his death should increase, and redouble his discontents. Thus praying God to give them victory, he dismissed them to enter battel. But when as *Joab* had planted his army right over against the enemy, and had extended them on the Plain, having a wood upon their backs; *Absalon* also drew out his army against him. So that encountring, and valiantly fighting the one against the other, they performed many notable exploits on both parts: the one hazarding themselves in all dangers, and employing all their

v.4,5. David commandeth them to spare his son.

v.6,7. The battel betwixt Joab and Absalon.

affections

affections, to the intent that *David* might recover his kingdome: the others neither refu- G
The year of the world, 2920. before Christs Nativity, 1014. sing to do or endure any thing, so that *Absalon* might not be deprived, or exposed to his fathers punishment and displeasure for his insolent attempt. Besides that, they held it an indignity for them, that being so great in number as they were, they should be surmounted by such a handful of people as followed *Joab*: deeming it to be an utter disgrace unto them, that being so many thousands of them in arms, they should be discomfited by *Davids* followers.

v.8,9. The fight and overthrow of Absalons army.

But *Joab* and his men being more skilful and trained in feats of arms then the rest, discomfited and brake *Absalons* army so that they fled through woods and steep places. *Davids* souldiers pursuing after them, took some, and slew othersome; so that both in flight and fight a great number of them were put to the sword: for there fell that day about twenty thousand men. But all *Davids* troupes freshly set upon *Absalon*, who was easily known by reason of his absolute beauty, and high stature: he fearing to be surprised by his enemies, mounted upon his royal mule, and fled in great hast. And for that by swift motion of his body, his locks were scattered abroad, his bush of haire was intangled in a thick and branchie tree, where he hung after a strange manner, and his mule ran onward with great swiftnesse, as if she had H
as yet born her master on her back: but he hanging by the hair amidst the branches, suddenly fell into his enemies hands. This when a certain souldier perceived, he brought news thereof unto *Joab*, who promised him to give him fifty sicles, if he would kill him.

The souldier answered, that if he would give him two thousand, he would not commit such a murther on the son of his Soveraign, the rather for that in the presence of them all, *David* had requested them to spare him. Hereupon *Joab* commanded him to shew him the

v.9,and 15. Joab killeth Absalon.

place where he had seen *Absalon* hang: who no sooner discovered him, but thrusting a Javelin to his heart, he slew him. That done, *Joabs* Esquires arrounded the tree, took him down; and casting him into a deep and obscure pit, they overwhelmed him with stones: so that in appearance it seemed to be a tomb, or some great, high, and stately monument. After this, when *Joab* had sounded the retreat, he withdrew his souldiers from pursuite, suppo- I
sing it to be an innatural thing for one countrey-man to flesh himself upon another. *Absalon*

v.17,18. Absalons marble pillar.

had erected in the royal valley two furlongs distant from Jerusalem a Marble pillar, which he had intituled by the name of *Absalons* Hand; saying, that when his children should be dead, his name should remain in that pillar. Now he had three sons, and a daughter which was called *Thamar*, as we have said heretofore, who was married unto *Roboam*, *Davids* Nephew, and had by him a son called *Abia*, who succeeded his father in the kingdom: of whom we will speak more conveniently in his place.

CHAP. X. K

The happy estate of DAVID being restored unto his Kingdom.

v.21,and 22. Chusai sent to certifie David of the victory.

AFter that *Absalon* was slain, all the people returned privately to their own houses: but *Achimaas* the son of the high Priest *Sadoc* drew near unto *Joab*, requiring his licence to repair unto *David*, and to certifie him of the victory, and how by Gods help and providence he had obtained the victory. This did the General deny him, telling him that it was not convenient that he, who before-times was wont to bring joyful news, should now certifie the King of his sons death. L
He therefore commanded him to stay, and calling *Chusai* to his presence, he gave him commission to certifie the King of that which he had seen. *Achimaas* requested him the second time that he would suffer him to go, promising him that he would make no mention but of the victory; and that as touching *Absalons* death, he would not utter any thing: whereupon he dismissed him also, who chusing the shorter way (which he onely knew) outstripped *Chusai*. Now as *David* sate in the gate of the Citie (expecting some messenger that might certifie him of the success of the battel) one of the Sentinels perceiving *Achimaas*, that came running hastily, and unable to discover who it was, told *David* that he saw a messenger coming towards him: who answered that it was some one that brought joyful news. Anon after he told him that a certain other messenger followed: To whom *David* an- M
swered likewise, that it was one that brought glad tidings. And when the watchman perceived that it was *Achimaas*, *Sadoc* the high Priests son, and that he was neer at hand, he ran first of all and certified *David*; who was very glad thereof, saying, that he brought some good and desired news as touching the event of the battel: and no sooner had the King spoken the word, but *Achimaas* entred and humbled himself upon his face before *David*, to whom he reported that his armie had the victory. Being afterwards demanded what was become

A become of *Abſalon*? He anſwered, that he incontinently departed from the Campe as ſoon as the enemies were put to flight, yet that he heard a certaine cry of ſouldiers that purſued *Abſalon*: and further then that he knew nothing, becauſe by *Ioabs* commandement he was ſpeedily ſent away to bring tidings of the victory. When *Chuſai* was come and had humbled himſelfe before the King, and had declared unto him the ſucceſſe of the battell, the queſtion was asked how *Abſalon* did? Whereunto he anſwered: The like fortune happen to thine enemies (O King) as hath hapned to *Abſalon*. Theſe words quite extinguiſhed the delight and joy that *David* conceived in the victory, and wholly amated his faithfull ſouldiers: for as touching the King, he aſcending the higheſt part of the City, bewailed his ſonne, beating his breſt, tearing his haire, and afflicting himſelfe in all kindes, and after ſuch a ſort, as B may not be expreſſed; and crying out in a mournfull manner: My ſon (ſaid he) would God, my ſonne, that I were dead with thee, that I might be with thee. For wh reas of his own nature he was a very loving man, yet loved he *Abſalon* above all other moſt tenderly.

The year of the world, 2970. before Chriſts Nativity, 1044.

v. 33. David hearing of Abſalons death by Chuſai, grievouſly bewaileth him.

When the armie and *Ioab* were informed that *David* lamented his ſonne in this ſort, they had this reſpect, that they would not enter the Citie after a triumphant and victorious manner: but they entred hanging their heads, and weeping all of them moſt tenderly, as if they had returned from ſome diſcomfiture. But when as the King having his head covered, perſevered in his deſire to bewaile his ſonne, *Ioab* entred in unto him, and ſaid, O King, you conſider not that in this behaviour of yours, you diſhonour your ſelfe: for it is to be thought that you hate thoſe that love you, and expoſe themſelves to all perils for your love; yea, that C you hate your ſelfe and your own ſucceſſion: and that contrariwiſe, you love your moſt mortall enemies moſt entirely, ſith you bewaile them that were no leſſe, and who are juſtly deprive of their lives. For if *Abſalon* had had the victory, and had poſſeſſed the Kingdome in aſſurance, there had not any one of us been left alive that love you, but had all of us ſuffered a moſt hated death; nay, and in the firſt rank your ſelfe and your own children: neither would they being our enemies have lamented, but laughed at our deaths; yea they would puniſh them likewiſe who ſhould have any compaſſion of our miſeries: yet art thou not aſhamed to lament after this manner, for ſuch a man as moſt extremely hated thee, who notwithſtanding he were thine own ſon, was ſo ungrateſull and ungracious towards the. Deſiſt therefore from they unjuſt lamentation, and offer thy ſelfe in preſence to thy well-deſer- " ving ſouldiers, and give them thanks, that by their vertue have obtained thee this victory: " D otherwiſe if thou continue as thou haſt begun, this day will I tranſlate both the Kingdome " & the army from thee, and give thee occaſion more grievouſly and truely to lament thee of " thy misfortunes then thou didſt before. By theſe words *Ioab* pacified and allaied the Kings " lamentations, and drew him to the care of his common-weale: for clothing himſelfe in a " royall habite, whereby he might ſeeme more gracious in the ſight of his ſouldiers, he ſate him down in the gate: ſo that all the people hearing thereof, flocked out to ſalute him.

2 Sam. 19. 1. 2, 3, 4. Joab and his army enter the city in mournfull manner.

v. 5 *ad* 8. David is taxed for lamenting his ſonne, and upon Joabs perſwaſion pacifieth himſelf unto the people.

Hiſtor. & Roſinus, chap. 11.

Whileſt theſe things paſt after this manner, they that remained alive of *Abſalons* army, returning home unto their houſes, ſent their meſſengers to every corporation, advertiſing them how many benefits they had received at *Davids* hands, and how after many and grie- *v.* 9. E vous warres, he had brought them to a ſecure libertie, and how unjuſtly expelling him, they had committed the Kingdome unto another. For which cauſe it behooved them, ſith he was dead whom they had choſen, to make their ſupplication and ſubmiſſion unto *David*, that diſmiſſing his wrath, he would receive the people into his favour, and according as before-time, ſo now alſo he would vouchſafe them his pardon and protection. Of theſe things ſundry intelligences came unto the Kings eare, ſo that by expreſſe letters he commanded *Sadoc* and *Abiather* the chiefe Prieſts, that they would certifie the Princes of the tribe of *Iuda*, that it ſhould be a great indignitie for them, that other tribes ſhould preferre *David* to the Kingdome before them, eſpecially ſith he was both of their tribe, and their kinſman alſo. In like manner he commanded them to ſpeak with *Amaſa* the Generall, and expoſtulate with F him, why he who was his Nephew by the ſiſters ſide, did not perſwade the army to recommend the Kingdome to his hands: willing them to aſſure him that he was not onely to hope for pardon for that which had happened, but alſo for the government of the whole army, according as *Abſalon* had granted him. Hereupon the high Prieſt not onely conferred with the Princes aforeſaid, but alſo informed *Amaſa* what the King had promiſed in his behalfe, whereby they drew him to their faction. And firſt of all, thoſe of his owne tribe revoked *David* very inſtantly into the Kingdome: the reſt of the Iſraelites, by their example and *Amaſas* authoritie, did the like alſo; and theſe Ambaſſadors flocked unto him to receive him into Jeruſalem. But wonderfull and praiſe-worthy was the diligence of the tribe of *Iuda*, who went out as farre as the banke of Jordan to meet with him: with theſe came

The kingdom of Iſrael is once more offered unto David.

v. 13. 14. David not only giveth Amaſa his pardon, but maketh him Generall alſo of the whole Army.

v. 15. The tribe of Iuda cometh as far as Jordan to meet with David, and make a bridg over the flood.

Simei

Simei the ſon of *Gera*, with a thouſand men, which he had brought with him of the Tribe of *Benjamin*; *Siba* likewiſe *Sauls* freman came thither with his fifteen ſons, and twentie ſervants: who made a bridge over Jordan, that the King might the more eaſily paſs over, both himſelf and his Army. As ſoon as he came unto Jordan, he was ſaluted by the Tribe of *Juda*: and *Simei* marched onward on the bridge, and proſtrating himſelf at the Kings feet, asked pardon of his offences, and beſought him to remit his diſpleaſure: and that in recovering his authoritie, he would not firſt of all do juſtice on him, but that he ſhould remember this alſo, that he being reduced by the repentance of his errour, did with the formoſt march out to meet him upon his return. Whileſt thus he beſought and lamented, *Abiſai*, *Joabs* brother, ſpake after this manner: Why ſhould he not die that hath thus villanouſly outraged the King, whom God hath eſtabliſhed? But *David* turned back unto him, and ſaid: Ye ſons of *Servia*, will you never ceaſe to hatch new troubles; and to adde new diviſions to your former commotions? Know ye not that this is the firſt day of my reigne? For which cauſe I ſware an oath that I will pardon all them that have committed any impietie againſt me, and that no one man ſhall depart from me in my diſfavour. For which cauſe be of good cheer *Simei*, and fear thou not that I will ſeek thy blood. Whereupon he adored the King, and marched onward before him. After this, *Mephiboſeth*, *Sauls* nephew, came out to meet him, cloathed in a deſolate and ſorry rayment, having his hairs hanging down in a neglected and ſorrowful manner. For ſince the time that *David* fled and forſook the Citie, he had been in ſuch ſort diſtreſſed, that he neither had trimmed his hair, nor changed or cleanſed his garment, ſuppoſing this calamitie and diſpoſition to touch him as nearly, as it did the King: and further, in that by *Siba* his ſteward, he had been unjuſtly detracted and accuſed to the King. After he had proſtrated himſelf, and adored the King, *David* asked him for what cauſe he forſook him in his troubles? and offered himſelf to accompany him in his flight? "Who anſwered, that it was the the wickedneſs of *Siba*, who was the cauſe "thereof: for he, ſaid he, being commanded to prepare my neceſſaries for that journey, neg- "lected the execution thereof, contemning both me and it, as if I had beeen ſome abject "ſlave: Otherwiſe, had I had the uſe of my feet, and the means to have waited on thee in thy "journey, I had never endured to have forſaken thee. Neither was he contented (my Liege) "to hinder my devout ſervice toward thee, but furthermore, he hath malicioufly incenſed "your Majeſty againſt me: yet know I well, that your wiſedom will not admit to give cre- "dit to his detractions, both for that you are juſt, as alſo for that GOD and truth, which you "onely aſpire to, are onely beloved by you. For, whereas during my Grandfathers dayes, you "were alwayes converſant amongſt the moſt difficult dangers, and followed and attempted "by him; and whereas all our poſterity by that means deſerved to be utterly extinguiſhed, "yet have you uſed both moderation and meekneſs, eſpecially in forgetting thoſe indigni- "ties at ſuch time as the memory thereof afforded you means to puniſh them. And "notwithſtanding all theſe things, you have entertained me like your friend, feaſted me "at your dayly table, and dignified me with no leſs honours, then if I had been one of your "neareſt and deareſt kinſmen. When *David* had heard theſe things, he thought neither good to puniſh *Mephiboſeth*, neither to examine whether *Siba* had wrongfully accuſed him; but after he had certified him, that he had given *Siba* all his goods, yet did he pardon him, and promiſe him the reſtitution of half his poſſeſſions. Whereunto *Mephiboſeth* replied: Let *Siba* (ſaith he) poſſeſs the whole, it onely ſufficeth me that I ſee your Majeſty reſtored again into your Kingdom. After this *David* invited *Berzillai* the Galaadite (a vertuous man and of great authoritie, and by whoſe bounty during the time of his war, he was aſſiſted, and who had attended him as far as Jordan) to accompany him unto Jeruſalem, promiſing him to make no leſs account of him then of his father, and aſſuring him liberally to allow him all things that concerned his honour and age. But he being deſirous to live in private, beſought his Majeſty to diſmiſs him from the Court, becauſe (as he ſaid) his age was ſo extreme, as it made him unapt for courtly pleaſures, conſidering that he had attained to the age of foure-ſcore years: alledging that it better became him to think of death, and the departure out of this world. For which cauſe he beſought *David* to favour him ſo much, as that he might govern himſelf according to his own deſire, becauſe that by reaſon of his age, he neither knew how to ſavour meat nor drink; beſides, for that his hearing was loſt, ſo that he could not diſtinguiſh nor diſcern the ſound of inſtruments, wherein they who converſe in Kings Courts, do moſt uſually take ſuch delight.

To this *David* replied, Sith (ſaid he) thou doſt ſo inſtantly requeſt me to give thee leave to depart from me, I diſmiſs thee: but leave thou thy ſon *Achimaas* with me, who ſhall be maſter of my many favours. Hereupon *Berzillai* left his ſon with him, and taking leave of the King

The year of the world, 2920. before Chriſts nativity, 1044.

Simei is pardoned. v. 22, 23.

a v. 24, ad 33. Mephiboſeth purgeth himſelf of Sibas ſlanders.

David pardoneth Mephiboſeth, and reſtoreth him to the half of his poſſeſſions. v. 31. ad 37. Berzillai excuſeth himſelf, and will not reſort to Jeruſalem.

G H I K L M

A King (with prayer that God would grant him the fulneſſe of all his deſires) he returned to his own houſe. But *David* went unto Galgal (having already the half part of the people with him, and the whole tribe of *Juda.*) Thither reſorted then unto him the chiefe Governours of that country, attended by a great multitude of people, complaining unto the tribe of *Juda*, for that unwitting to the reſt they had reſorted to him, when as by a mutuall conſent they ſhould all of them have met him together. But the Princes of the tribe of *Juda* requeſted them in no ſort to miſconſtrue their prevention of them. For that by reaſon of their alliance they had done this office, whereby being tied unto him, they were bound with more fervent ſtudy to do him ſervice: for neither in reſpect of that diligence of theirs received they any rewards, whereby they that came after ſhould think themſelves prejudiced in profit. This anſwer of theirs the Princes of the Tribes took not in good part, but thus they ſpake unto
B their brethren: We wonder (ſaid they) that you onely challenge the King to be your kinſman, as if he were not to be accounted an allie unto us all, whom God hath equally placed to be Governour over us all; when as therefore the whole people conſiſteth of eleven parts, you onely are but one; beſides we are your elders: ſo that you have not dealt uprightly, in that you have ſecretly and covertly ſought out the king. Whileſt the Governours in this ſort debated the matter with them, a certain wicked and ſeditious perſon call d *Siba* the ſon of *Bochri*, of the tribe of *Benjamin*, ſtanding up in the midſt of the people, began to cry out with a loud voice, and to exclaime after this manner: We have no part with *David*, nor inheritance with the ſon of *Jeſſe*. This ſaid he ſounded a trumpet, and proclaimed war againſt the king, ſo that all men followed him, and forſook *David*. Onely the tribe *Juda* remained with him, and
C eſtabliſhed him in the royall Throne in Jeruſalem: where removing his concubines (which his ſon *Abſalon* had known) out of his palace, he never after that time had any company with them. After this he declared *Amaſa* General of the army, and placed him in the ſame degree which *Joab* had, near unto the perſon of the King; commanding him that he ſhould aſſemble the greateſt forces that he might out of the tribe of *Juda*, and that within three daies he ſhould return unto him, to the end that having delivered him both the army and the place of Generall, he might ſend him to make war upon the ſon of *Bochri*. After that *Amaſa* was departed, and employed his time in gathering up his army; the king ſeeing that he failed to return upon the third day, told *Joab* that it was not good to permit *Siba* to gather a greater
D head by delay: and thereby breed us more trouble and moleſtation then *Abſalon* had done. For which cauſe (ſaid he) ſtay thou not, but take unto thee thoſe forces which thou haſt in readineſſe, and my ſix hundreth men with thy brother *Abiſai*, and purſue thou the enemy, and in what place ſoever thou meeteſt him, by all means endeavour thy ſelf to give him the battell. Haſte thee therefore, and overtake him, for fear leſt he ſeize ſome of our ſtrongeſt cities, and thereby procure us much travell and labour. *Joab* with all expedition obeyed his commandement, and took with him the foreſaid ſix hundreth, with his brother *Abiſai*, and commanded all the forces that were in Jeruſalem to follow after him, and in this array iſſued he after *Siba*. Now when he came unto *Cabaon* (a borough, ſome forty furlongs diſtant from Jeruſalem) *Amaſa* came and met with him, and brought with him great forces. *Joab* having
E his ſword girt by his ſide, and his cuirets on his back, whileſt *Amaſa* came onward to ſalute him, ſubtilly and of ſet purpoſe let his ſword ſlip out of his ſheath, and taking it up from the ground with one hand, he drew near unto *Amaſa*, under pretence to kiſſe him on the chin, and ſuddenly thruſt the ſword that was in his other hand into his belly and ſlew him. Which action of his was both hainous and deteſtable, proceeding from a jealouſie he had conceived againſt a good young man and his couſin, who had in no ſort offended him, and onely by reaſon of the eſtate of Generall, which the king had given him; and becauſe *David* had equalled him in honour with him: for which very cauſe before that he had ſlain *Abner*. Notwithſtanding this act of his ſeemed in ſome ſort pardonable, by reaſon of the pretext which he pretended of the wrong done unto his brother *Azael*, yet was not this a ſufficient colour
F to excuſe the murther of *Amaſa*. When this was done, he purſued *Siba*, and left a certain man to wait upon the body of *Amaſa*, who had commandement given him to proclaime with a loud voyce thorow the whole army, that he was juſtly and deſervedly ſlain, commanding thoſe that bare any favour to the kings title, to follow their Generall *Joab* and his brother *Abiſai*. Now whileſt his body lay thus in the way, and all the multitude (as it is uſuall in ſuch like accidents) flocked round about it, he that had the charge of the body took it up, and bare it into a certain place out of the way, and covered it with a garment: which done, all the people followed *Joab*.

Now whileſt he purſued *Siba* thorow all the region of the Iſraelites, a certain man told him that he had retired himſelf into a certain ſtrong city called *Abelmacha*; where he no ſooner

arrived

For year of the world, 2920. before the Nativity of Christ, 1044.

v. 41, 42, 43. The tribe of Judahs accuſation and excuſe for that without the knowledge of the other tribes they had gone out to meet the King. 2 *Sam.* 20. 2 and 3

Siba a ſeditious perſon inticeth the people to rebell againſt the King. David's concubines whom Abſalon had defloured are ſequeſtred from him.

Joab by reaſon of Amaſaes delay is ſent out againſt Siba by David.

v. 9. 10. Joab killeth Amaſa.

The year of the world, 2920. before Christs nativity, 1044.

arrived, but that he begirt the city, and entrenched it round about; commanding his soul- G
diers to undermine and overthrow the walls: for he was sore displeased because they had shut the gates against him. But a certain honest, and prudent woman, seeing her countrey in extreme perill, ascended the walls and called *Joab* and his souldiers to a parlee; who comming forth to confer with him, she spake after this manner: God (said she) ordained Kings and Generalls of armies, to the end they might destroy the enemies of the Hebrews, and plant amongst them an universall and perpetual peace: but you enforce your selves to destroy one of the mother cities of Israel, and that hath in no sort offended you. *Joab* prayed God to be favourable unto them, and said that for his own part it was not his meaning that any one of the city should die, neither his pretence to raze and deface so famous a city; his intent was onely, that if *Siba* the son of *Bochri*, and the Kings adversary was delivered into his hands, to H
doe justice on him, he would levy the siege, and cause his army to retire from thence. When the woman had heard what *Ioab* had said, she prayed him to stay a little while, promising him incontinently to cast his head over unto him. Whereupon she came down amongst the assembly of the citizens, to whom she spake after this manner: Wretched men that you are, will you miserably suffer your wives and children to be slain for a wicked mans cause, and a stranger whom ye know not? will you admit him in place of *David* your king, from whose hands you have received so many benefits? think you that one onely city can resist so huge an army? After this manner perswaded she them to cut off *Sibaes* head, and to cast it into *Ioabs* camp: which done, *Ioab* commanded the retreat to be sounded, and levied the siege, and returning back into Jerusalem, was once more declared Generall of all the people. The King also appointed *Benaja* Captain of his guards, and of six hundreth souldiers. *Adoram* I
was made Treasurer to gather in the tributes. *Sabath* and *Achilaus* had the charge of remembrances. *Susa* was made Secretary. *Sadoc* and *Abiather* were made the high Priests. After this it hapned that the countrey was afflicted with a famine: For which cause *David* besought God that he would have compassion on his people, and that it might please him to manifest not onely the cause, but also the remedy of that malady. The Prophets answered him, that God would be revenged of the wrong done to the Gabeonites whom King *Saul* had deceived and traiterously slain, without respect of the oath, which the Governour *Josuah* & the elders made unto them. If therefore he would suffer the Gabeonites to revenge the death of their slaughtered friends according to their desire, God had promised to be appeased, and to deliver the people from their eminent and present evills. As soon as K
he understood by the Prophets what God required, he sent for the Gabeonites, and asked them what it was which they required: who wished him to deliver into their hands seven of *Sauls* sonnes to take their revenge on them: whereupon the King made search after them, onely sparing and protecting *Mephibosheth* the sonne of *Jonathan*. When the Gabeonites had laid hold of these seven, they executed them according to their pleasures: and thereupon God incontinently sent down raine and disposed the earth to bear fruit, moistning and allaying the drouth forepassed, so that the land of the Hebrews recovered again his pristine fruitfulnesse. Not long after, the King made warre upon the Philistines: and at such time as the battell was stricken, and the enemies turned their backs, it chanced that the King hotly pursuing the chase was left alone, and discovered in his wearinesse by one of the enemies called *Acmon*, the sonne of *Araph* of the race of the Giants, who beside his sword had a Javelin the point whereof weighed three hundreth sicles, and a corselet tissued with chaines, who returning back charged *David* very violently, with an intent to kill the King of his enemies, by reason that he saw him spent with travell. But about the same instant, *Abisai*, *Joabs* brother, arrived in the place, who stept between them and preserved the King, and slew his enemy. The whole army for a little space were grievously discomforted, in regard of the danger wherein the King had been, and the Governours swore that he should never afterwards enter into battell with them, for fear left he might fall into some disaster, by reason of his readinesse and valour and by that means should deprive the people of those gifts which were in him, which he had M
already made them feel; and whereof hereafter they should be made partakers, if God should vouchsafe him a long and blessed life. The King having intelligence that the Philistines were assembled in the city of Gazara, sent out an army against them, in which *Sabath* the Hittite, one of *Davids* redoubted and picked souldiers, behaved himself very valiantly, and gat great reputation: for he slew divers of them that vaunted themselves to be of the race of the Giants, and that were very proud and puffed up with presumption of their valour, and was chiefe authour of that victory which the Hebrews had.

After this last received losse, the Philistines once more hazarded their fortunes in warre against

Joab beseegeth and ransacketh up Siba within Abelmachra.

v. 16, ad 22. A woman rebuketh Joab for seeking the subversion of the city, which he rather ought to protect.

Joabs conditions of peace proposed to the besieged.

The punishment of Siba.

v. 23, ad finem. Offices distributed by David.

Hedio & Ruffinus chap. 12. 2 Sam. 21. 1, 2. A famine inflicted on the Israelites for breach of oath.

v. 7, 9. Seven men of Sauls kindred delivered to the Gabeonites to be punished.

v. 16, 17. David in hazard of his life is relieved by Abilai.

David perswaded to abstain from warre.

v. 18 to 20. Davids valiant Captains, Sabath.

A againſt whom when *David* had ſent out an army, *Nephanus* his kinſman ſhewed himſelfe very valiant: For fighting hand to hand againſt him that was accounted the moſt valiant Champion amongſt all the Philiſtines, he ſlew him, and put the reſt to flight; of whom very many died in the battell alſo. In proceſſe of time they re-incamped neer unto a City not far from the frontiers of the countrey of the Hebrews: In which army of theirs there was a man ſixe cubits high, who had on either foot and either hand, a finger more then accuſtomed bequeſt of nature affoorded him. Againſt whom *Ionathan* the ſonne of *Sama* (one of thoſe that were ſent by *David* in this army) fought hand to hand and ſlew him: ſo that approving himſelfe to be the means of that victory, he bare away the honour of the battell, and praiſe

B of his valour: for this Philiſtine boaſted likewiſe that he was deſcended of the race of the Gyants. After this battell they warred no more on the Iſraelites. Hereupon *David*, delivered from warre and danger, and ever after enjoying a perfect peace, compoſed Odes and Hymnes in praiſe of God, in divers kinds of verſe: for ſome are of three, otherſome are of five meaſures. He made inſtruments alſo, and taught the Levites to praiſe God upon them, on the Sabbath daies and other feaſts. The forme of theſe inſtruments was after this manner. The Cinnare is compoſed of ten ſtrings, and is plaid upon with a bow. The Nable containeth twelve ſounds of cords, and is ſtricken with the fingers. The Cymbals were large and great, and made of braſſe, of which it ſufficeth in this ſort to make ſome mention, leſt the nature of thoſe inſtruments ſhould wholly be unknown. Now all thoſe that were about the King were valiant men: but amongſt all the reſt, there were 38. moſt notable and he-

C roicke men. The noble actions of five of which I will declare, becauſe they might ſuffice to exemplifie the vertues that were in the other that remained: for they were capable to govern a countrey, and to conquer divers nations. The firſt of them was *Eſſemus* the ſon of *Achemans*, who having very oftentimes thruſt himſelfe into the midſt of his diſordered enemies, never gave over fighting till he had ſlain nine hundreth of them. After him was *Eleazar* the ſon of *Dodeias*, who had accompanied the King in Sarphat. He in a certain battell (whereon through the huge multitude of the enemies, the Iſraelites were affrighted and put to flight) onely kept his place and affronted the enemy, and ruſhing in among them made a great ſlaughter of them, ſo that thorow the great quantity of bloud which he ſhed, his ſword ſtuck faſt to his hand; and the Iſraelites ſeeing the Philiſtines put to flight by him, came

D down and ran upon them, and obtained a marvellous and great victory over them. For *Eleazar* ſlaughtered thoſe that fled, and the reſt of the army followed and ſpoiled thoſe that were ſlain. The third was the ſon of *Ilus* called *Sebas*, who fighting againſt the Philiſtines, in a place called the Jaw (and ſeing the Hebrews to be affraid of their power, and almoſt out of heart) reſiſted them alone, as if he had been an arraunged army, and ſlew ſome of them, and purſued and put the reſt to flight, in that they were unable to ſuſtaine his force and violence. Theſe three exploited with their own hands theſe executions of war. About that time that the King lived in Jeruſalem, the army of the Philiſtines came out to make war upon him, and *David* (as we have declared heretofore) was gone up into the higher citie to aske counſell of God, what the event of that war ſhould be; and the enemies being incamped in that valley

E (that extendeth it ſelfe as far as Bethleem, a City ſome twenty furlongs diſtant from Jeruſalem) *David* ſaid to his companions: There is very good water in the place where I was borne, and eſpecially that which is in the pit which is neer unto the gate, if any one will bring me of that water to drink, I ſhall eſteeme it more then if he gave me great riches. Theſe three men hearing theſe words, inſtantly ran out, and paſt thorow the enemies camp, and went to Bethleem: where having drawn water, they returned back unto the King, ſallying thorow the midſt of their enemies, bringing news that the Philiſtines being affraid of their hardineſſe, and great courage, kept themſelves upon their guard, not daring to charge them; notwithſtanding their ſmall number. But the King taſted not of this water which they brought him, ſaying that it was bought with the danger of mens lives, and therefore that it

F was no reaſon that he ſhould drink thereof, but he powred it out as an oblation unto God, giving him thanks becauſe he had delivered his ſervants; After theſe three followed *Abiſai Ioas* brother, who ſlew ſixe hundreth of the enemies in one day. The fifth was *Banaja* of the race of the Levites, who being defied by certain brothers, famous amongſt the Moabites for their vertue, overcame them. Moreover, a certaine Egyptian of a wonderfull ſtature, having defied him (notwithſtanding the ſaid *Banaja* was naked and the other armed) yet charged he him, and tooke away his javelin and ſlew him. To theſe foreſaid acts of his, a man may annexe this as the moſt valiant, or very neerely equalling the reſt. For it came to paſſe, that after a certain ſnow, a Lion toſſing amidſt the flakes thereof, fell into a pit (whoſe mouth was ſo narrow, that a man could not diſcerne where it was,

The year of the world, 2924. before Chriſts nativity, 1049.

Nephanus.

Jonathan.

2 Sam. 22 per totum.

David a Poet.

Davids inſtruments of Muſicke.

2 Sam. 23 8 9.

Davids 38. eight Champions.

Eſſemus.

Eleazar.

Sebas.

v. 13. ad 16.

Three Champions paſſed thorow the enemies campe and drew water in Bethleem, and brought it unto David.

Abiſai.

Banaja.

v. 18.

Banaja ſlew an Egyptian with his owne ſpeare.

especially for that at the same time it was covered with snow) where being inclosed, and seeing no means to escape, he roared out amaine: which when *Banaja* who passed that way heard, he followed the voyce, and drew neere unto the place; and afterwards went down into the pit, where with a staffe he bare in his hand, he fought with, overcame and slew the Lion. The thirty three other were of like valour and vertue. But King *David* being desirous to know how many thousands of men he could number amongst the people, and forgetting the commandement ordained by *Moses* (who had given order that if the people had beene numbred, there should be paid unto God for every head halfe a sicle) he commanded *Ioab* to goe and number all the people: and although *Ioab* had manifestly proved unto him that it was a thing no wayes necessary; yet could he not perswade him, but that he enjoyned him with all expedition, to set forward on his way, and muster the people of the Hebrews.

The yeer of the world, 2924. before Christs nativitie. 1040.

v.20. Banaja slew a Lion. Hedio & Ruffinus, chap. 13. 2 Sam 24.1, ad 10.

David sendeth Joab to muster the people.

Hereupon *Ioab* took with him the principals of the Tribes and Scribes, and after circuited all the countrey of the Hebrews, to know how many men there were: and at the end of nine moneths and twenty daies, he returned to Jerusalem to the King; and presented him with the list of the people, the tribe of *Benjamin* onely excepted (for he neither numbred that tribe, nor the tribe of *Levi*.) This done, the King perceiving that he had displeased God, was very sorrowfull and pensive. The rout of the other Israelites was of 900. thousand men able to beare arms, and to follow the warre, besides that the onely tribe of *Iuda* contained 400. thousand men. When the Prophets had certified *David* how God was displeased with him, he began to pray and beseech him that it might please him to appease his wrath, and to pardon his offence. Hereupon God sent the Prophet *Gad* unto him, who brought him the choice of three things, willing him to make election which of the three he would endure: either that famine for seven yeers space should raigne in his countries; or that warre for three moneths space should afflict the same, wherein he should have the worst; or that the plague and pestilence should for three dayes space range amongst the Hebrews. Being thus distraught and troubled by reason of his difficult election, amidst these imminent miseries; and the Prophet urging him to return a short answer, whereby God might be satisfied: the King bethinking him that if he should aske famine, he should rather seeme to respect his own securitie, then the Common-weale, in that no danger might by that means touch him, for that he had great store of corn in his barn, and they unfurnished; and if for three moneths he should make choice to be overcome by the enemie, in that case also he might seeme to have care of himselfe, in that he had many strong Castles and a valiant guard of men to attend his person: he therefore made choice of a plague, that was both as incident to the Prince, as the subject; wherein each man was touched with equall and eminent feare: saying, that it was better to fall into the hands of God, then into the hands of his enemies. When the Prophet had received this answer from him, he reported it unto God; who sent a plague and mortalitie amongst the Hebrews, whereby they died after divers manners: so that it was very hard to discerne the maladie; which being but one kinde, yet notwithstanding seized the people by ten thousand causes, and unknown occasions. For one of them died after another, and the sickneſſe surprizing them at unawares, brought a sudden dissolution of the spirits, and swouning upon them; so that some of them gave up the ghost with grievous torments, and most strange dolors. Others were presently parched up through the burning agonies they endured, and (unrecoverable by any counsell or remedy) consumed away amidst their languishing fits and tortures. Others died strangled, having their eies suddenly darkned and blinded. Othersome giving order for the buriall of their household servants, died before they were thorowly interred; and from the day-break (at which time the pestilent mortalitie began to rage) untill dinner time, there died seventy thousand persons. And now had the Angel of God stretched out his hand over Jerusalem, ready to inflict punishment thereon, when as the King put on sackcloth and prostrated himselfe on the ground, beseeching and praying God that it would please him to surcease his wrath, and be pacified with the number of those that were already consumed by the pestilence. Whilest thus he prayed, lifting up his eyes, he beheld the Angel of God hovering in the ayre over Jerusalem, with his naked sword: whereupon he besought God, and said, that it was he that was the shepheard, who had deserved to be punished, and not his flock; who ought to be favoured in that they had not any wayes offended, praying him to satisfie his displeasure upon him and his posteritie, and to spare the people.

v.9,10. The summe of the Israelites that were numbred.

v.12,13,14 David having election of three sorts of punishment, chose the plague.

v.15,16. A huge slaughter of those that died of the pestilence that was inflicted by God.

v.17 David prayed for the innocent people.

Hereupon God accepting his prayer, surceased the plague, and sent the Prophet *Gad* unto him, commanding him that he should presently repaire to the threshing floore of *Oronna* the Jebusite, and there build an Alter, on which he should offer sacrifice unto God.

v.18. A commandement to build an altar.

Which

A Which when *David* understood, he neglected not this Ordinance, but went presently to the appointed place. When *Oronna* (who threshed his corn) saw the King accompanied by his sons coming towards him, he ran out to meet him, and humbled himself before him. This man was by nation a Jebusite, and one of the greatest friends that *David* had (by means whereof he left them unspoyled at such time as the fortress of the Jebusites was taken, as we have heretofore declared.) *Oronna* asked him for what cause his Lord came thus unto him, who was his servant? *David* answered him, that it was to this intent that he might purchase his threshing floore, to the intent that he might build an Altar in that place, and offer sacrifice unto God. *Oronna* replied, that both his floor, Chariots, and Oxen were the Kings to offer up for a burnt sacrifice, beseeching God that he would graciously accept that B offering. To this the King answered, that he highly esteemed his simplicity and magnanimitie, and that he favourably respected the offer he had made him, yet that it was his pleasure that he should receive the price of the same, because he held it inconvenient to offer sacrifice unto God upon other mens charges. To this *Oronna* answered, that his Majestie might do as best pleased him. Hereupon he bought the foresaid floor of him for fifty sicles. Then erected he an Altar in this place and offered sacrifice thereon, as well burnt offerings as other sacrifices for prosperitie: and by this means the Divine Majesty was appeased, and ever after shewed himself favourable. (Now this place was the very same, whereto *Abraham* in times past had brought his sonne *Isaac* to offer up for a burnt sacrifice unto God, and as he was about to sacrifice him, a Wether upon the instant presented it self unto the C Altar, which *Abraham* offered up in stead of his sonne as we have heretofore made manifest.) *David* seeing that God had heard his prayer, and favourably accepted his sacrifice, decreed that in that place the generall Altar of the people should stand, and that on the very same floore he would build a Temple unto God: which words of his, God afterwards ratified. For sending his Prophet unto him, he certified him that his sonne that should succeed him, should build a Temple. After this Propheticall delaration, the King commanded to number the inhabitants of Jerusalem, and it was found that there were one hundreth and foure-score thousand men: of which number he appointed eighty thousand to intend the hewing of stones; and ordered that the rest of the common people should bear stones unto them: and he appointed three thousand and five hundreth, who should govern them, and have the D overseeing of the works. He gathered also a great quantitie of Iron and Brasse, to work upon, with store of huge and mightie Cedar trees which they of Tyre and Sidon sent him, whom he had put in trust to furnish him therewith; telling his friends that he made that preparation at that time, to the intent that when his son should fortune to govern after him, he might have stuffe in a readinesse for the building of the Temple: and to the intent that he being as yet young and unexperimented, should not be troubled with the gathering thereof, but having all things in a readiness, might finish the building of the Temple.

The yeer of the world, 2930. before christs Nativitie, 1034

v 20, 21. Oronna the Jebusite. *Supra l. 7. c. 2.* called Orphona.

v. 22, 23. Oronna giveth David his floore.

The summe that was paied for the threshing floore.

The place of the Altar that was built. *Gen.* 22. *Supra l. 1. c. 13.*

Hedio & Rufinus, chap. 14.

The workmen allotted for the building of the Temple. 1 *Chron.* 22. 1, 2, 5, *and* *v* 14.

David gathereth great store of Iron, Brass and Wood.

CHAP. XI.

E David *during his life time, surrendreth the Kingdome to* Solomon.

THen calling unto him his sonne *Solomon*, he charged him that after his decease, and his instalment in the Kingdome, he should build a Temple unto God: telling him that though he had both a will and intent to perform the same; yet that he was contradicted by God, for that he had been soyled with slaughters, and brought up in warre. Adding further, that it was fore-prophesied unto him, that the finishing of that edifice was by Gods ordinance reserved to his younger sonne that should be called *Solomon*, whom God should not less tender and care for, then the father doth his sonne: and F how the whole land of the Hebrewes should be made happy under this Prince; and among all other benefits, that they should have peace (which is an especiall prerogative and blessing) and not onely be freed from forraign warres, but also from civill dissentions. For which cause (said he) since by God thou wert appointed King before thou wast born, indeavour thy self to be capable and worthy to be conducted by his Providence, by honouring piety, justice and fortitude, and keeping those his Ordinances and Laws, which he gave us by *Moses*, and not permitting others to transgresse the same. And as touching the Temple (which he will that thou shalt build when thou shalt obtain the kingdom) enforce thy self to discharge that duty towards God: neither be thou dismaid or afraid at the greatness of the work. For

v 5, 6. The building of Solomons Temple is commanded.

v. 7, *ad finem.* David counselleth Solomon to honour God.

The year of the world, 2930. before Christs Nativity, 1034.

before I ſhall depart out of this world, I will ſet all things in a readineſſe for thee. Know therefore that I have already gathered ten thouſand talents of gold, and an hundred thouſand talents of ſilver; of braſs and Iron there is as much, which is a thing innumerable; of ſtone and of wood, a matter moſt incredible. Moreover, thou ſhalt have many thouſands of Maſons & Carpenters, and if ought be defective beſides theſe, thou ſhalt thy ſelf make proviſion thereof: when thou haſt performed this, thou ſhalt be gracious in Gods ſight, who ſhall be thy Soveraign and ſafe Conductor. He exhorted alſo the Governours of the people to ſet to their helping hand, and yeeld their aſſiſtance to his ſonne in finiſhing this work, and in furthering the ſervice of God without ſuſpition of any inconvenience; aſſuring them that they ſhould enjoy a firm peace, and a flouriſhing eſtate (ſuch bleſſings as God beſtoweth upon thoſe that ſtudy after pietie and juſtice.) Moreover he charged him to place the Ark within the Temple at ſuch time as it ſhould be finiſhed, with all other ſacred utenſils, for the receit whereof the Temple ſhould long ſince have been builded, had not their forefathers neglected Gods command, who had enjoyned them, that at ſuch time as they ſhould poſſeſs their enemies land, they ſhould build him a Temple. Theſe were *Davids* exhortations, not onely unto his ſon, but alſo to the other Princes.

2 Sam. 21. 1 Chron. 22. 1, 2, 3, 4, 5. The treaſure that was gathered toward the building of the Temple. The aſſiſtants that Solomon had in building the Temple. The commandement as touching the Ark, and laying up all other ſacred utenſils within the Temple.

Now when *David* was very old, ſo that by reaſon of his yeeres his body was cold and benum'd, that notwithſtanding the many coverings and cloaths they laid upon him, yet could he not be het or warmed: his Phyſicians aſſembled themſelves together and conſulted, and at laſt concluded, that one of the faireſt Virgins that was in the Countrey might be choſen out to lie with the King: becauſe by this means ſhe might warm his chill limbs, and comfort his decaying heat. Whereupon after ſearch made, they found out a Damoſel called *Abiſace*, which ſurpaſſed all other in beautie, who ſlept with him and warmed him: for by reaſon of his age, he was unable to have the uſe of a woman. But of this Virgin hereafter we ſhall make further mention.

Hedio & Ruffinus, cap. 15 1 *King.* 1. 1, 2, 3, 4. David groweth old and numbe. Abiſace warmeth him.

The fourth ſon of *David* was a goodly tall young man, called *Adonias* the ſon of *Aegiſtha*, (who reſembling *Abſalon* in complexion and ambition) began to uſurp, with a deliberation to make himſelf king: and amongſt his ordinary diſcourſes which he uſed to his friends, he ſaid, that it behoved him to take poſſeſſion of the Kingdome. To this intent he prepared many Chariots and Horſes, and fifty men to attend him for his guard. His father certified of theſe his proceedings, reproved him not, neither croſſed this his deliberation; neither demanded of him likewiſe, wherefore he preſumed to attempt ſuch unſeemly actions. Of this his revolt he had for his coadjutors *Joab* the General, and the high Prieſt *Abiathar*: but they that contradicted him, were the high Prieſt *Sadoc*, and the Prophet *Nathan*, and *Benaja* the Captain of the Guard, with *Simei*, *Davids* friend: beſides all other the valiant men at arms. Whereas therefore *Adonias* made a banquet out of the Citie, and in the ſuburbs near unto the fountain of the Park royal, he invited all his brethren unto the ſame, except *Solomon*; and took with him *Joab* and *Abiathar*, with the Governours of the Tribe of *Juda*: but as touching *Sadoc*, the Prophet *Nathan*, *Banaja*, and the reſt of the contrary party, he called them not unto the banquet. This did the Prophet *Nathan* tell to *Bethſabe*, *Solomons* mother, certifying her that *Adonias* was made King without the knowledge of *David*, adviſing her both to have care of her own ſecuritie, and the eſtate and majeſtie of her ſonne (who by reaſon of *Adonias* uſurpation was like to be ſupplanted) wiſhing her in perſon to certifie the King thereof: and further promiſing, that while ſhe debated these things with the King, he would come in the mean while and confirm that which he had ſaid. *Bethſabe* being thus perſwaded by *Nathan*, came unto the King, and humbling her ſelf before him (and afterwards requiring licence to ſpeak unto him) ſhe certified him of all thoſe things that had hapned, according as ſhe had been adviſed by the Prophet: particularly deciphering unto him what banquet *Adonias* had made, and what gueſts he had invited, (namely, *Abiathar* and *Joab*, with the reſt of his ſonnes, except *Solomon* and his particular friends) urging this furthermore, that the people expected who it ſhould be, whom *David* would nominate to ſucceed him: for which cauſe ſhe earneſtly beſought *David*, that he would provide and foreſee, that he who ſhould ſucceed him in the government, ſhould neither ſeek her blood, nor the death of her ſonne *Solomon*. Whileſt *Bethſabe* diſcourſed after this manner, the Chamberlaines gave the King to underſtand that *Nathan* attended to ſpeak with him. Whereupon *David* commanded that he ſhould be called in, and as ſoon as he was entered, he asked the King if that day he had appointed *Adonias* to govern and ſucceeded in the kingdome after him: for that (ſaid he) he hath made a ſumptuous feaſt; whereunto he hath invited all thy ſonnes, but *Solomon*; thither alſo hath he called *Joab*: where after the great cheer and banquetting, they have proclaimed and cried, Long live King *Adonias*. Furthermore (ſaid he) he hath neither

The year of the world, 2931. before Chriſts nativitie, 1033.

1 King. 1. 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29. Bethſabe by Nathans perſwaſion certifieth David of Adonias uſurpation.

invited

A invited me, nor the high Prieſt *Sadoc*, nor the Captain of the guard *Banaia*. It therefore behoveth thee to let us know, if this be done by thy approbation and allowance.

The yeer of the world, 2931. before the Nativity of Chriſt, 1033.

As ſoon as *Nathan* had made an end of his ſpeech, *David* commanded that *Bethſabe* ſhould be called in (who had retired her ſelf out of the Kings chamber, at ſuch time as the Prophet entred into the ſame.) As ſoon as *Bethſabe* re-entred the chamber, *David* ſaid unto her, I ſwear unto thee by that great God, that thy ſonne *Solomon* ſhall reigne after me, according as before this time I have already ſworn unto thee, and he it is that ſhall ſit upon my throne, yea even this preſent day. Upon theſe words, *Bethſabe* humbled herſelf, and beſought God to grant the King long life. Wherupon he called for *Sadoc* the high Prieſt, and *Banaia* Captain of the guard, and gave them in charge to take the Prophet *Nathan* with them, and all

v 20. The kingdom is confirmed to Solomon by an oath.

B the men at arms that attended him in court; charging them to mount his ſonne *Solomon* upon the royall Mule, and to conduct him out of the Citie neer unto the fountain of Gehon: in which place (after they had anointed him with holy oyle) he willed them to proclaim *Solomon* King, commanding the high Prieſt *Sadoc*, & the Prophet *Nathan* to ſee his will performed; charging thoſe that followed him thorow the Citie, with ſound of Trumpet, and a loud voice to cry out, that *Solomon* was ſeated for ever on his fathers throne, to the intent, that all the people might underſtand, that by his fathers conſent he was declared King. But as touching *Solomon*, he gave him inſtructions how he ought to behave himſelf with pietie and juſtice, in the government of all the people of the Hebrews, and of the Tribe of *Iuda*. After this, *Banaia* beſought God that it would pleaſe him to be favourable unto *Solomon*, and

v 33. *ad* 40. Solomon is anointed King, and placed in his fathers throne.

with all expedition *Solomon* was mounted upon the Kings mule, and conducted out of the C Citie neer unto the fountain; where (after he had been anointed with oyle) they brought him back again into the Citie with joy and applauſe, wiſhing him a long and proſperous government: then reconducting him to the Kings palace, they placed him in his throne; and on the inſtant all the people began to celebrate banquets and feaſts, and to diſport and rejoyce themſelves with dances and inſtruments of muſick: So that by reaſon of the multitude of inſtruments, both the earth and the aire reſounded therewith. So that *Adonias* and they that banqueted with him, hearing the noiſe, were all of them ſore troubled, and *Ioab* in particular ſaid, that thoſe tunes and trumpetings did no waies content him.

Whileſt thus they ſate at the banquet, and every man through amaze forbore to eat his D meat (being diſtracted through varietie of thoughts) *Ionathan* the ſonne of *Abiather* came haſtily in amongſt them. This yong man did *Adonias* moſt willingly behold, and ſaid that he was a meſſenger of ſome glad tydings: but contrariwiſe he recited unto them all that which had befallen *Solomon*, or had been decreed by *David*. Whereupon, *Adonias* and all his gueſts forſook the banquet, and ſuddenly fled every man unto his own houſe. But *Adonias* fearing the Kings diſpleaſure (by reaſon of his ambition and arrogancy) ranne unto the Aitar, and laying hold of it after the manner of a ſuppliant, hung thereon, according as he in reaſon had cauſe to do.

v. 40, 41. *ad* 50 Adonias for fear of the Kings diſpleaſure flyeth from his banquet, and taketh hold of the horns of the Altar.

Now when theſe tidings were brought unto *Solomon*, and what he had done, and how he required that *Solomon* would aſſure him, that he would never more call to memory that E which had hapned, but pardon his offence: *Solomon* anſwered him graciouſly and moderately, and pardoned him that fault; notwithſtanding, with this caution, that if hereafter it ſhould appear that he intended or acted any rebellion, it ſhould be *Adonias* himſelf, who ſhould be the author of his miſchief: with this anſwer he ſent ſome to deliver him from the Altar.

When as therefore he came into *Solomons* preſence and had ſaluted him, he was commanded to repair home unto his houſe, without ſuſpect of any inconvenience: yet by the way was he admoniſhed to behave himſelf uprightly for the time to come, if in any ſort he either reſpected his credit or profit.

1 *Chro.* 23. 3, 4. David numbreth the Levites, and diſtributeth their offices.

But *David* willing that his ſonne ſhould be accepted for their known and anointed King among the people, aſſembled the governours in Jeruſalem, with the Prieſts and Levites; and F firſt of all taking the number of them, he found thirty three thouſand men that were above thirtie three yeers old; 23000. of which, he appointed to take charge of the building of the Temple, ſix thouſand to be Judges and Scribes, with the like number of Muſicians to play upon inſtruments, who were furniſhed by *David* (as we have heretofore declared) and diſtributed by him according to their families. So that ſeparating the Prieſts from the reſt of their Tribe, he found four and twenty families of them; ſixteen of the houſe of *Eleazar*, and eight of the houſe of *Ithamar*, giving order that one onely familie ſhould for the ſpace of eight dayes perform Gods ſervice. And thus were all the families diſtributed by lot in the preſence of *David*, of the high Prieſts *Sadoc* and *Abiathar*, and of the Governours. The firſt familie that aſcended the Temple was written firſt, the ſecond next, and ſo ſucceſſively the

1 *Chron.* 23, 6. *ad* 24. The diviſion of the Prieſts into 24. kindreds.

2 *Chron.* 24. 5, 27.

reſt

rest to the number of four and twenty (and this law remaineth in the same sort even unto this day.) He made also twenty and four divisions of the Tribe of *Levi* (who ascended according as they were chosen by lot, in the same manner as did the Priests, every eight day.) He honoured in particular those of *Moses* posteritie: for he appointed them to be keepers of Gods treasure, and of those presents which the Kings should offer. He enacted also, that all (as well Levites as Priests) should serve God day and night, according as they were commanded by *Moses*. That done, he distributed his whole armie into twelve companies, with their Governours, Centurions, and Conductors: every squadron contained four and twenty thousand men, whom he appointed to guard and attend King *Solomon*, for the space of thirty dayes (continuing from the first unto the last, with their Captains over thousands, and Centurions.) He likewise established those men in office and authoritie over every squadron, whom he knew to be most resolute and vertuous. He appointed also Surveiors, who should have the charge of the treasure, of the burroughs and fields, and of the cattell (whose names in mine opinion it were unnecessarie to declare.) After that every one of these things were in this manner disposed, he summoned all the Governours of the Hebrews (and in generall, all those that had any commission over the affairs or demains of the Kings) to a generall assembly, and seating himself in a high erected throne, he spake after this manner: My brethren and countreymen, I am desirous that you should know, that having determined with my self to build a Temple unto God, I have made provision of a great quantitie of gold and silver, the summe whereof amounteth to a hundred thousand talents: but God by the Prophet *Nathan* hath forbidden me to build the same, by reason of your warres, and for that my hand hath been soiled with the slaughter of enemies, and hath commanded that my sonne (who shall succeed me in my Kingdome) shall erect a Temple unto him.

Now therefore, sith you are ascertained, that amongst the twelve sonnes of Iacob, Iuda, *by the generall consent of them all, obtained the principality; and that I amongst my six brethren have been preferred and placed by God in the Kingdome, and notwithstanding no one of them supposeth himself to be injured: so do I also request, that* Solomon *having obtained the Empire, my other sonnes, neither in respect of him, nor amongst themselves, nouriſh any unnaturall hatreds and seditions, but knowing that he is chosen by God, they may willingly subject themselves to his dominion. For whereas if God so pleaseth, it is not to be misliked to submit your selves to forrain subjection; how much more are ye bound to congratulate and favour your brother no otherwise, then if you were partakers of the same honours with him? Truly, I desire nothing more then that Gods promises may be brought to effect, and that that felicitie which attendeth this region (under the government of* Solomon) *may presently be dispersed, and perpetually indure in this countrey. Which without doubt will so fall out; and all things shall happily succeed, if thou my sonne be a maintainer of piety and justice, and the ancient laws and ordinances of thy progenitors: otherwise, if these be neglected, there is no other thing to be expected but mortality and miserie. After he had finished these sayings, he gave his sonne the plot and module of the building of the Temple, with all the foundations both of the houses and chambers, together with the number, height and breadth of the same. He also limited the weight of those vessels that were to be fashioned either of gold or of silver, exhorting him to employ all his care and diligence in performance of the same. He incouraged likewise the Governours and the Tribe of* Levi *to assist him, both for that his yeers had not as yet obtained their ripe maturity, as also for that by Gods divine providence he was admitted and elected King, and was appointed to build the Temple, assuring them that the building would be very easie, and no waies laborious; considering that he had prepared a great number of talents of gold, and farre more of silver, and wood, besides a great multitude of Carpenters, and hewers of stone, a great quantitie likewise of Emeraulds, and other sorts of precious stones. Lastly, he told them, that now also for the present he would bestow on them to that use, other three thousand talents of pure gold, out of his own treasury to adorn the holy place, and the Chariot of God, and the Cherubins, that should stand upon the Ark, and cover it with their wings.*

Now, when the King had spoken after this manner, all the Governours, Priests and Levites according together, shewed a greater readinesse, and made many signall and heroicall offers. For they tied themselves to bring five thousand talents of gold, and ten thousand stateres, of silver a hundred thousand, and of iron many thousand talents; and if any one of them had a precious stone, he brought it and delivered it to the treasurers custody, who was called *Ialus*, being one of *Moses* posteritie This thing highly contented all the people, and *David* (seeing the affection and readinesse of the Governours and Priests, and in generall of all the rest) began to blesse God with a loud voice, calling him the Creator and Father of this-

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He devided the Levites into 24. parts.

v. 13 14. Moses posteritie appointed to keep the divine treasure.

1 *Chron.* 26,1. *ad* 12. The army divided into 12. parts.

1 *Paral.* 27. David assembling the governors of the Tribes, commendeth his son Solomon to them.

1 *Chron.* 28. *ad finem.*

a v. 11. *ad* 19. David giveth his sonne the module of the Temple.

1 *Chron.* 29,5. *ad* 9 The Princes of the people gave a huge sum of gold, silver, braſſe, and precious stone towards the building of the Temple.

A this whole world, the faſhioner both of divine and humane things, and the Preſident and Governour of the Hebrews, and their felicitie and the kingdome by him committed unto him. After this, he prayed for all the people that they might be bountifully bleſſed, and privately he beſought God to give his ſon a good and juſt mind furniſht & adorned with all vertue. He commanded the people likewiſe to ſing prayſes unto God: which they performed, and proſtrated themſelves upon the earth, and afterwards gave thanks unto *David*, for all thoſe benefits they had received during the time of his government. The next day, in way of ſacrifice unto God, they offered up a thouſand calves, a thouſand rammes, and a thouſand lambes for ſacrifice and a burnt-offering, in way of peace-offerings: alſo they ſlew many thouſand other beaſts. The King celebrated a feaſt all that day with the whole people,
B and *Solomon* was anointed with oyl the ſecond time, and proclaimed King. *Sadoc* alſo was eſtabliſhed high Prieſt of all the people, and *Solomon* was conducted into the Kings houſe, and placed in his fathers Throne, and from that day forward they obeyed him.

The year of the world, 2931. before Chriſts nativity, 1033.

1 *Para.* 29. The ſacrifices and feſtivall ſolemnized upon Solomons coronation.

CHAP. XII.

The death of DAVID, *and how much he left his ſonne towards the building of the Temple.*

C NOt long time after this, *David* fell ſick through age: and knowing that he ſhould depart out of this world, he called for *Solomon* his ſon, and ſpake unto him after this manner following;

Hedio & Ruffinus, chap. 16. 1 *King.* 2. 1. *ad* 4.

My Son, I muſt now depart and ſleep with my Fathers, and enter the common way, which both they that now live, and thoſe which come after ſhall tract; from whence we may not return, neither behold and reviſit thoſe things that are done in this life. For which cauſe, whileſt I yet live and draw onward to my death, I earneſtly exhort thee (as heretofore I have councelled thee) that thou behave thy ſelf juſtly towards thy Subjects, and devoutly towards God, that hath honoured thee with this Kingdome; charging thee to keep his Precepts and Lawes which he hath given us by Moſes, *and to take heed, leſt either ſurprized by flatterie, or miſled by favour, or ſe-*
D *duced by covetouſneſs, or any other ſiniſter affection, thou be drawn to neglect and forſake the ſame: for thou canſt by no means continue in Gods favour, except thou keep his Lawes, for otherwiſe he will withdraw his providence from thee. But if in ſuch ſort as it becometh thee, and we wiſh, thou behaveſt thy ſelf towards him, thou ſhalt continue the Kingdome in our family; and no other houſe at any time but our own, ſhall obtain the dominion over the Hebrewes. Remember likewiſe the iniquitie of* Joab, *who through emulation ſlew two good and juſt Generals,* Abner, *the ſon of* Ner, *and* Amaſa *the ſon of* Jethram; *puniſh him according as thou thinkeſt meet, for that hitherto he hath eſcaped puniſhment, by reaſon he was ſtronger and more powe full then my ſelf. I commend alſo unto thee the ſons of* Berzillai *the Galaadite, whom for my ſake advance to honour, and adorn with dignities: not in beſtowing any benefits on them, but in repaying thoſe*
E *courteſies I have received, which their father with a liberall hand beſtowed upon me during the time of my baniſhment, and for which he made us indebted to him. As touching* Simei *the ſonne of* Gera, *of the Tribe of* Benjamin, *who during the time of my flight, and at ſuch time as I retired my ſelf into my camp, injured me with great outrages, and afterwards came out to meet me neer unto Jordan, and took aſſurance of me, that for that time I ſhould not puniſh him; at this preſent ſeek you after him, and do juſtice upon him.*

v. 5. David willeth Solomon to puniſh Joab.

v. 7. David commendeth Berzillai's ſons to Solomon.

v. 8. How Simei ſhould be puniſhed.

After he had thus exhorted his ſon, and had communicated with him all his affairs, both as touching his friends, as thoſe alſo whom he thought worthy of puniſhment, he gave up the ghoſt (after he had lived ſeventy yeeres, and reigned in Hebron a Citie of Juda for the ſpace of ſeven yeares and a half, and thirty three in Jeruſalem over the whole Nation.) He
F was a juſt man, adorned with all vertue, requiſite in a King that ſhould have the Government of ſo many Nations. For he was valiant beyond compariſon, and in thoſe battels which he fought for his ſubjects, he was the firſt that thruſt him into danger, and exhorted his ſouldiers to behave themſelves valiantly, not commanding them like their Governour, but travelling and fighting with them as their fellow ſouldier. He was ſufficient both in knowledge and foreſight, both how to accept of the preſent, and how to manage his future occaſions: he was moderate and juſt, courteous, and favourable to thoſe that were afflicted, and both juſt and gentle, which are thoſe ornaments wherewith Princes ought to be beautified: and in this great authority wherein he was placed, he ſtepped not any wayes awry, but in reſpect of *Urias* wife. He left as much or rather more riches behind him, then any other King of the Hebrews, or other Nations had done. His ſon *Solomon* buried him moſt royally in Jeruſalem,

v. 10. 11. The yeers of the age and raign together with the vertues of David.

The year of the world, 2923. before Christs Nativity, 1033.

The sumptuous sepulchre of David.

Hircanus taketh a huge sum of money out of Davids Tombe.

Herod spoileth Davids sepulchre.

Jerusalem, with all those ceremonies which were accustomed in royal obsequies, and amongst other things, he buried a great and huge value of riches with him: the incredible estimate whereof may be conjectured by that which followeth. For one thousand three hundred yeers after, the high Priest *Hircanus* being besieged by *Antiochus* surnamed the wicked (who was *Demetrius* son) and willing to gratifie him with some summe of money (to the intent he might levie the siege, and transport his Army some other wayes) and unable to levie money by any other means, he opened one Cabinet of the Monuments of *David*, from whence he drew three thousand talents, which he delivered to *Antiochus*, and by this means delivered the City from the siege (as we have declared in another place.) And again, a long time after this, *Herod* also opened another Cabinet, from whence he took out a great summe. And as touching the Tombes of Princes, no man defaced them, because they were most magnificently builded, for fear lest they should be esteemed destroyers of Monuments. But for the present it sufficeth that I have certified thus much.

The Eighth Book of the Antiquities of the Jewes;

Written by *Flavius Josephus*.

The Contents of the Chapters of the Eighth Book.

1 *How* Solomon *obtaining the Kingdome, expelled his enemies.*
2 *Of the riches, prudence and wise dome of* Solomon, *and how first of all he builded the Temple in Jerusalem.*
3 *How* Solomon *being dead, the people revolted from* Roboam *his sonne, and made* Hieroboam *King of the ten Tribes.*
4 *How* Susac *King of the Egyptians sacking Jerusalem, carried away the riches of that City into Egypt.*
5 *The war of* Hieroboam *against* Abiam, Roboams *son, and the slaughter of his Army, and how* Basanes, *the rooter out of* Hieroboams *posterity, occupied the kingdome.*
6 *The irruption of the Ethiopians into the land of the Hebrews under* Asa, *and the overthrow of their armie.*
7 Basans *stock being wholy rooted out amongst the Israelites,* Zamri *ruled in Israel with his sonne* Achab.
8 Adad *King of Damasco and Syria, encamping and fighting two several times against* Achab *is overthrown.*
9 *Of* Josaphat *King of Jerusalem.*
10 Achab *being provoked to war by the Syrians, is overcome and slain in battell.*

CHAP. I.

How Solomon *obtaining the Kingdome, expulsed his enemies.*

The year of the world, 2931. before Christs Nativity, 1033.

1 King. 2. Solomon king of Israel after Davids death.

WE have declared in the former Book what *David* was, how great his vertue hath been, what profits and benefits those of his Nation received by him, what warres and battels he worthily exployted, and how happily at last (through extremity of age) he departed out of this life. But after that *Solomon* his son (being at that time very young) had obtained the kingdome, and was placed in his Fathers Throne (according as *David* had determined, and the Divine Power had decreed) the whole people (according to the common course in the Election of new Princes) with happy acclamations wished him perpetual felicitie in all his Affairs, and after his well governed estate and royaltie, long, many and prosperous yeers. But *Adonias*, who during his Fathers life time, thought to possesse and seize himself of the Royall estate, came unto the Kings Mother, and with all humilitie and reverence saluted her. To whom *Bethsebae* said, that if there were any thing wherein she

A she might stead him, he should manifest it unto her, and that she would grant it him willingly. Whereupon he began to say, that it was a thing very well known, that the kingdom appertained unto him, both in regard of his age, as also in respect of the favour and good liking of the people: but since that it had been transfered unto *Solomon* her son by the will of God, he was content therewith, and would be his servant, being very glad of the fortunate successe of his affairs. He therefore besought her that she would sollicite *Solomon* in his behalf, and perswade him to give him *Abisace* to wife, who had slept with *David*, for that he had not any carnal company with her by reason of his age, and that as yet she was fully possessed of her virginity.

The year of the world, 2931. before christs nativity, 1033.

v. 17. ad 24. Adonias requireth Abisace to wife.

Bethsabe promised him to further his suit to the utmost of her power, and willingly to imploy her self toward the accomplishing of the marriage, both for that the King was willB ling to gratifie her in whatsoever she should desire, as also for that she would instantly intreat him: so that he departed from her with assured hope of good successe in respect of his marriage. Hereupon presently did *Bethsabe* addresse herself to the King, intending to certifie him both what *Adonias* had requested, and what she had granted. When tydings came to *Solomon* that his mother came to visit him, he went out to meet her, and embraced her, and afterwards conducting her into the place where the royal treasure was, he sate him down, and commanded his servants to place a seat on his right hand, for his mother: who settled by him, spake unto him after this manner: My son, vouchsafe me one favour that I shall request at thy hands, and send me not hence discontented, and confused through thy refusal. *Solomon* answered her, that she should command him, by reason that duty tied him to the C satisfaction and favour of his mothers suits, reproving her for that insinuation she had used, by reason that thereby she evidently expressed that she was not thorowly assured to obtain her demand; but that she feared the refusal and repulse in the same: she therefore required him to give the damosel *Abisce* for wife to *Adonias* his brother. The King displeased at this her suit, dismissed his mother, alledging that *Adonias* hammered high thoughts in his head, and that he wondred that in requiring *Abisace* to wife, he had not requested *Solomon* likewise to give him place in the Kingdome: for *Adonias* was elder then he, and had more mighty friends then he had; namely, the General *Joab*, and the high Priest *Abiathar*. For which cause he incontinently sent *Banaia* captain of his guard to kill *Adonias* his brother. Then calling unto him the high Priest *Abiathar*: The pains (said he) that thou hast indured by accompanying my father *David*, and attending and bearing the Ark with him, make thee D escape from death: yet notwithstanding, for that thou hast been assistant to *Adonias*, and followed his faction, I condemne thee to depart from my presence, charging thee not to see my face any more, but to retire thy self to thine own house, and there to live in thy countrey untill thou hast ended thy dayes: for having in this sort neglected me, it is not convenient that thou shouldest be in honour with me. For this cause was the house of *Ithamar* deprived of the Priestly dignity (according as God had fore-prophecied to *Eli*, one of the ancestors of *Abiathar*) and translated to the race of *Phinees*, and established in *Sadoc*. Those of the race of *Phinees*, who led a private life all that time that the Priesthood remained in the family of *Ithamar* (whereof *Eli* was the first) were these; *Boccias* the sonne of *Joseph*, E *Joathan* the sonne of *Boccias*, *Maraoth* the sonne of *Joatham*, *Aropha* the sonne of *Maraoth*, *Achitob* the sonne of *Aropha*, *Sadoc* the sonne of *Achitob*, who was the first high Priest under King *David*.

v. 25. Adonias is slain.

v. 26, 27. Abiathar is dispossessed of the Priesthood.

v. 35. The genealogie of the high Priest Sadoc.

Joab having tydings of the death of *Adonias*, was seized with sudden and extreme fear: for he loved him more then King *Solomon*, and by reason of that friendship which he bare unto him, he justly and upon good grounds apprehended his own danger, and in this respect he fled unto the Altar, hoping in that place to be secured in regard of that reverence which the King bare unto God. But when *Joabs* resolution was made known unto the king, he sent *Banaia* unto him with commission to bring him from the Altar, and to conduct him to the judgement seat, that he might in that place justifie his actions: But *Joab* said that he F would never abandon the Temple, but that he had rather die in that place then in another. When *Banaia* had certified the King of this his answer, he commanded him to cut off his head in the same place, according as he required, and that in that sort he should be punished by reason of the two murthers, which he had cursedly committed upon the persons of *Abner* and *Amasa*: commanding that his body should be buried in the same place, to the end that his sins should never depart from his race, and that both *David* and *Solomon* might be held guiltlesse of the death of *Joab*. This command of his *Banaia* executed, and was afterward made General of the men of war. Moreover, the King established *Sadoc* solely in the place of *Abiathar* whom he had deposed. He commanded *Simei* also to build him an house

v. 28. ad 33. Joab is slain. Banaia is substituted in his place.

in

in Jeruſalem, to keep himſelf therein, without paſſing the flood of Cedron: for if he chanced to break that commandment, the penaltie which he ſhould incurre, ſhould be no leſſe then death; and to the more ſerious performance of this his injunction, he tied him by a ſolemne oath. *Simei* thanked *Solomon* for the charge he had impoſed on him, and ſwore that he would fulfill the ſame: ſo that forſaking his own countrey, he came and dwelt in Jeruſalem, where after he had ſojourned for the ſpace of three years, it happened that he had newes that two of his fugitive ſlaves had fled, and retired themſelves into Geth: whereupon he went to find them out, and no ſooner returned he back again with them, but that the King had intelligence that he had neglected his commandment; and that which is more, that he had broken that oath which he made unto God: wherewith he was wroth. For which cauſe calling him unto him, he ſpake after this manner; Haſt thou not ſworn (ſaid he) that thou wilt no wayes abandon or iſſue out of this City to depart into another? Truly thou ſhalt not eſcape the penaltie of thy perjury, but I will ſee juſtice done upon thee for the ſame, and for thoſe outrages thou didſt offer unto my father during his flight, at which time thou didſt ſhew thy ſelf to be a wicked man in all things: to the end that thou mayeſt underſtand that the wicked receive no priviledge, although that their puniſhments be for the preſent deferred, but at ſuch time as they ſuppoſe themſelves to be aſſured (becauſe they have ſuffered no puniſhment) their puniſhment is augmented and made more grievous, then it had been, if they had preſently been executed for their offences. Whereupon *Banaja* ſlew *Simei*, according as he was commanded. From that day forward *Solomon* had his royall eſtate ſecured, and after that his enemies had received condigne puniſhment, he took to wife the daughter of *Pharaoh* King of Egypt, and afterwards builded the walls of Jeruſalem, far greater and more ſtronger then they were before: and all the reſt of his life, he governed his Common-weal in peace; ſo that his youthfull years hindred him not from the obſervation of juſtice, and the maintenance of laws, neither excluded the remembrance of that which his father had charged him at the hour of his death: but behaving himſelf in all things exactly, he executed the affairs of his kingdome with that circumſpection, that ſuch as excelled him in years, and were advanced in prudence, could not ſurpaſſe him.

The yeer of the world, 2931. *before Chriſts Nativity*, 1033.

v. 35. Sadoc obtaineth Abiathars place in the Prieſthood.

Semei's puniſhment and death.

v. 38. *ad finem.*

Hedio & Ruffinus, chap. 2. 1 *King.* 3. 1. *ad* 4.

Solomon marrieth the King of Egypts daughter and eſtabliſheth the kingdome.

CHAP. II.

Of the wiſedome, prudence, and riches of Solomon, *and how firſt of all he builded the Temple in Jeruſalem.*

v. 5. *ad* 8. God appeareth to Solomon by night in a dream and willeth him to aſk that which moſt of all he deſired.

v. 9, *ad* 15. Solomon requireth wiſedome at Gods hands, who with it giveth him riches and honours alſo.

AS ſoon as he came to Hebron, he determined to pay his vows unto God, on that brazen Altar which was erected by *Moſes*, and ſacrificed thereon in burnt offerings a thouſand head of cattel; which honourable devotion of his was moſt acceptable unto God. For the very ſame night, after he had appeared unto him in a dream, he commanded him to aſk whatſoever bleſſing (as he imagined) ſufficient to recompence this his pietie. But *Solomon* required a moſt high and excellent thing, which God doth moſt liberally beſtow, and men in like ſort very happily receive. For he demanded neither gold nor ſilver, nor any other kind of riches (ſuch as a youthfull man would require) for theſe are onely affected by the common ſort, when the other are onely worthy of the divine magnificence: but give me (ſaid he) O Lord, a ripe judgement, and a good underſtanding, to the intent that by theſe means, I may adminiſter juſtice to this people with truth and equity. With this demand of his, God was greatly delighted, and promiſed him to give him all other things whereof he had made no mention, namely, riches and glory, and above all theſe, ſuch an underſtanding and wiſdome, as no one man either King or private hath had before him. Moreover, that he would continue the Kingdome in his family for many ages, if ſo be that he continued in the wayes of juſtice, and obeyed God in all things, and walked in his fathers wayes in imitating his chiefeſt vertues.

After that *Solomon* had received theſe bleſſings from God, aud was made happy by theſe promiſes, he forſook his bed, and worſhipping God returned unto Jeruſalem, where he offered great ſacrifices before the Tabernacle; and magnifically feaſted all thoſe of his houſhold. About the ſame time a very difficult judgement was brought him to decide, the reſolution whereof, was very hard to be diſcovered. And I have thought it neceſſary to declare the occaſions whereon at that preſent the debate was grounded, to the end that the Readers may underſtand the difficulty of the cauſe in queſtion; and that if they happen at any time to be aſſiſtant in ſuch like affairs, they might draw as it were from the counterfeit of this

A this Kings wiſedome, a perfect module, whereby they may directly ſhape and anſwer to ſuch demands as ſhall be offered them. Two women of looſe and luſtful converſation came unto him, one of the which (who ſeemed to have ſuffered the injury) began after this manner: *The year of the world, 2931. before chriſts Nativitie, 1033*

Two women accuſe one another, for exchange of their children.

I, O King (ſaid ſhe) and this woman dwell together in one chamber; but ſo it fortuned, that both of us on one day, and at the ſame houre, bare each of us a ſonne: ſome three dayes after we were brought abed, this woman lying by her infant, hath in ſleep overlaid it, and ſtifled it, and hath taken my child from between my knees and laid it by her, and ſettled the dead childe, whileſt I ſlept, in my boſome. Now on the morrow, when I thought to offer the teat unto mine infant, I found not mine own, but perceived that her childe lay dead by me: for I knew it, becauſe I had exactly marked it. This my childe I have demanded at her hands, and becauſe I could not re-

B *cover it, I have made my recourſe unto your Majeſties juſtice, O King: for in that we are ſole women, and ſhe is obſtinate, and feareth not to be convicted by any, ſhe perſiſteth in her obſtinate deniall of the ſame.* à v. 16. *ad finem.*

After the King had heard this her demand, he inquired of the other if ſhe had any thing to anſwer to this accuſation. But ſhe denying the act, and averring that the childe which remained alive, was hers; and that the dead one appertained to the other: and beſides that, ſince no man appeared that might determine the controverſie, but all the aſſiſtants were amazed at the obſcuritie and difficultie of the debate; the King at laſt bethought him of this policy: He commanded that both the children ſhould be brought before his preſence, as well the living as the dead; and calling one of his Guard unto him, he commanded him v. 24. 25. Solomon commandeth both the children to be divided into two parts.

C with his naked ſword, to cut both the children into two parts, to the intent that both of them might take the half of the living, and the other, half of the dead childe. This ſentence of his was ſecretly condemned by all the people, accounting it very childiſh. In the mean time the true mother began to exclaim, and deſire that the matter might not paſs ſo farre, but rather that they ſhould give the whole childe, that was alive, unto the other: for that it ſufficed her, ſo as ſhe might ſee him alive, though he might be ſuppoſed to be anothers. The adverſe part offered her ſelf to behold the diviſion of the infant: and moreover required that the true mother ſhould be puniſhed. But the King conjecturing by the diſcourſe, both of the one, and of the other, which of their meanings was moſt unfained: adjudged the infant unto her that cried firſt (for that in equitie ſhe was the true mother) and con- v. 27. Solomon by the ſpeech and geſture of the women diſcovereth the true mother.

D demned the wickedneſs of the other, who had murthered her own childe, and laboured as much as in her lay, to procure the death of her companions innocent infant. All the people took this judgement for an aſſured proof and ſign of the Kings prudence and wiſedome; and from that time forwards, they reſpected and honoured him as one that was endowed with a Divine Spirit. The chieftains and governors under him thorow all the kingdome, were theſe: *Uri* governed the countrey of Ephraim, wherein was compriſed the rule of Bethlehem. *Aminadab* commanded over the quarter of Dura, and the Sea coaſt, and had eſpouſed the daughter of *Solomon*. The great Plain was ſubjected to *Banaia* the ſon of *Achila*, who governed likewiſe all the Countrey that extended towards Jordan. *Gaber* commanded the Galaadites, and Gaulonites, as farre as the mountain Libanus, and had under him ſixtie Solomons governours and captains. 1 *Reg.* 4. 1. *ad* 21.

E great Cities, and Forts. *Achinadab* governed all Galilee as far as Sadon, and had eſpouſed alſo one of *Solomons* daughters called *Baſima*: *Banacat* had the countrey that confineth the Sea neer to the Citie of Arce: *Saphat*, the mountains Itabyr, and Carmel, and the land of Galilee as far as Jordan: *Sonbeia* governed the whole land of the Benjamites: *Tabar* had all the government on the other ſide of Jordan, and was elected governour generall over them all. Thus about this time did the Hebrewes wonderfully increaſe in riches, and the Tribe of *Juda* waxed opulent, by reaſon that the people addicted themſelves wholly to the tilling and manuring of their lands. For their peace was under ſuch aſſurance, that being diſtracted by no warlike tumults, and beſides that fruitfully enjoying a moſt deſired liberty, they eſ- The happie peace of the Iſraelites in Solomons time.

F pecially intended this thing onely, to increaſe their private and particular eſtates. The King alſo had other governours who ruled the Syrians, and commanded other ſtrange Nations, which are extended from Euphrates as farre as Egypt, who gathered the tribute of thoſe Nations for the King. Theſe Barbarians every day furniſhed the King for his own Table, and the maintenance of his houſhold, with thirty Cores of fine floure, and ſixtie of the courſer: ten fat Oxen, and twentie graſs beeves, with an hundred fat lambs. All which things, beſides veniſon and buffalles taken in chaſe, birds, and fiſh, were furniſhed dayly by the Barbarians to ſerve the Kings houſhold. He had likewiſe a great number of Chariots, ſo that he had fourtie thouſand mangers wherein his Coach-horſes fed; and beſides theſe he v. 23. Solomons daily expences.

v. 26. Solomons chariots and horſemen.

had twelve thouſand horſemen, half whereof kept alwayes about the King in Jeruſalem, the reſt were billetted in divers villages belonging to the king, and remained there. And they that

had the charge to furniſh the kings expences, provided likewiſe neceſſary provender for the horſes, conveying it to that place whereſoever the king ſojourned. But ſo great was the wiſedom and prudence which God had beſtowed upon *Solomon*, that he ſurpaſſed all his progenitors: and the Egyptians likewiſe, who are eſteemed the wiſeſt of all men, were far behind him in wit. For he excelled all thoſe that in that time were in the greateſt account amongſt the Hebrews, whoſe names I will not omit; and theſe they were *Ethan*, *Eman*, *Chalt* and *Dodan* the ſon of *Imaon*. He compoſed alſo 1500 Books of Odes and Canticles, and 3000. Books of Parables and Similitudes; for to every kind of Plant he alluded the parable from Hyſſope, unto the Cedar. The like did he of all living creatures that feed on the earth, ſwim in the waters, or flie in the aire; for none of their natures was he ignorant of: neither had he omitted to ſearch their faculties in particular, but examined and diſcourſed on them all, and had an inward ſpeculation and knowledge of their ſeverall and ſecret properties. He obtained alſo by inſpiration the Art of Magick, for the profit and health of men, and the exorciſing and caſting out of devils; for he deviſed certain incantations, whereby the diſeaſed are cured, and left the method of conjuration in writing, whereby the devils are enchanted and expelled; ſo that never more they dare return: And this kind of hea'ing to this day, is very uſual amongſt thoſe of our Nation. For I ſaw a certain popular and private man amongſt the Hebrews, in the preſence of *Veſpaſian*, his ſons, tribunes, and other ſouldiers, that cured divers that were poſſeſſed. And the manner of his cure was this: He applied to the noſe of the Demoniack a Ring; under the ſeal whereof, was a root of thoſe things that *Solomon* had declared, which drew the devil out of the noſtrils of the ſick, as ſoon as he ſmelled the root: and as ſoon as the man was falne, he adjured him never more to return, intermixing ſome mention of *Solomon*, and rehearſing thoſe incantations that were invented by him.

The yeer of the world, 2931. *before Chriſts nativitie.* 1033.

Solomons prudence and wiſedome.

Solomons method in conjuration, whereby he caſt out devils.

The Authour in this place abuſeth the gifts of God beſtowed on Solomon in extending them to thoſe Arts which are forbidden by the expreſs word of God.

A Iew caſteth out devils.

After this, the ſaid *Eleazar* being deſirous to ſhew unto them that were preſent, the efficacie of his Art, he ſet a pot or pitcher of water not farre from the place where the poſſeſſed ſtood, and commanded the devil at ſuch time as he forſook the man, to overturn the pot, and thereby to give a ſign unto the aſſiſtants, that he had forſaken the poſſeſſed: which act of his manifeſtly declareth how great the ſcience and wiſedome of *Solomon* was. For which cauſe I thought good in this place to make mention thereof, that the worthy nature of this King might be known unto all men; and how beloved of God he was, and how ſurpaſſing in all kinds of vertue. When *Hiram* King of Tyre underſtood that *Solomon* ſucceeded his father in the kingdome, he was glad thereof, (for he was *Davids* friend) for which cauſe he ſent meſſengers unto him to ſalute him, and to congratulate with him of that good which had hapned to him: by whom *Solomon* returned an anſwer in theſe tearms:

1 *King.*5.1. *ad* 12. Hirams Embaſſadours to Solomon.

Solomon *to* Hiram *the King: Know thou, that my father having a will to build a Temple unto God, hath been withdrawn from the performance thereof, by the continuall wars and troubles he hath had: for he never took reſt before he either had defeated his enemies, or made them tributaries unto him. For mine own part, I thank God for the peace which I poſſeſs, and for that by the means thereof, I have opportunitie (according to mine own deſire) to build a Temple unto God. for he it is that foretold my father that his houſe ſhould be builded during my reign. For which cauſe I pray you ſend ſome one of your skilfulleſt men with my ſervants to the wood Libanus, to hew down trees in that place: for the Macedonians are more skilfull in hewing and preparing timber then our people are, and I will pay the cleavers of wood according to your direction.* When *Hiram* had read this Letter, he was very glad to peruſe the Contents of the ſame, and wrote back again unto him to this effect:

v. 6. Solomon requireth Carpenters and workmen from Hiram.

The King *Hiram* unto King *Solomon*: *Thou haſt cauſe to thank God, in that he hath delivered thy fathers kingdome into thy hands, to thee I ſay, who art a man wiſe and full of vertue. For which cauſe ſince no news can come unto me more gracious, nor office of love, more eſteemed then this, I will accompliſh all that thou requeſteſt: for after I have cauſed a great quantitie of Cedar and Cyprus wood to be cut down, I will ſend it thee by ſea by my ſervants, whom I will command (and furniſh with convenient veſſels of burthen) to the end they may deliver the ſame, in what place of thy Kingdome it ſhall beſt pleaſe thee, that afterwards thy ſubjects may tranſport them to Jeruſalem. Thou ſhall provide to furniſh us with Corn, whereof we ſtand in need, becauſe we inhabite an Iſland.*

v. 7. *ad* 10. Hiram promiſeth Solomon wood, and inſtead thereof requireth corn.

The Copies are yet at this day kept, not only by thoſe of *that Nation*, but alſo by the *Tyrians*: ſo that if any man deſire exactly to know what they be, let him ſearch the publick Records of the Tyrians, and he ſhall find in them matters accordant to that we have ſaid. All which I ſay, to the end the Readers might be aſſured, that I outſtrip not the truth in any ſort, and that I inſert not in this Hiſtory matters that are meerly apparant and deceitfull, and onely faſhioned for delight; neither fear I that any man ſhall examine my writings; neither

deſire

A desire I likewise that every man give credit at the first sight to the same, or that I be held blameless in suffering my self any wayes to vary or improperly dilate ought in this history: but contrariwise, if I cannot approve the truth by demonstration, and sufficient testimonies, I desire not to be allowed. As soon as *Solomon* had received these letters from the king of the *Tyrians*, he praised his facility and benevolence, and presently sent him that which he demanded: every year therefore he sent him two thousand Cores of wheat, and the like number of Bads of oyl (this Bad containeth seventy and two sextaries.) He gave him also the like measure of wine. From that time forward the friendship betwixt *Hiram* and *Solomon* increased more and more, so that both of them protested that it should continue for ever. The King imposed on his people the tribute of thirty thousand workmen, whom he gave in charge to travel continually, and distributed them very discreetly. He ordained that ten thou-
B sand of them should cut wood in Lebanus for the space of one moneth; and that then they should rest two moneths, returning every man unto his own dwelling place: until such time as the 20 thousand had in their turn accomplished the task in the time that was prefixed unto them, and then the first 10000 renued their work, and followed the same in the fourth moneth. *Adoram* was constituted superintendent over this tribute. Besides these, there were 70000 men appointed to carry stones and wood, who were the inhabitants of that countrey, which *David* had left. There were fourscore thousand hewers of stone, over which were 3200 commissaries; these had the King commanded to cut the greatest stones, to make the foundations of the Temple: which after they had hewed and prepared in the mountain, he
C commanded should be drawn and brought into the City, and not only commanded he his countrey-men to perform this, but those workmen also that were sent him by *Hiram*.

Solomon began this building in the fourth year of his reign, in the second moneth, which the Macedonians call Artemisium, and the Hebrews Jar; five hundred ninetie and two years after the departure of the Israelites out of Egypt, one thousand and twentie years, since the arrival of *Abraham* in Mesopotamia; one thousand four hundred and fourtie years, after the Deluge: And since *Adam* the first man until *Solomon* (who builded the Temple) all the years that are passed, have been three thousand one hundred and two. But the beginning of the building of the Temple hapned in the eleventh year of the reign of *Hiram*, who governed in Tyre: and since the first time that Tyre began to be inhabited, until the said building of
D the Temple, there passed two hundred and fourtie years. The King therefore laid the foundations of the Temple, & made a most deep trench, and fortified it with most strong stones, which might be able to resist all the injuries of time. These stones were so closely joyned the one unto the other, that for the strength of the foundations, they might serve to make the base and ground, both to fortifie the work, as also to sustain that which should be builded thereupon, either for embellishment or weight of the charge: neither could the foundations be of less strength and hugeness, which were to sustaine a sumptuous pile of that height, greatness, magnificence and ornament. The walls were made of white stone, and continued of the same matter even until the roof. The height of the Temple was sixty cubits, and the length as much, and the breadth twenty. Over that was another edifice, having the like de-
E mensions; so that the whole height of the Temple was fixscore cubits: and the entry thereof was to the East-ward. The porch that gave entry thereinto, had twenty cubits in length (which was the breadth of the Temple) and in breadth ten cubits: and the height thereof was of fixscore cubits. About the Temple was builded thirty Cels, which invironed the circuit of the same on the outside, and served to sustain all the edifice; for that they were of that number, and passible the one into the other. The entries were made after the same manner, from whence a man might easily pass from the one to the other. Every one of these Cels had twenty and five cubits in breadth, & as many in length, and twenty in height: and above them there were others builded: and others likewise above these of like number and dimension: so that they were almost as high as the other buildings. Over these there were no build-
F ings; only this, they were covered with Cedar: Every Cell had his cover apart, and had no dependence on the other roofs. The rest of the building of the Temple was covered with long beams, mortized the one within the other, which sustained the whole: so that the walls being in this manner fastned the one unto the other, were the more stronger. To these beams were there fastned certain roofs of the same stuff, which were curiously polished, carved and guilded. The walls on the inside were covered with Cedar plants intermixed with gold: so that all the Temple shined, and the burnisht gold lightned, and dazeled their eyes that entred into the Temple. All the whole building of the Temple was most artificially made of stones most exactly carved, and most closely and cunningly joyned together: so that they that curiously pried into the same, could not any wayes observe the stroke of any hammer,

The year of the world 2931. before Christs Nativity 1033.

The truth of Josephs history.

v. 11. The king sendeth Hiram a great quantity of wheat, oyl, and wine.

v. 14. The order of the Carpenters in Lebanus.

v. 15. *ad finem.* The order of the Masons and other workmen.

Hedio & Russinus chap. 9. 1 King. 6. 1, &c.

When the building of the Temple began.

The depth of the foundations of the Temple.

v. 2.

v. 2, 3, 4, 5. The height, length and breadth of the Temple.

The porch before the Temple

The Cels which were builded in the circuit of the Temple.

v. 22, &c. The beams and wals beautified with gold.

*The year of the world,*2933. *before Christs Nativity,* 1031.

nor other workmans tool, but all the whole maſs ſeemed to be a natural and no artificial frame; and rather gathered in that place of it ſelf, then garniſhed by the hands of cunning workmen. As touching the aſcent into the higheſt part of the Temple, the King in that ſort deviſed it, that in the thickneſs of the wall he included a pair of winding ſtairs to that purpoſe. This part had not a great gate towards the Eaſtward, as the lower had, but in the ſides there were little doors made: All the whole Temple both within and without was covered with Cedar planks, tied together with ſtrong chains to fortifie and ſtrengthen the ſame. The Temple inwardly was divided into two parts, the one whereof contained the *ſanctum ſanctorum*, of twenty cubits (which was unacceſſible) the reſt of the ſpace of fourty cubits was conſecrated to the uſe of the Prieſts. And in the midſt of the wall made he two gates of Cedar, inriched with ſtore of gold, and divers curious carved works and hung them with tapeſtrie: wherein were embrodered divers flowers of hyacinth, purple, and ſcarlet entermingled with moſt pure, white, and delicate linen. He placed alſo upon the holy of holieſt (which was twenty cubits broad, and as many long) two Cherubins of maſſie gold, each one five cubits high, and each of them had two wings that were ſpread five cubits broad, by which means they were not far diſtant the one from the other, but that the one of their wings touched the Southern wall of the ſacred place, and the other the Northern wall: the other wings that touched one another, ſerved for a cover for the Ark which was placed between them both. But what the figure of the Cherubins was, it is impoſſible to expreſs: he made the pavement of the Temple alſo, of plates of beaten gold. To the gate of the Temple he alſo faſtned convenient doors twenty cubits high, anſwerable in height to the wall, and covered with plates of gold. In a word, he left not one place either within or without the Temple, that was not garniſhed with gold: he likewiſe adorned the outſide of the gates as he had done the inſide. But the gate of the porch had no ſuch ornament. After this, *Solomon* ſent unto *Hiram* king of Tyre for one, who was a cunning workman called *Uram*, the ſon of a woman of the line of *Neptbali*; and of *Urias* the Iſraelite. This man had great knowledg in all kind of works, but his eſpecial excellency was in working gold, ſilver and braſs, who made all that which covered the Temple according as the King commanded. He made two pillars of braſs, four fingers thick, and eighteen cubits high, and twelve in the circumference, on the chapters of each of them, he planted a founded lilly, of five cubits in height, which he invironed with certain grates made of braſs after the manner of enterlaced nets which covered the lillies on each ſide, on which there hung down two hundred Pomegranats in two ranks. Theſe pillars placed he in the entrance of the porch, the one on the right hand called Jachin, the other on the left called Boz. He founded alſo the brazen Sea made after the manner of a Hemiſphear, and this veſſel was called the Sea, by reaſon of the hugeneſs thereof. For it was a laver that by meaſured line was ten cubits broad, the thickneſs of a hand; the midſt therof was ſuſtained with a pillar ten times twiſted, whoſe bigneſs was a cubit. This laver was ſuſtained by 12 heifers, which by three and three were placed directly oppoſite againſt the quarters of the four winds: and the hindermoſt part of theſe heifers were ſet ſomewhat ſtooping, to the end that this round and ample veſſel might be the more ſurely ſupported by them. This ſea contained three thouſand Bads. He made alſo ten brazen baſes four ſquare, for the lavers, each one in length five cubits, in breadth four, in height three; thus were the parts of this work ſeverally faſhioned. There were four little pillars ſquare, and erected at every corner one, in which the ſides of the baſes were adjoyned, and divided into three ſorts, according to the place diſtinguiſhed between the joynts; with Images, here a Lion, there a Bull, and in another place an Eagle. The pillars likewiſe were adorned with the ſame ingraving: and all this whole work hung upon four wheels, which were made of caſt work, which had certain naves or ſpoaks a cubit and a half in the Diameter: and it was a wonderful thing to ſee the circumferences of them, how cunningly they were wrought, and properly ſetled to the ſides of the baſes by their naves, or ſtrakes. They were thus made: the corners or angles on the upper part were ſuſtained by certain ſhoulders made after the manner of extended hands, on which was there placed a ſpire, to which the laver was faſtned, being upheld by the paws of a Lion, and an Eagle, which were faſhioned and ſo properly united, that they that beheld them, would have ſuppoſed them rather to be natural creatures then otherwiſe: and betwixt them alſo there were certain palm trees figured. Such was the compoſition of the ten lavers. Moreover, he made ten other brazen lavers after the manner of a round cockle ſhell, each of which contained fourty Choes: for they were in height four cubits, and from brim to brim, there were likewiſe four cubits: which lavers he placed upon ten baſes or feet called Meconoth, five of which ſtood on the left ſide of the Temple, that extended to the Northward, the other five on the right hand toward the Southward; yet ſo as they affron ed the Eaſt. Here likewiſe placed he the Sea full of water, to the intent that the

Winding ſtairs.

The Temple divided into two parts.

*v.*24. *ad* 28. Two Cherubins.

The pavement, gates, and all other things in the Temple beautified with gold.

Solomon ſendeth to Hiram for Uram a cunning workman.

2 *Chron.* 4.2. A veſſel called the brazen ſea.

1 *King.* 7.27. Ten brazen baſes of the laver.

*v.*37,38. Ten round lavers.

G H I K L M

A Prieſts entring into the Temple, might waſh their hands and feet before they went up unto the Altar. The other lavers ſerved to waſh the inwards and feet of thoſe beaſts that were ſacrificed. He builded likewiſe a brazen Altar of twenty cubits long, and as many in breadth, and ten in height, to offer burnt offerings thereon. He made likewiſe all the veſſels that belonged thereunto of braſſe: as kettles, water-pots, hooks, and forks. and ſuch like, that in brightneſſe equalled the pure gold. The King alſo dedicated many tables, and amongſt theſe, one great one of gold (on which the ſacred bread was laid) the reſt not farre inferiour, yet made after divers manners, held ewers and platters of gold, to the number of twenty thouſand, and of ſilver fourty thouſand. He made likewiſe ten thouſand candleſticks (according as *Moſes* had commanded) whereof one he dedicated in the Temple, that according to the law it might give light there in the day time. He made a table alſo, on which the loaves of bread were laid, on the North ſide of the Temple, hard by the Candleſtick, which was
B placed towards the Southward. The Altar of gold was planted betwixt them both. All which things were incloſed in that part of the Temple that contained fourty cubits, before the tapeſtry of the holy of holieſt, where the Ark ſhould be placed. The King alſo cauſed fourſcore thouſand pots, and a thouſand hundreth of ewers of gold, and twice as many of ſilver, to be made; & fourſcore thouſand plates of gold, and twice ſo many of ſilver, to offer the kneaded flower in them upon the Altar; and threeſcore thouſand cups of gold, and twice ſo many of ſilver; to lay the flower mingled with oyl thereon; and two thouſand meaſures of gold, and twenty thouſand of ſilver, reſembling a Hin or an Epha of *Moſes*. Twenty thouſand of Cenſers alſo of gold, wherein the perfume was burnt, to hallow the temple; and other cenſers
C likewiſe in which they carried fire from the great Altar, and laid it on the leſſer, which was within the Temple, to the number of fifty thouſand, he prepared alſo a thouſand veſtments for the uſe of the Prieſts, with their ſurcots, heads, pectorals, and with their precious ouches, notwithſtanding there was but one Crown wherein *Moſes* had written the Name of God, which hath continued even untill this day. He made alſo ten thouſand ſtoles for the Prieſts of fine linnen, with ſcarlet girdles, for every one of them; two hundreth thouſand trumpets according to the ordinance of *Moſes*, and fourty thouſand inſtruments of Muſick to record and praiſe God with (as the Pſaltery and harp of a mixt matter, the fifth part gold, and the fourth part ſilver.) All which *Solomon* moſt magnificently prepared for the ſervice of God,
D ſparing no coſt, but imploying himſelf to the uttermoſt of his power, toward the ornament of the Temple: which he beautified and endowed with all theſe treaſures. He environed the Temple likewiſe with a certain wall ſome three cubits high, which in our tongue we call Giſon, to exclude the prophane multitude, and admit none but the Prieſts onely. Without this wall there ſtood a Temple four-ſquare with great and broad Iles, which opened with very great gates, every one according to the quarter of the wind; and the doors thereof were covered with gold. Into this place all the people that were purified might enter, and they likewiſe that kept the ordinances of *Moſes*. It may not be ſpoken or ſcarcely believed although it were ſeen, how admirable that exteriour Temple was: for he filled huge trenches which by reaſon of their unmeaſurable depth, could not be lookt down into without vehement apprehenſion of fear (for they were four hundreth cubits deep) yet notwithſtanding
E he filled them, and raiſed them to the height of the hill, whereon the Temple was built; and by this means it came to paſſe, that the walk without the Temple was equalled with the foundation of the ſame. This did he begirt with double porches, ſuſtained by pillars of rich ſtone; the roof whereof were of poliſhed Cedar, and the gates were of maſſive ſilver.

After that King *Solomon* had in ſeven years finiſhed theſe ſo huge, fair, and magnificent buildings, and all the other neceſſaries which he had beſtowed upon the Temple, and declared thereby his great riches, and confirmed his readineſſe to be ſuch, that that which at the firſt ſight might require a mans whole life to finiſh, he accompliſhed in few years, in reſpect of the greatneſſe of the Temple: He wrote unto the Governours and Elders of the
F Hebrews, commanding them to aſſemble all the people in Jeruſalem to behold the Temple, and to bring in the Ark of God: and although this aſſembly was publickly proclaimed, yet ſcarcely did the people make their appearance in Jeruſalem before the ſeventh moneth, which we call Thuri, and the Macedonians Hyperberete. About this time fell the feaſt of Tabernacles, which the Hebrews moſt religiouſly obſerve and honour with great feſtivals. They therefore took the Ark and Tabernacle that *Moſes* had beforetime made, with all thoſe neceſſaries which appertained to the Divine ſervice, and bare them into the Temple. The King and all the people, with the Levites marched before, having their cattel ready to ſacrifice, and filling the way with offerings, and the blood of divers ſlaughtered beaſts, burning an infinite quantity of perfumes, wherewith the air was filled round about, the ſent whereof

The year of the world, 2933. before Chriſts nativity, 1071.

The uſe of the Sea, and the other ten lavers.

The Altar and veſſels appertaining to the ſame.

The Table of ſacred bread.

The Candleſtick.

The cups and vials.

The bowls, the cenſers.

Prieſts garments.

Inſtruments of Muſick.

The incloſure before the Temple.

The Fane.

The huge trenches, wherein the foundation of the Temple was laid, filled.

Hecat. & Ruffinus, chap. 4. 1. *Reg.* 8. 5.

Solomons Temple was conſecrated in the moneth of October.

v. 1, ad 4.

The Ark is carried into the Temple.

whereof diſperſed it ſelf farre and near, to make it known that God would be preſent in that new builded and conſecrated place (if we may ſo ſpeak of divine things after a humane manner.) Thus ceaſed they not to ſing and dance untill they came unto the Temple: and after this ſort conducted they the Ark. But when it was to be carried into the holy of holies, the reſt of the multitude departed, and the Prieſts onely placed it under the two Cherubims, who imbraced it with their wings, as if it had been covered with a pavillion or ſome canopie: for they had been expreſly faſhioned after that manner by the workmen. The Ark contained nought elſe but the two tables of ſtone, in which were kept in writing the ten commandements pronounced by God on the mount Sinai. For as touching the Candleſtick, and the table, and altar of gold, he placed them in the temple before the moſt holy of holies, in places correſpondent to thoſe where they ſtood, when they were in the Tabernacle. Then offered they the ordinary ſacrifices, and placed the brazen Altar before the Temple near unto the gate: ſo that when it was opened, the other ſtood in ſight, and a man might ſee the ſervice and magnificence, that was uſed in the ſacrifices. And as touching the other utenſils, he gathered them all together, and placed them in the temple. But after the Prieſts (having given order for all things about the Ark) were departed from thence, ſuddenly there fell amidſt the ſanctuary a thick cloud, not pitchy, nor ſuch as reſembleth winter clouds loaden with rain; but defuſed and temperate, which darkned the ſight of the Prieſts, ſo that they ſaw not one another, But thereby every mans mind was eaſily induced, and his opinion confirmed, that God was deſcended into the Temple, and willingly dwelled in the ſame: In effect, all men had no other opinion: But King *Solomon* ariſing from his throne wherein he was ſeated, addreſſed his prayers unto God, in ſuch words as he thought both to be agreeable to the divine nature, and convenient for him to uſe: O Lord (ſaid he) thou haſt an eternal houſe, neither are we ignorant that thou haſt builded this whole maſſe of the Univerſe for thy ſelf, which conſiſteth of heaven, earth, air and ſeas: which thou altogether filleſt, yet art thou not contained by them. But therefore have we adorned and erected this Temple to thy Name, to the end that we might offer up our ſacrifices and prayers in the ſame, and ſend them up to heaven (as a ſweet ſacrifice) to obtain thy favour, aſſuring our ſelves that thou art here preſent alſo, and wilt never be abſent from this place. For whereas thou ſeeſt all things, heareſt all things, yet forſakeſt thou not us at all: neither doeſt thou abandon the place where thou doeſt worthily inhabit: but rather thou art alwaies near unto all men, but in eſpecial preſent with thoſe that think on thee day and night. Theſe words ſpake he, looking upwards towards God, and afterwards addreſſing himſelf unto the people, he ſpake unto them as touching his power and providence, how he had foretold his father *David* of all that which ſhould happen: the greater part whereof was already accompliſhed, and the reſt was ſhortly to ſucceed. Furthermore, he declared how God himſelf had given him his name before he was born, and that it was known how he ſhould be called: and how at ſuch time as he ſhould be King after the deceaſe of his father, he ſhould build him a Temple; which things they ſaw brought to paſſe according as they were foretold; for which they ought to give God thanks. and not to loſe any hope of any of thoſe things that had been promiſed them in regard of their happineſſe, having occaſion of belief by the ſight of thoſe things which they then beheld.

When the King had ſpoken after this manner unto the people, he turned again and beheld the Temple, and lifting up his hands towards the people, he began thus: It is impoſſible (ſaid he) for men to yeeld effectual thanks unto God for thoſe benefits they have received of him: for God (who is more abundant then all men) hath no need of them: But (O Lord) it behoveth us, that ſince of thy grace thou haſt made us more excellent then other living creatures, we ſhould bleſſe and give thanks unto thy Majeſty, and in eſpecial it concerneth us to honour thee for the benefits thou haſt beſtowed on our family, and all the Hebrew Nation. But with what other means then ought we to appeaſe thee when thou art diſpleaſed, and when we are to entertein thy mercy, then by that voice which we draw from the air, and which, as we know, mounteth back again into the air? I ought therefore firſt of all to give thee thanks in reſpect of my father, whom from obſcurity thou haſt raiſed to high majeſty: next, for that thou haſt fulfilled all thoſe things which thou haſt fore-prophecied of me, until this preſent day; I beſeech the for thee time to come to furniſh me with thoſe things, that thou mayeſt give unto men that are dear unto thee, which is, that thou increaſe our houſe every way, according as thou haſt promiſed my father *David* to perform during his life, and at ſuch time as he was near unto his death: namely, that the Kingdome ſhould continue in our familie, and that his race ſhould multiply in innumerable ſucceſſions. Beſtow thou this benefit upon us, and bequeath unto all mine, that vertue wherein thou

The year of the world, 2941. before Chriſts Nativity, 1023.

v. 4. The Prieſts place the Ark of God in the Sanctuary, and in it the Tables of ſtone, wherein the ten Commandements were written.

The candleſtick table and Altar of gold.

The brazen Altar.

A cloud in the Tabernacle.

v. 22, ad 54. Solomons prayer unto God

God immeaſurable.

The cauſes why the Temple was builded.

God is true in his promiſes.

v. 55 56, &c. Solomons prayer, wherein he thanks God for his benefits, and beſeecheth his future protection.

A thou takeſt delight. Moreover, I beſeech thee that a portion of thy Spirit may come and dwell in the Temple, to the intent that we may underſtand that thou dwelleſt upon earth for not onely this Temple, but the whole heaven, and the depth of things that are under the ſame, are too little for thy habitation. I beſeech thee therefore that it may pleaſe thee to continue it for thine own, to the end it may never be deſtroyed by the enemy, but that thou wilt alwaies have care of it, as of thine own peculiar inheritance. And if it ſhall fall out that thy people run aſtray, and that afterwards being puniſhed by thee, by ſome puniſhment of death, peſtilence or any ſuch chaſtiſement (by which thou reclaimeſt thoſe that offend thee, to the obſervation of thy laws) they have recourſe unto this Temple, aſſembling, beſeeching, and requiring thee of mercy; hear them I beſeech thee, as being preſent in this place, and have compaſſion on them, and deliver them from their adverſities.

The year of the world, 2941. before the Nativity of Chriſt, 1023.

Solomon humbly beſeecheth God, that he will protect this Temple as his own houſe.

Neither do I onely intreat thee for the Hebrews when they ſhall have offended thee: but
B if it happen that any one arrive here from any part of the world, of what countrey ſoever he be, to demand and require the fruition of this mercy, hear thou him, I pray thee, and grant his requeſt: For by this means all men ſhall know, that it is thy will that thy houſe ſhou'd be builded in this place, and that we are not inhumane by nature, but that we have deſired that thy help and the communication of thy bleſſings ſhould be beſtowed, not onely on thoſe of our nation, but alſo on all the world. This ſaid, he caſt himſelf flat upon his face, and continued in prayer a long time, and afterwards riſing again, he offered ſacrifices upon the Altar; and having filled the Temple with entire offerings, he knew moſt evidently that God did gratefully account and accept of his oblations: for a fire trilling thorow the aire, and
C lighting upon the Altar in the ſight of all men, conſumed and devoured the ſacrifice. When this viſion had hapned, the people manifeſtly conjectured that Gods abode ſhould be in that Temple, and with great joy humbled themſelves on their faces, and lay proſtrate on the pavement. But the King began to praiſe God, and incited the people to do the like, conſidering they had already received the teſtimonies of his mercy, exhorting them to pray that he would be alwaies merciful unto them, & that he would keep them for ever in cleanneſſe and uncorrupt minds, and that they might juſtly and religiouſly lead their lives in obſerving thoſe Commandments which he had given them by *Moſes*. For in ſo doing, the people of the Hebrews ſhould proſper and grow more happy, then all the nations of the world.
D Moreover, he exhorted them to keep in their remembrance thoſe means, by which the benefits they poſſeſſed had been gotten; aſſuring them that by the ſame they ſhould retain continuance, increaſe, and multiplication thereof. For they ought to think that they received them not, but for their piety & Juſtice; and that it was all one for men to get that which they wanted, as to keep that which was gotten, without defaulting in any thing. When the King had ſpoken after this manner unto the people, he diſmiſſed the aſſembly (having firſt of all accompliſhed the ſacrifices both for himſelf and the people, by offering up twelve thouſand Oxen, and ſixſcore thouſand ſheep.) For then firſt of all was the Temple embrewed with the blood of the ſlaughtered ſacrifices, and all the Hebrews with their wives and children, were banquetted therein. The King alſo feaſting with the whole people, celebrated
E the ſolemnity of the Tabernacles for the ſpace of fourteen daies in great pomp and magnificence. And when as all things were ſufficiently performed, and nothing was deficient that concerned the ſervice of God, every one (diſmiſſed by the King) departed to his own dwelling place, giving him hearty thanks for the care he had of them, and for the works he had done for them, praying God that it might pleaſe him to grant their King *Solomon* a long life. And thus they returned home with joy, praiſing and ſinging hymnes unto God, ſo that they rid their way, and returned to their families with great treaſure, and without any travel.

v. 41. He prayeth that ſtrangers may be heard alſo in this place.

2 Chron. 7. 1. Fire from heaven conſumeth Solomons ſacrifice.

Solomon exhorteth the people to praiſe God, and to give him thanks, and to pray unto him.

1 King. 8. 62, 63. Solomons ſacrifices in the dedication of the Temple.

The feaſt of Tabernacles.

v. 66. The King diſmiſſeth the people.

1 King. 9. 1, 2. God appeareth again to Solomon, and promiſeth him all bleſſings, if he ſwerved not from his fathers precepts, v. 6, 7, 8, 9.

A grievous commination againſt the Iſraelites, if they fall from the way of righteouſneſſe.

After then that they had conducted the Ark into the Temple, and had beheld the greatneſſe and beauty of the ſame, and had celebrated moſt excellent ſacrifices, and made great ſolemnities, they returned every one unto his City. But a viſion that night appeared unto
F the King during his ſleep, which gave him aſſurance that God had heard his prayer, and that he would keep his Temple and dwell in the ſame for ever (if ſo be his poſterity and all the people addicted themſelves to live vertuouſly:) promiſing himſelf in eſpecial, that if he continued in the obſervation of thoſe advertiſements which his father had preſcribed him, he would raiſe him to the full infinity of felicity, and thoſe of his poſterity ſhould obtain the royalty over all the Countrey, and over the tribe of *Juda*: but if he forgot the exerciſes of piety, and exchanged them for the ſervice of ſtrange gods, he would pluck him up by the roots, without leaving any remainder here to raign after him; neither ſhould the people of Iſrael remain unpuniſhed, but ſhould be exterminate by infinite wars and adverſities, and he caſt out of the countrey which he had given unto their anceſtors, and become

baniſht

banisht men, and runnagates in a forreign land. And as concerning the Temple which is G
The year of the world, 2941. before Christs Nativity, 1023. builded at this present, I will (said he) deliver it to the enemies to ransack and burn it, and the city shall be destroyed by the hands of the enemies: and their miseries shall be so notorious thorow the world, and to such extremity shall they be driven, as it shall hardly be beleeved: so as their neighbours round about them, hearing tidings of their calamities, shall be
» astonished, and shall seek out the cause why the Hebrews are thus hated by God, who before-
» time have been so advanced by him in riches and honours: and they shall understand there-
» of by those that survive, in hearing them confesse their sins; and the transgressions they
» have committed against the ordinance of their forefathers. These things that were declared
» unto him in a dream, are registred in the sacred Letters.

1 King. 7. 1. Hedio & Kuffinus, chap. 5. Solomons Palace finnished in thirteen years.

Seven yeers after the Temple had been thus builded (as it hath been heretofore declared) he began the building of his Palace, which he scarcely finished in thirteen yeers space H
(for he was not so intent and earnest in building therof, as he was in the structure of the Temple.) For although the Temple was very great, and of incredible and marvellous magnificence, yet so it is, that God (for whom it was made) assisting the workmen, it was thorowly finished within the term of the years aforesaid. But the royal Palaces, being far lesser then was the temple, were builded more slowly, because the stuffe had not been prepared so long time before, neither with so great affection; and the rather, because the Palaces that were builded, were not for God, but for Kings: Notwithstanding, this house was builded very magnificently, according as the wealth of the countrey and the power of the Hebrew King required. But it shall not be amisse if I declare all the order and disposition of the same house, that by the description thereof the Reader may both gather and consider the whole I
amplitude thereof: It was a great and goodly lodging, sustained by divers pillars, prepared to receive and contain much people at the time of their assemblies, wherein they intreated of affairs, and held pleas. It was a hundred cubits in length, and in breadth fifty, and in height thirty, comprized under sixteen square pillars covered with Corinthian work, with stairs of the like measure, and carved gates, both pleasant for sight, and fit for fortification.

v. 8. The Hall. The Tribunal.

In the midst of this space, and hard by the Temple, there was another square Pavillion thirty cubits large, sustained with strong pillars, within which there was another magnificent Tribunal, on which the King sate to give judgement; unto which there was annexed another Palace prepared for the Queen. All the chambers, as well those that were ordi- K
narily in use, as those for recreation after he had retired himself from publick affairs, were adorned with planks of carved Cedar, and were builded partly of stone tenne cubits square, partly of curious marble, and very rarely and cunningly wrought (such as are wont to adorn Temples and Palaces) and are found out by the most curious and cunning Masons. And that which made it more beautiful, were three panes of Tapistry, and the fourth admirable for the artificiall engravings: for the workmen had made therein trees and plants of divers sorts, shadowed with their branches and leaves, hanging in such sort, that to behold them, a man would have thought that they shook, the workmanship was so exquisite and curious that covered the stone. The rest, as farre as the roofe, was enchased, and flourished with divers antiques and pictures. Furthermore, he builded other places of pleasure, with very long L
porches to beautifie the Palace; amongst which, there was one most magnificent to make banquets and feasts in, which altogether was adorned with gold: and all the necessaries belonging thereto, and to the entertainment of those that banqueted, were of gold. It is a great matter to number the hugenesse and variety of these royal lodgings, both greater and lesser; of those that were hidden under the earth, as of those which being lifted up in the air, did most apparantly manifest their beauty: the pleasant arbors likewise delightful to behold, and most contenting in summer, for that they were covered and warranted from the heat. To speak in a word, all the building was made of white marble, of Cedar, of gold, and of silver: the floores and walls were figured with diversity of flowers and of precious stones, M
inchased in gold, after the manner of the Temple of God, which shined with such like ornaments. There was likewise erected a most mighty Throne, made in form of a Tribunall, with six steps of pure Ivory: on each side of which there stood two ramping Lions, and the like number were placed above. The stage of the Throne was after the form of hands, that laid hold on the King: and he sate upon a half Oxe looking backwards: and this Throne was all invironed with gold.

v. 8. The Queens house, and other Palaces of pleasure.

v. 9, &c. The ornaments of Solomons Palace.

Chambers of pleasure, with houshold-stuffe of gold.

1 King. 10.

Solomons Throne made of Ivory. 3 Reg 5.

Solomon builded all this that hath been spoken of, in the space of twenty years, being furnished by *Hiram* King of the Tyrians for these his buildings, with great sums of gold, and farre more greater of silver, besides a quantity of Cedar and Pine-trees. *Solomon* also remunerated him,

A him, and gave him great preſents, and ſent him every yeer ſufficient of corn, wine and oyle (as we have heretofore declared) whereof he ſtood in great need, by reaſon that his Countrey was an Iſland. And beſides that, he gave him twenty Cities in Galilee, not farre diſtant from Tyre. *Hiram* having viſited them, and not well pleaſed with them, ſent unto *Solomon* to certifie him thereof, that he had no uſe for his Cities: and from that time forward they were called the Countrey of *Chebal*, which is as much to ſay in the Phœnician tongue, as unpleaſant. *Hiram* likewiſe ſent unto *Solomon* certain myſteries, and difficult queſtion, requiring him to decide the ſame, and to diſſolve thoſe doubts and difficulties that occurred in his demands. *Solomon* being a man of ripe judgement and underſtanding, pretermitted none of them; but after he had attained their reſolution in his own opinion, and had gathered the ſenſe, he expreſſed and opened the ſame. Of theſe two Kings, *Menander* (who tranſlated the
B Antiquities of the Tyrians out of the Phœnician tongue into Greek) maketh mention ſpeaking after this manner: after the deceaſe of *Abibale*, *Hiram* his ſonne ſucceeded him in the Kingdome, who lived fifty and three yeers, and reigned thirty and four. He annexed the field with his called Ample, unto the Iſland, and dedicated a golden pillar in *Jupiters* Temple. He alſo cauſed a great quantity of wood to be hewed down in the mountain Libanus, to make covers and roofes for Temples. For having pulled down ſome ancient Temples, he builded that of Hercules, and that of Aſtrate, and made his firſt building of Hercules in the moneth of Peritien, & made war againſt the Eucecans, who refuſed to pay their tributes: and after he had once again brought them under his ſubjection, he returned to
C his own Palace. In his time lived the young ſonne of *Abdimon*, who alwaies reſolved thoſe queſtions which *Solomon* King of Jeruſalem propoſed. *Dius* alſo maketh mention of him in theſe tearmes: After the deceaſe of *Abibale*, his ſon *Hiram* raigned: he it was that fortified the quarter of the city to the Eaſtward, and enlarged the ſame, and conjoyned the Temple of Olympian *Jupiter* to the City, which before that time was in another place, and filled all the place between them with earth, and adorned it with pendants of gold; and afterwards going up to Libanus, he hewed down timber to build temples withall. He ſaid alſo, that *Solomon* raigning at that time in Jeruſalem, ſent unto *Hiram* certain ſubtil queſtions, demanding the expoſition thereof under this condition, that if he declared them not, in way of penalty he ſhould pay a great ſumme of money; and afterwards that a certain Tyrian called
D *Abdimon*, expounded that which had been propoſed, and in lieu thereof propoſed certain others, which *Solomon* could not expound, and for that occaſion he paid a great ſumme of money unto *Hiram*. This is it that *Dius* writeth.

The year of the world, 2941. before the birth of Chriſt, 1063.

v. 11. 12. Solomons gratuitie to Hiram for the Cities he received 1 King 9. 1 King 5.

Solomon interpreteth certain hidden queſtions ſent unto him by Hiram.

Menander the Hiſtiographer maketh mention of Hiram and Solomon.

Dius maketh mention of Hiram.

Dius of Solomon.

The King ſeeing that the City wanted both bulwarks and towers to ſecure the ſame, and that the ſtrength of the ſame was no way anſwerable to the dignity thereof, he repaired the walls, and erected great towers on the ſame. Moreover he builded certain cities, which deſerve to be memorized amongſt the the moſt renowned, namely, Aſor and Magedon, and for the third, the City of Gaza in the countrey of the Philiſtines: againſt which *Pharao* King of Egypt led out his army, and took it by force, and after he had put all the inhabitants thereof to the ſword, he deſtroyed the ſame, and afterwards he gave it in dower unto his daughter
E which married with *Solomon*. For which cauſe the King fortified it. Seeing it to be already ſufficiently fenced by nature, and that it ſtood very commodiouſly for the warre, and to hinder the invaſions of the enemy that might happen. Not farre from thence he fortified two other Cities, whereof one was called Betachor, and the other Baleth. Beſides theſe he builded others, which were cities of recreation and pleaſure, by reaſon of the good temperature of the aire, and the pleaſantneſſe of the fruits, and in eſpecially the ſweet ſtreamy rivers wherewith they were watered. Afterwards entering into the deſart that is above Syria, and conquering the ſame, he builded, another great City two daies journey diſtant from the higher Syria, a daies journey from Euphrates, and ſix from the great Babylon. The cauſe why this city was inhabited farre from the civill and peopled quarters of Syria, was, becauſe
F in no place of the lower countrey there was water to be fouud, and in this City onely there were fountaines and ſprings. He therefore builded this City, and begirt it with ſtrong walls and called it Thadamor (which is the name which the Syrians term it by, even at this day and amongſt the Greeks is called Palmyra.) And theſe were *Solomons* works in that time. But for that there are divers that demand the queſtion how it commeth to paſſe, that all the Kings of Egypt that have been ſince *Minæus* the founder of Memphis, and who raigned divers yeers before our great anceſtor *Abraham*, who (I ſay) have been till *Solomons* time, for the ſpace of more then thirteen hundred yeers, have been called *Pharaohs*, deriving that name from one that raigned in the mid-time between both: I have thought it requiſite to manifeſt the ſame to the intent to reſolve that doubt, and expreſſe the cauſe of that, name,

Solomon repaireth the walls of Jeruſalem and erecteth towers Hedio & Ruffinus, chap. 6

Solomon buildeth certain cities Azor, Magedon, Gaza, Betacho, Baleth.

Thadamor, or Palmyra.

Why the Egyptian Kings were called Pharaohs.

The yeer of the world, 2953. *before Christs Nativitie*, 1011

name. The name of *Pharao* amongst the Egyptians, signifieth as much, as *King*. But I think G that from their childood they had other distinct names, and that afterward when they are created Kings, they take upon them that name, which in their mother tongue signifieth no lesse, then *Authority*. (For the Kings of Alexandria having been before-time called by other names, at such time as they are introduced into the Kingdome, they are called *Ptolomies*, by the name of their first King.) The Romane Emperours likewise, notwithstanding they have other names, at the time of their birth, yet are they called *Cæsars*, because the *soveraignty* and *honour* whereunto they are raised, imposeth that title on them: and the name that was given them by their fathers, is no more retained. For this cause it is (as I think) that although *Herodotus* of *Halicarnessus*, saith, that since *Minos* the founder of *Memphis*, there have been three hundred and thirty Kings of Egypt; yet declareth he not their names, be- H cause they were called *Pharaohs*. For when after these a woman had obtained the Kingdome, he called her by her own proper name, *Nicaule*: Whence it appeareth that the men who have been Kings, were usually called by this name, and that it had not been communicated unto this woman: for which cause it was necessary to declare her own first name. For mine own part, I have found in the books of our nation, that since *Pharao*, who was father in law to *Solomon*, no one of the Kings of Egypt have been called by that name: and that some little while after, the aforenamed woman came unto *Solomon*, who raigned in Egypt and Æthiopia: of whom a little after we will make some discourse. And at this present I have made mention of it, to make it known that our records, and the Chronicles of the Egyptians, accord in many things. I

The Egyptian Kings called Pharaohs. Ptolomei. Cæsars. Herodotus writeth not the names of the Egyptian Kings. Nicaule Queen of Egypt and Ethiope commeth to Solomon.

1 *King*.9.16, *ad* 21. Solomon compelleth the remainder of the Chanaanites to pay tribute. The thraldome of the Chanaanites. 1 *King*. 9.16, *ad* 21.

But King *Solomon* conquered the *Chanaanites* (which till that time were not under his subjection) and those that inhabited the mountain *Libanus*, as farre as the City of *Amath*, and made them tributaries, and chose out amongst them every year such, as he might employ in servile actions, and in domestical businesse, and tillage of the land. For no one Hebrew was a slave: neither was it convenient, that since God had subjected divers nations under them (whom they might make slaves of) that they should tie those of their own nation to that bondage; who were all of them employed in arms, and rather took delight to mount Chariots, and to ride horses, then to drudge like slaves. Over the Chanaanites (whom he employed in his service) he appointed five hundred and fifty Commissaries, who had their K charge and authority from the King, and tasked them to those works and handy labours wherein they imployed them. He builded a Navy also in the gulfe of Egypt, in a certain place of the red sea called Asiongaber, which is named Berenice, not farre from the City of Elana (which countrey in times past appertained to the Jewes.) And toward the building of his Navy, he obtained of *Hiram* King of Tyre, a very convenient furtherance: for he lent him modules of ships, and men that were skilful in Navigation, whom he charged to saile with his procurers and factors, to the countrey at that time called Ophir, and at this present the Land of Gold, in the country of India, to bring Gold from thence: who returned back again unto the King, after they had gathered about four hundred talents. L

1 *King*. 10.1, *ad* 18. The Queen of Egypt and Ethiope resorteth to Solomon.

About this time the Queen of Egypt and Ethiopia (a woman adorned with wisdome, and admirable in all other things) having heard of the renowned vertue and prudence of *Solomon*, was touched with a desire both to see him, as them also that were reported daily to attend him: and for that cause, came in person unto the King, under purpose to confirme her beliefe by experience, and not by hear-say. For oftentimes report is no other thing, but a false opinion, which is believed by one or other, and is but onely grounded on relation. She therefore resolved to come and see him, and especially to make trial of his wisedome: which she narrowly sifted, by proposing certain difficult questions unto him, which she had conceived in her mind. She therefore repaired unto Jerusalem with great pompe, glory, and riches; for she brought with her certain Camels charged with gold, odours, and M precious stones of great value. After that the King had graciously entertained her, and honoured her in all things, he easily comprehended in his mind those doubts which she had proposed unto him, and gave her a more speedy solution of the same, then might be expected: so that she was ravished with the incredible wisedome of *Solomon*; knowing by effect that it exceeded the report which she had heard of him. But in special she wondred at his Palace, considering the greatnesse and beauty thereof; and above all, at the rich furniture and curious architecture of the same: wherein she perceived the great wisedome of the king: but above all, the house, called Liban, and the magnificence of his ordinary table, and the apparel and service of the same, made her astonished. The attire of his servants likewise, and the goodly order which they observed in their service; Moreover the sacrifices that

v.6,7. The Queen of Ethiope wondreth at Solomons wisedome.

were

A were every day offered up unto God, and the care and diligence of the Priests in discharging their offices, ravished her more then all the rest, when she observed them daily: and not able to contain her selfe within the termes of astonishment at that she saw, she manifestly expressed how wonderfully she was affected, expressing to the King in her plain and publike discourse, that she knew not what to think of those things which she had beheld. O King (said she) all that which a man knoweth by heare-say may be mis-beleeved. But the renown which is come unto our eares as touching your riches, both those which you have in your selfe (I mean your wisedome and prudence) as those also which your Kingdom hath brought you, is neither false nor fained; which notwithstanding, yet doth it make your felicitie farre lesse then that which I see before mine eyes: for report dependeth onely on heare-say, nei-
B ther giveth it so certain a notice of things, as the sight discovereth and representeth, when one is neer unto the same. For mine own part, in that I gave no credit to the greatnesse and multitude of that I have heard, I have seen farre more then I could expect, and repute the people of the Hebrews to be most happy; and your servants & friends most blessed, who are continuall witnesses & hearers of your wisedome. And each one of you ought to give God thanks, that he hath so much loved this region and the inhabitants thereof, that he hath established you in the royall seat. I will discover likewise, how besides her words she expres-
sed her affection she bare unto the King, in testifying the same by divers presents which she offered unto him. For she gave him twenty talents of gold, and an innumerable quantity of sweet odours and precious stones. It is said likewise, that we have that plant that distilleth balme, and which our countrey bringeth forth at this day, by the gift of this Princesse.
C *Solomon* for his part requited her bountifull presents with the like, which she made choice of according to her own liking: for there was nothing which she could require, which he granted not unto her: shewing himselfe most ready to give her satisfaction with a liberall and royall heart. When the Queen of Egypt and Æthiopia had received these favours at the Kings hands (according as it hath been spoken) and he likewise had magnificently requited her, she returned back again into her own countrey.

About the same time there was brought unto the King from the countrey called the Region of gold, a quantitie of precious stones, and of Pine-trees. This wood was imployed to make supporters in the Temple, and in the Kings house, and to make instruments of mu-
D sicke likewise, as Harpes and Cymbals, on which the Levites might praise God. Amongst all the gifts that were ever presented unto *Solomon*, that which was given him at that time, was most excellent in greatnesse and beauty. But let no man think, that the Pine-wood (which we speak of) had any resemblance with that which we call by that name at this day, or which the merchants to delude their chapmen, sell for the same. For they are like unto fig trees, but that they are more white and clearer: which I thought good to manifest in this place, lest any man should be deceived thorow ignorance, in discerning the one from the other: because the affairs of *Solomon* have drawn us to make mention of this matter. The weight of gold which this Navy brought unto the King, was six hundreth, sixty and six talents: beside that which the merchants bought themselves, or that which the Kings and
E Princes of Arabia had sent unto him in way of present. This gold caused he to be molten downe, and made thereof two hundreth targets, each one weighing six hundreth sicles; and three hundreth bucklers, each of them weighing three mines of gold, and placed and hung them in the lodging of the wood of Libanus. He caused also divers vessels of gold and precious stones to be made for the use of his table, laboured with as curious conceit as might be; the rest of his necessaries also were of gold: for nothing was either bought or sold for silver. For the King had many ships upon the sea called Tharsis, which upon his commandment carried divers merchandize into the remote countries, by vent whereof they brought him home much gold and silver, and much Ivory and Æthiopian Moores and Apes, and this Navigation in sayling to and fro, was finished in three yeers. The renown and fame also of *So-*
F *lomons* vertues and wisedome spred farre and neer throughout all Nations: so that the Kings of what countrey soever they were, had a desire to see his presence, because they beleeved not the report, and desired to manifest their affection to him by magnificent presents. They therefore sent him vessels of gold and of silver, scarlet robes, and all sorts of aromatique drugges, horses and chariots, mules and sumpter-horses, wherein (as it was reported unto them) the King took pleasure, by reason of their force and beauty: so that to the number of horses and chariots which he had before, there were annexed foure hundreth more, which had been sent him in way of present. For before that, he had a thousand chariots, and twenty thousand goodly horse, excellent for shape and swiftnesse: so that the like were not to be found, that were comparable with them for beauty and pace. And that which gave them the greater

The year of the world, 2953. before the Nativity of Christ, 1011.

v. 1, 2, 3, 4, 5, 6, 7, 8. The Queen of Æthiopia praiseth Solomons wisedome.

v. 10, 11, 12. The Queen giveth Solomon many sumptuous presents.

v. 13. Solomon remunerateth the Queens bounty. Hedio & Ruffinus, chap. 7.

v. 14, *ad fin.* The precious timber that was brought to Solomon.

Solomons ships spent three yeers in their journey. Many Kings present Solomon with sundry presents. The horses and other gifts presented to Solomon.

greater grace was, that they had Squires to back them, who were in their pride of youth, of goodly perſonage to behold, and ſurpaſſing all other in height, having long locks which they dailie intermixed with wires of gold, that when as the ſunne did reverberate his beames upon their heads, they ſhould be more glorious and bright. The King mounted on his Chariot, and apparelled in a white raiment, was accuſtomed to ride abroad about the ſun-riſe, invironed with theſe young armed men, having bowes and quivers. G

The y 47 of the world, 2953. before Christs Nativity, 1011.

Ittan.

There was a certain place called Ittan, ſome eight leagues diſtant off of Jeruſalem, delightfull and enriched with gardens and pleaſant fountains of water, whether he uſually and willingly retired himſelfe for his pleaſure, uſing in all things a moſt admirable providence and promptitude, and taking pleaſure in thoſe things that were well contrived. He forgot not likewiſe to make cauſeys, but cauſed the hie wayes that led to Jeruſalem (where he made his aboade) to be paved with black ſtone, both to the intent to make them more acceſſible for thoſe that travelled to and fro, as to ſhew the magnificence and riches of his government. He then divided his Chariots, and placed them in ſuch ſort, that in every City there was a prefixed number, and ſome few he kept about himſelfe; and thoſe Cities he called the Cities of Chariots: he ſtored Jeruſalem alſo with aboundance of ſilver, ſo that it was as plentifull as ſtones; and with Cedar wood (whereof before that time there was no quantitie) he ſtored the countrey, that it was as plentifull to be had as wilde fig-trees. He commanded the Merchants of Egypt alſo, to buy him certain chariots drawn by two horſes, for the price of ſix hundreth drachmes of ſilver, which he ſent unto the Kings of Syria, and to thoſe on the other ſide of Euphrates. H

The wayes about Jeruſalem paved with flint.

The Cities of Chariots.

2 27. 28.

The aboundance of ſilver in Solomons time.

29.

Ægyptian horſes.

Now although he were the moſt magnificent and entirely beloved of God, ſurpaſſing both in prudence and riches all thoſe that before him had the government of the Hebrews; yet continued he not in this eſtate untill the end. For, forſaking the obſervation of the ordinances of his Fathers, his latter yeers were not correſpondent to his former converſation, which heretofore we have declared: for he grew altogether diſſolute and immoderately given over to women, and was not content onely with thoſe of his own countrey, but took alſo ſtrange women for his wives, as Sidonians, Tyrians, Ammonites, and Idumæans, whereby he tranſgreſſed the laws of marriage inſtituted by *Moſes*, who inhibited to marry with thoſe of forraine nations. Afterwards he began to honour their gods alſo, to gratifie and expreſſe the love which he bare unto them: which thing the Law-maker foreſeeing, he had forbidden the Iſraelites to marrie with thoſe that were not of their own nation, for fear leſt conforming themſelves unto forrain faſhions, they ſhould fall and tranſgreſſe the ordinances of their forefathers: and undertake to honour thoſe gods, and forſake and forget the honour due unto the true God. But *Solomon* tranſported with theſe brutiſh pleaſures, made no account of theſe things, but took him wives of the daughters of Princes and Nobles, to the number of 700. and three hundreth concubines, beſides the daughter of *Pharao* King of Egypt: by which means he was exceſſively overcome by them, inſomuch as he followed their examples, and was forced to give a teſtimony of the good will and extreme affection that he bare them, in ordering his life according to the faſhion of their countries. As therefore he increaſed in yeers, and his judgement grew weak, he was in ſuch ſort miſ-led, that he could not retain in memory the cuſtomes of his countrey, but grew more and more in neglect of God, and continued the worſhip of thoſe gods which were introduced by his wives. Before all this he chanced to ſinne and default in the obſervation of the law, at ſuch time as he made the ſimilitudes of beaſts of braſſe to underprop the veſſell called the great ſea, and thoſe of Lions which he cauſed to be ſet unto his Throne: for that action of his ill beſeemed him, who had a moſt excellent and domeſticall example of vertue in the perſon of his father, beſides the glory that he had left him, by being a faithfull ſervant of God; whence it came to paſſe, that by neglecting to follow his ſteps (notwithſtanding that God had exhorted him thereunto by appearing unto him at two ſeverall times) he died moſt ignominiouſly. There came therefore unto him a Prophet ſent from God, telling him that his ſins were manifeſt and notorious in Gods ſight, threatning him that ere long he ſhould repent the wickedneſſe he had committed. Yet notwithſtanding, the Realme ſhould not be taken from him during his life, becauſe God had promiſed *David* that he ſhould be his ſucceſſour in the ſame: but after his deceaſe his ſonne ſhould beare the penaltie of the ſame; not ſo as all the people ſhould revolt, but that he would give ten tribes unto his ſervant, and leave two unto the grand childe of *David*, becauſe he had loved God, and by reaſon of the City of Jeruſalem, where it pleaſed him to make his habitation. I K L M

1 *Kin.* 11. 1 *ad* 13.

Solomon marrying ſtrange women, is ſeduced by them.

The 1e 70 of the wo ld. 2964. before Christs Nativity. 1000.

2 14, &c. 23.

The puniſhment inflicted on Solomon, for honouring ſtrange gods.

When *Solomon* heard theſe things, he ſorrowed, and was ſore troubled in that all his felicitie (for which he to-fore-time was admired) began to decline. Neither paſſed there long

time

A time after this denunciation of the Prophet, but that (God ſo pleaſing) there roſe up an enemy againſt him, who was called *Ader*, by nation an Idumæan, and of the princely ſtock, who upon this occaſion grounded his rebellion and inſurrection. For, at ſuch time as *Joab* General of *Davids* army, had conquered Idumæa, and in the ſpace of ſix moneths defeated all the youth, and thoſe that were capable to bear arms, he fled unto *Pharaoh* King of Egypt who entertained him very courteouſly, and gave him an houſe, and lands for his maintenance, and loved him dearly when he came to mans eſtate; ſo that he married him with *Taphines* his wifes ſiſter, on whom he begat a ſon, who was brought up with the Kings children: who having intelligence in Egypt of *David* and *Joabs* death, addreſſed himſelf unto *Pharaoh*, and beſought him to give him leave to repair into his own countrey.

The year of the world, 2064. before Chriſts Nativity, 1000.

v. 14. ad 22. Ader, enemy to Solomon. Ader fled into Egypt. Ader beſeecheth Pharaoh to diſmiſſe him that he might return into his countrey.

B The King asked him what he wanted; or what the cauſe was that moved him to be ſo haſty to forſake him? Notwithſtanding therefore that he importuned and requeſted him divers times, yet prevailed he nothing with him for that time. But when *Solomons* fortunes began to decline (by reaſon of his iniquities above mentioned) and the wrath of God provoked againſt him) *Ader* by Gods permiſſion came into Idumæa, after he was licenced by *Pharaoh* to depart. But being unable to move the people to revolt from *Solomon*, by reaſon of the ſtrong garriſons he held, and knowing that without hazard of his own perſon, he could move no alterations or innovation in that place, he departed from thence, and went into Syria: where confederating himſelf with a certain man called *Raas* (who was fled from his Maſter *Adarezer*, King of Sophone, and lived like an outlaw in that Region) he contracted friendſhip with him, and a great ſort of outlawes, and theeves that were his followers, and

Ader returneth into Idumæa, and from thence departeth into Syria. Raas and Ader enemies to Solomon.

C went into Syria, and taking ſeizure of that countrey, proclaimed himſelf King thereof. From whence making excurſions into the lands of the Iſraelites, he ſpoiled and pillaged the ſame, during *Solomons* life time. Thus were the Hebrews enforced to ſuſtaine thoſe outrages at *Aders* hands.

Moreover, a certain man called *Jeroboam* the ſon of *Nebat*, by nation a Jew, rebelled againſt *Solomon*, and raiſed his hopes above his eſtate, perſwaded thereunto by a Propheſie that concerned him, and incited him unto the action. For being left very young by his father, and carefully inſtructed by his mother, as ſoon as *Solomon* perceived him to be of a noble and couragious ſpirit, he made him Commiſſary over the building of the walls, at ſuch time as he

v. 26, ad 35. Jeroboam rebelleth againſt Solomon.

D immured and fortified Jeruſalem. In this office he behaved himſelf ſo well, that the King thought very well thereof, and in way of recompence, gave him the eſtate of General over the tribe of *Joſeph*. Towards which, whileſt he travelled from Jeruſalem, a certain Prophet met him upon the way (who was of the City of Silo, called *Achias*) who approaching near unto him, and ſaluting him, drew him out of the way into a place, where none but themſelves were preſent, and there renting the garment which he wore upon his back in twelve pieces, he commanded *Jereboam* to take ten, telling him that God had ſo decreed, and how he would rent the government from *Solomon*, and reſerve onely one tribe unto his ſon, with that other which was annexed unto it, by reaſon of the promiſe made to *David*; and to thee (ſaid he) he giveth the other ten, becauſe *Solomon* hath offended God, and addicted himſelf to the love of ſtrange women, and the ſervice of forraign gods.

v. 30. Achias the Prophet foretelleth that he ſhould be King over the ten tribes.

E Now ſith thou knoweſt the cauſe wherefore God hath alienated the kingdome from *Solomon*, be thou juſt, and obſerve thou the lawes; for if thou behaveſt thy ſelf in ſuch ſort as thou knoweſt *David* did, a great reward of thy piety, and recompence of thy obſervance attendeth thee, ſo that thou ſhalt become as mighty as *David* hath been before thee. *Jeroboam* confirmed in great hopes by theſe words of the Prophet, being by nature haughty, in years young, and beſides that, deſirous of authority: he took no reſt, but being poſſeſſed of the place of General, and remembring himſelf of that which had been told him by *Achias*, he preſently began to perſwade the people to revolt from *Solomon*, and to chuſe him for their King. *Solomon* hearing newes of this his deliberation and enterprize, ſought the means

v. 40. Jeroboam flyeth into Egypt and remaineth there untill Solomons death.

F to lay hands on him, and to put him to death: but *Jeroboam* preventing him, fled unto *Suſac* King of Egypt, with whom he remained untill the death of *Solomon*. And thus for that time ſcaped he puniſhment: and thus was he reſerved to the fortune of a kingdom.

CHAP. III.

The year of the world, 2964. *before Christs Nativity*, 1000.

After the death of Solomon *the people revolt from* Roboam *his sonne, and proclaime* Jeroboam *King of the ten tribes.*

The death of Solomon. Hedio & Ruffinus, chap. 8. al. 4. 1 Reg. 12. 1, ad 11.

BUt when *Solomon* was very old, he died, after he had raigned fourscore years, and lived ninety four, and was buried in Jerusalem; of all Kings the most happy, rich, and prudent, (except that sin whereunto he was drawn by women in his old age) of whom and those calamities that presently after befell the Hebrewes, we have sufficiently spoken. After the death of *Solomon*, as soon as his sonne *Roboam* (whom he begat upon an Ammonitish women, called *Nooma*) succeeded him in the kingdome, the Governours of the people sent certain messengers into Egypt, to recall *Jeroboam*: who arriving in the City of *Sichem*, *Roboam* came thither also, resolving himself in that assembly of the Israelites, to take the kingdome upon him by the peoples consent. To him therefore the Princes of the people resorted with *Jeroboam*, beseeching him that he would remit somewhat of their servitude, and shew himself more merciful then his father had been: for that under his government they had been sorely oppressed, assuring him that by that meanes his kingdome should be the more assured, if so be he had rather be beloved then feared. He some three dayes after promised them to return an answer to their demands, and by that meanes drew them into suspition, that upon the motion he misliked of the offers they had proposed: for they thought it became his years to be affable and ready to deserve well, yet remained there some hope in them, that they had not presently suffered the repulse. Mean while, he calling about him his fathers friends, consulted upon the matter, what answer he should give the people: Who, for that they wished his welfare, and knew the nature of the people very well, perswaded him to speak familiarly unto the people, and remitting a little of his kingly austerity, to apply himself to the favour and good liking of the multitude: for that by this his affability he might the more easily draw their hearts unto him, because that by a natural inclination, subjects take delight in those kings that are courteous, who with a certain decent familiarity, entertain themselves amongst them. But *Roboom* rejected this counsel of theirs (which was both good and profitable in all occasions, but especially at such time, when it is upon the point to be inseated in a kingdom) and that not without Gods providence, since contrary to all reason he neglected the right course, and followed the perverse: so that calling unto him certain young men of his own humour and disposition, he certified them what the Elders had counselled him, and willed them to discover their opinion in that matter: but neither their age, nor Gods permission suffered them to know that which was expedient. For which cause they counselled him to answer the people, that his little finger was more great then the loynes of his father, and that if they had experimented and endured grievances under him, that he would be far more rigorous; and that if his father had chastised them with the stroke of the whip, that they should expect to be punished by him with rude torments. The King delighted herewith, supposed the answer to be answerable to the dignity of his Empire. When as therefore the people were assembld on the third day to hear his resolution, and all of them were in suspence, expecting and desirous to heare him speak, from whom they hoped nought else but sweetnesse: *Roboam* contemning the counsel of his friends, proposed unto himself that of the young men. All which hapned by the will of God, to the end that that which *Achias* had propheſied might be fulfilled.

The people require Roboam to mitigate their burthen.

v. 6, 7, 8. The wholesom advice of the Elders.

The year of the world, 2971. *before the Nativity of Christ*, 993.

v. 8 ad 11. Roboam rejecteth the advice of the Elders, and followeth the counsel of the younger.

" " " " "

They touched by these his answers, no lesse then if they had been wounded with the sword, conceived a most hearty griet, and were displeased with him, and no lesse moved, then if they had already felt the mischief that was threatned: so that they began all of they to cry with a loud voyce, that from that time forward, they had nothing to do with *Davids* alliance, neither with his succession, telling him that they would onely leave the Temple his father had builded, unto his charge, and threatning him to abandon him. Furthermore, they were so humously and grievously incensed, (that *Roboam* having sent unto them *Adoram* the Superintendent of the tribes to pacifie their wrath, and to perswade them to pardon his youth, if he had spoken any thing lightly, and unrespectively unto them) they could not endure to hear him speak, but slew and wel-nigh overwhelmed him with stones. Which when *Roboam* perceived (supposing that it was himself, who in the person of his officer was put to death, and stoned by the people) he feared lest in effect his life, and the fortune of his kingdome should fall into the like disaster. For which cause he suddenly ascended his chariot and fled to Jerusalem, where the tribe of *Juda*, and that of *Benjamin* (by their com-

v. 13, &c. The Israelites moved with their repulse, revolt from Roboam.

mon

A mon ſuffrages) made him King. But as touching the reſt of the people, from that day forward they revolted from the ſucceſſors of *David*, and proclaimed *Jeroboam* king of their eſtates. *Roboam* the ſon of *Solomon* being ſore diſpleaſed herewith, aſſembled the two Tribes of his obeiſance, with an intent to muſter one hundred and fourſcore thouſand choſen men, to make war on *Jeroboam* and his people, and to inforce them by war to acknowledg him for their Soveraign. But God reſtrained him by the means of a Prophet, who forbad him to make war; ſaying, that it was ill befitting that war ſhould be waged betwixt two parties of one Nation, and the rather for that this their revolt had hapned by the will of God: by which means and perſwaſion he diſmiſſed his army. But firſt of all I will rehearſe that which *Jeroboam* King of Iſrael did, and afterwards ſubſequently I will declare the acts of *Roboam* King of the two Tribes, and thus ſhall the courſe of the hiſtory continue in due
B order every wayes.

The year of the world, 2972. before Chriſt, 1018. Nonacrius, 98.

v. 21, 22. Roboam intending to make war on thoſe tribes that revolted, is inhibited.

After that *Jeroboam* had planted his royal Court in the city of Sichem he made his ordinary aboad in that place, except that ſometimes he ſojourned in the city of Phanuel. Not long after this, the feaſt of tabernacles being at hand, *Jeroboam* (ſuppoſing that if he permitted the people to go up and worſhip God in Jeruſalem, and ſolemnize the feaſt in that place, they might either repent themſelves of the revolt, or being retained and withdrawn by the Temple and ſervice that was celebrated therein, they might be perſwaded to forſake him, and ſubmit themſelves to their firſt king; and by that means he might be drawn into danger of his life) practized and plotted this invention. He cauſed two golden calves to be
C caſt, and builded two ſeveral temples, the one in Bethel, and the other in Dan (which is ſcituate neer unto the ſource of little Jordan.) In each of the chappels of theſe two towns, he placed one of theſe calves, and afterwards aſſembling the ten tribes that were under his ſubjection, he ſpake unto them in manner following:

The Court and Palace of Jeroboam.

v. 26, 27, 28. Why Jeroboams calves were made.

My friends and Countrey-men, I know that you are not ignorant how God is in all places, and that there cannot be any place wherein he aſſiſteth not, nor time wherein he heareth and beholdeth them not, that ſerve him with true affection: For which cauſe I think it not convenient, that you go up unto Jeruſalem *at that time, which is a city enemy unto us; neither that you make ſo long a journey in way of devotion: for it was a man that builded that temple, even as I have conſecrated two golden Calves, the one in* Bethel, *and the other in* Dan, *to the end that every one of you that inhabite neer*
D *unto thoſe Cities, tranſporting your ſelves to the ſame, may adore God. Neither ſhall you want Prieſts and Levites: for I will elect ſome ſuch among you, to the intent you have no more need of the tribe of* Levi, *or the ſons of* Aaron. *Whoſoever therefore amongſt you would be a Prieſt, let him offer Calves and Muttons unto God: which, as it is reported,* Aaron *the firſt Prieſt did.*

Jeroboam perſwadeth the people to Idolatry.

By ſuch like ſpeeches ſeduced he the people, and cauſed them to fall from their fore-fathers religion, and tranſgreſs the ordinances of their countrey: and this was the beginning of all thoſe miſchiefs that afterwards fell upon the Hebrews: by which means being overcome in war, they fell into captivity and ſubjection of ſtrangers (whereof we will intreat further in place convenient.) Now when the feaſt of Tabernacles (which hapned in the ſeventh moneth) was at hand; he himſelf intended to celebrate in Bethel after the ſame manner, as
E the two other Tribes had feaſted in Jeruſalem, and erected an Altar before the calfe, and was himſelf the High Prieſt, aſcending up to the Altar being aſſiſted by the Prieſts.

The neglect of Gods ſervice, is the cauſe of all evil.

Now at ſuch time as he was about to ſacrifice, and to offer up burnt-offerings in the ſight of the people, there came a Prophet and ſtood by him called *Jadon* (ſent from Jeruſalem by the commandement of God) who ſtanding up in the midſt of the people, and in the hearing of the King, turned himſelf towards the Altar, and ſpake after this manner: Thou Altar, Thou Altar, thus ſaith the Lord, there ſhall a man riſe of the tribe of *David*, called *Joſias*, he ſhall kill upon thee the falſe Prophets of his time, and ſhall burn the bones of the deceivers and ſeducers upon thee: And to the intent that each man may believe that this prophecy is true, it ſhall be confirmed by a prodigie. This Altar ſhall ſuddenly break, and the fat of the
F ſacrifices that are laid thereon, ſhall be poured on the ground. *Ieroboam* diſpleaſed with theſe words of the Prophet, ſtretched out his hand, commanding them to lay hold on him. But the hand that he ſtretched out, became inſtantly withered, ſo that he could no more draw it back again to himſelf, but held it hanging down aſtoniſhed and mortified. On the other ſide the Altar cleft in twain, and all that was thereon fel down (according as the Prophet had foretold.) The king perceiving that the man had a true and divine ſpirit of prophecy, beſought him to pray unto God, that his hand might be reſtored him again in his full ſtrength and vigor: which he performed: ſo that his hand recovered again his natural ability; wherewith *Ieroboam* was very much contented, and invited the Prophet to dine with him. But *Iadon*

1 Reg. 13 1, 2, 3. The prophecy againſt the Altar in Bethel.

The prophecy is confirmed by a miracle.

v. 4. Jeroboams withered hand reſtored.

The yeer of the world, 2971. before Christs Nativitie, 993.

answer'd him and said, that he neither might enter into his house, nor taste any bread or water within the City, because God had prohibited him: furthermore he told him that it was not lawful for him to return the same way that he came. But the King admiring at the continencie of the man, began the more seriously to suspect his estate, and (conjecturing by those things which he had both seen and heard) he divined the assured disaster of his estate and fortunes. There dwelt in that City a certain false prophet, whom *Jeroboam* held in great honour, (in that he soothed him up in whatsoever was best pleasing to his eares.) This man at that time lay sick upon his bed, being faint through age; and when he was informed by his son that there was a Prophet come from Jerusalem, and what wonders he had wrought, and how *Jeroboam* by his prayers recovered again his withered hand; he fearing lest the King should make more account of this stranger, then of himself, commanded his sons presently H to saddle his Ass, and to have him in a readiness against his departure. Which when they had hastily performed, he mounted thereon, and went after the Prophet, whom he overtook, where he rested himself under a thick shadowie Oak; and upon the first encountrey, saluted him, and afterwards expostulated with him, for that he had not visited him, neither accepted of that hospitality which he willingly would have afforded him. *Iadon* answered him, that God had interdicted and charged him not to taste any kinde of sustenance in any mans house that dwelt within the City. Truly, said the other, with me thou mightest eat, for I also am a Prophet, and honour the same God that thou doest: and now also come I unto thee by his commandement, to conduct thee back again into my house, and to entertain thee with a friendly dinner. These words of the false Prophet made *Jadon* credulous, so that I he turned back again with him. But as they sate at their banquet, and were making merry together, God appeared unto *Jadon*, and said unto him, that since he had broken his commandement, he should suffer punishment for the same: and withal expressed unto him the manner: which was, that in his return homewards, he should be torn in pieces by a Lion; and that he should not be buried in the monument of his fathers. This thing hapned in my opinion by the will of God, to the intent that *Jeroboam* should not respect *Jadons* words, who had been found a lyer. As therefore *Jadon* returned back to Jerusalem, a Lion met him on the way, and tore him in pieces from his Ass and slew him, yet offered he no violence to the Ass that bare him, which he preserved with the body of the Prophet, standing fast by the same, until such time as certain passengers beholding the spectacle, brought news thereof K into the town unto the false prophet, who sent his sonnes to bring back the body: which by their assistance he honourably buried, charging them that after his death they should bury his body by him, assuring them that all that which he had prophecied against that City, against the Altar, the Priests, and false prophets, was very true. And as touching himself, he commanded that after his decease they should bury him by him, because that being buried with him, there might no difference be made betwixt their bones, and his tomb might be the more honoured. When as therefore he had interred the Prophet and given his son these things in charge (being other wayes a most wicked and impious man) he addressed himself unto *Jeroboam*, and said unto him: Why art thou troubled at the words of L this mad man? "The King told him all that which had hapned about the Altar, and his "hand, and assured him that he accounted him a true and divine prophet, and one sent by "God. But the false prophet began most maliciously to overthrow his opinion, and disguise "the truth of that which hapned, by his perswasive words. For he inforced himself to infer, "that his hand was astonished through the travel he had taken in bearing the sacrifices, and "after that he had a little rested, that it came into his own natural estate again: and that the "Altar being freshly built, and divers great sacrifices loaded thereupon, it cleft in twain, and "fell down through the weightiness of the charge. Consequently he declared unto him the "death of him, that had foretold these signs that were to come, and how he had been slain "by a Lion: for which cause he perswaded him to think that he in no sort was a Prophet, M "neither any wayes partaking with the truth of prophecy. By such like allegations he made the King believe that which he said; and having wholly distracted his thoughts from God and good works, and observation of Gods laws, he drew him to all wickedness and impiety: by which act of his he outraged God, and offended his laws, and sought daily after no other thing, then to invent some new and cursed wickedness that was far more hainous then all that which beforetime he had attempted. This is all that at this time we have to write, as concerning *Jeroboam*.

Hedio & Ruffinus, chap. 9.

v. 7, *ad* 10. The Prophet is brought back by the subtilty and fraud of the false prophet.

v. 19, *ad* 23. The disobedience of the Propher, his punishment and burial.

Jadons prophecy is detracted to Jeroboam by the false prophet.

Hedio & Ruffinus, chap 10. Roboams defenced cities. 2. *Chron.* 11.5.

As touching *Roboam*, *Solomons* son (who was King of the two Tribes, as we have before this declared) he builded these great and strong Cities, Bethleem, Irama, Thecos, Bethsor, Socoth, Odolam, Epan, Maresa, Zipha, Adoraim, Lachis, Zipha, Saraim, Elon, and

A and Hebron which being within the confines of Juda, he builded first. He builded also other great Cities in the countrey of the Benjamites, which he walled, and placed Garrisons and Governours in every one of them, and great store of corn, wine, and oyle: and generally in every city he made a great store-house with all sorts of provision, and victuals, with an infinite number of targets and launces. To him the Priests and Levites annexed themselves, who were dispersed thorow Israel, who came and dwelt in Jerusalem. For they took no pleasure to adore by compulsion those calves that *Jeroboam* had erected; and during the terme of three years, they increased the Kingdom of *Roboam*: who being married to one of his own line, had three children, and was afterwards married also with *Maacha* the daughter of *Thamar* daughter to *Absalon*, who was of his parentage likewise, of whom he begat his son called *Abiah*. He had also divers other children by other women; but above all the rest, he loved *Maacha* most intirely. He had eighteen legitimate wives married unto him according
B to the law, and thirty concubines; he had eight and twenty sonnes and threescore daughters, and declared for his successour in the kingdome *Abiah* the sonne of *Maacha*, and committed all his treasures and strong Forts unto his hands. But mortal men most usually are corrupted by the untoward flatteries of wavering fortune, as appeareth by this king. For *Roboam* seeing his kingdome thus increased; he bent himself to all unjust and impious actions, and contemned the service of God: the people also conformed themselves to his impieties. For the life of the subject is oftentimes perverted, by reason of the corrupt and dissolute life of their Princes; and those that are inferiours, beholding the riot of their superiours, will easily be withdrawn from all modesty, and follow those vices they professe, as if they
C had been their professed vertues: for should they do the contrary, they should seem to disannul and mis-like the actions of their Princes: As it hapned under the government of *Roboam*, where the subjects addicted themselves to impietie and all errours: for they would not make profession of honestie, for fear lest they should seem to study the means to be offensive unto the King.

The year of the world, 2971. before Christs Nativity, 993.

2 Chron. 11. 13.

The godly Israelites returne to Roboam.

v. 18, 19, 20.

Roboams wives and children.

Regis ad exemplum totus componitur orbis.

CHAP. IV.

Susac *King of Egypt, after the spoile of Jerusalem, transporteth the riches of that City into Egypt.*

D BUt God sent *Susac* King of Egypt to take vengeance for that excesse, which was committed against his Majestie by *Roboam* (whose actions *Herodotus* wrongfully ascribeth to *Sesostris*.) For this *Susac* in the fifth year of *Roboams* raign assembled a huge army of divers thousands of men, and brought them out against *Roboam*: wherein it is reported that he had twelve hundred Chariots, threescore thousand horsemen, and foure hundred thousand footmen. The greater part of these were Lybians, and Æthiopians: breaking therefore into the Hebrewes countrey with this power, without stroke striking he seized the strongest places of the kingdome of *Roboam*, and fortified them, and at last came and encamped before Jerusalem. But *Roboam* and his associates, seeing themselves begirt with a strong siege on every side by *Susacs* army; at last had his recourse unto prayers: yet could he not move God to incline and favour him with the victo-
E ry. For the Prophet *Samæas* threatned and told him, that God would abandon both him and his, in like sort, as they had forsaken him and his service. Which when they heard, they suddenly lost their hearts, and seeing no meanes to escape, they all of them began to confesse that God had justly forsaken them, because they had shewed their impietie against him, and had perverted all his lawes. But God seeing them thus disposed, and making confession of their sins, said unto the Prophet, that he would not utterly destroy them: yet notwithstanding that he would deliver them into the hands of the Egyptians, to the end that they might learn whether it were more difficult to serve God, or men. When as therefore
F King *Susac* had without bloodshed or resistance taken and surprised the city, and was received into the same by discomforted *Roboam*; he kept not those covenants that were made betwixt them, but spoyled the Temple, and took away with him those treasures that were dedicated unto God, and the service of the King, taking from thence innumerable thousands of gold and silver, not leaving any thing behind him. He carried away also those Targets and bucklers of gold, which were made by King *Solomon*: neither left he behind him the quiver of gold, which was offered by *David*, and received by him of the king of Sophena: Which done, he retired back again into his own countrey. Of this expedition *Herodotus* of Halicarnassus maketh mention (who differeth onely in the name of the King) and

2 Chron. 12. 2. Alias chap. 6. *Susac invadeth Judea with great forces.*

v. 2. ad 8. *Jerusalem besieged.*

Samæas the Prophet reprehendeth the Jewes of their impiety.

Samæas comforteth the people.

v. 9, 10, &c. *Jerusalem and the Temple are spoiled.*

What Herodotus wrote of this expedition.

saith that he assailed divers nations, and subdued Palestina and Syria, and took many men prisoners without any resist: whereby it is manifest that he meaneth no less, then that our nation hath been overcome by the Egyptian. For he saith, that in their gates who yeelded themselves up unto him without inforcement, he erected pillars which were figured with the secret parts of a woman. But our King *Roboam* yeelded up the citie into his hands without contradiction. It is said that the Æthiopians have learnt of the Egyptians the use of circumcision of the prepuce. For the Phœnicians and Syrians that are in Palestine, confesse that they have learnt it of the Egyptians. But it is a matter very manifest, that no other are circumcised in Palestine or Syria, but our selves. But let each one speak of these things, according as him list. G H

The year of the world, 2975. before Christs Nativity, 989.

v. 9, 10. Roboam for the golden shields and bucklers, maketh new of brasse.

v. 13, 14. Roboam dyeth, and Abias reigneth after him.

After the retreat of *Sisac*, King *Roboam* made shields and bucklers of brasse, instead of those of gold, and gave the like number unto his guard: and instead of living in a brave army, in a royal and Princely estate, he reigned after a servile and fearful manner, being all his life-time enemy to *Jeroboam*. He died after he had lived fifty seven years, whereof he reigned seventeen. He was a haughty and undiscreet man, who lost his estate, because he would not give credit to his fathers friends. He was buried in Jerusalem in the sepulchre of the Kings, and his son *Abias* succeeded him in his reign, at such time as *Jeroboam* had already reigned eighteen years over the ten tribes.

The year of the world, 2988. before Christs Nativity, 976.

Hedio & Rufinus, chap 11. 1 Reg. 14. 2. ad. 18.

Thus were these things terminated. It behoveth now at this present to declare that which *Jeroboam* did afterwards, and how he died. He observing no mean or end of his impietie, imployed himself continually in making of Altars and high places, and presumed to ordaine common sacrifices. But God with-held not long time to heape the punishment of those his impieties on the head of him, and of all his posterity. Whereas therefore his sonne *Obimes* was sick, about that time, he commanded his wife to lay aside her royal garment, and to apparel her self like a common woman, and afterwards to go to *Achias* the Prophet, assuring her that he was admirable for his knowledge in foretelling things to come, and had foretold him that he should be King: for which cause he willed her to repair unto him after the manner of a stranger, and enquire of him if her sonne should escape that sickness. Whereupon she disguised her self according as her husband had commanded her, and came unto the City of Silo where *Achias* dwelt; and as she was upon entring his house (notwithstanding he had lost his sight through age) God appeared unto him, and certified him in these two points: first, that *Jeroboams* wife came unto him; and next, all that he should answer to her demand. At such time therefore as she entred into his house, after the guise of a common and strange woman, *Achias* cried with a loud voice; Enter, thou wife of *Jeroboam*, wherefore hidest thou thy self? Thou canst not hide thy self from God, who hath certified me of thy coming, and hath informed me what answer I shall give unto thee. He therefore said unto her, that she should return unto her husband, and certifie him of Gods answer to this effect: Of little and nothing that thou wert, I have made thee great; and having dismembred the kingdome from *Davids* posterity, I have given it unto thee: But thou hast forgotten the same; and having forsaken my service, hast molten down new gods, whom thou honourest: so also will I exterminate thee, and abolish all thy posterity, and cast them off for a prey unto dogs, and fouls of the air. For I will constitute a King over my people, that shall leave no one of *Jeroboams* race alive. The people also shall have part of this punishment, and shall be deprived of this their fruitful countrey, and be scattered among the regions on the other side of Euphrates, because they have followed the impieties of their king, and adoring those gods that were forged by him, have given over my sacrifice. And as concerning thy self (O woman) haste thee, and certifie thy husband of these things. For thou shalt find thy son dead; for no sooner shalt thou enter into the City, but he shall finish his dayes. He shall be buried with the lamentation of the whole people in general. For he onely was good of all the race of *Jeroboam*. I K L M

Jeroboams impiety.

Jeroboams son falleth sick, his mother is sent to Achias the Prophet.

v. 10 &c. The punishment of Jeroboam, and the misery of the people foreprophesied.

v. 17. When *Achias* had finished his Prophesie, the woman started back, sore troubled and dismaied through the danger of her son, and went lamenting onward on her way, wounded with the future death of him, and by reason of her so earnest affection, she was afflicted with incredible torments. The haste which she used was importunate, because of her son whom she should see dead: by so much the sooner she hasted homeward, but it behoved her to use expedition in the behalf of her husband. When as therefore she was arrived, she found her son expiring, as the Prophet had foretold her, and recited the rest unto *Jeroboam*.

CHAP.

CHAP. V.

Jeroboams *expedition againſt the ſonne of* Roboam, *the overthrow of his army, and how* Baſanes *rooted out the whole poſterity of* Jeroboam, *and made himſelf King.*

The year of the world, 2988. *before the Nativity of Chriſt*, 976.

Abias chap. 6. The exped. tion of Jeroboam againſt Abias king of Juda.

BUt *Jeroboam* was nothing moved therewith, but levied a great army, with an intent to make warre againſt *Abias*, the ſonne of *Roboam* who had obtained his fathers kingdome over the two Tribes. For he deſpiſed him becauſe he was young in yeaus. This notwithſtanding, the young king who was no whit diſmayed (although he underſtood of *Jeroboams* coming) but with greater wiſdome then was incident to his years, and beyond all expectation of his forward adverſary, he levied an army of two Tribes, with which he encountred *Jeroboam* at the mountain of Samaria; where incamping his hoſt near unto him, he provided all things in a readineſſe that were requiſite for the battel, and had with him four hundred thouſand fighting men, but *Jeroboam* had twice as many. Now when the armies were arranged, and expected to give the alarum and charge, *Abias* ſtood up in a certain high place from whence he might be ſeen and heard, and making a ſigne with his hand, he required that *Jeroboam* and the people would firſt of all hear him peaceably; which granted to him, and each one attending in ſilence, he brake out into theſe words; There is none of you but knoweth, that God hath promiſed the Kingdom to *David* and his poſterity for ever; I therefore greatly admire how you have revolted from my father, to ſubmit your ſelves to *Jeroboam* his ſervant, whom at this preſent you accompany to warre againſt thoſe whom God hath ordained to reign, and to take the kingdome from them, the greater part whereof *Jeroboam* uſurpeth unjuſtly even at this day, and which, as I ſuppoſe, he ſhall not enjoy long time. For he ſhall be puniſhed by God, and ſhall ceaſe to contradict his laws, and to diſhonour them as he doth continually, in perſwading you to do the like. You have received no injury at my fathers hands; but by reaſon that he was miſled by the ſiniſter counſels of certain wicked perſons, and ſpake unto you certain words which in appearance ſeemed unfitting in your eares, you have forſaken him in your diſpleaſure: but in effect, you have ſeparated your ſelves from God and his Commandements. Truly you ſhould have pardoned a young man untrained and untaught in Oratory, not onely for the rude words which he uſed, but although his youth and ignorance ſhould have moved him to commit ſome churliſh and indiſcreet action and errour, yet ſhould you have indured the ſame. For the fathers demerits ought to ſerve and ſatisfie the childrens defects. But you have had no regard of all this, neither then nor at this preſent, but lead forth a great Army againſt us. But whereupon ground you the hope of your victory? Is it on your calves of gold? Is it on your Altars on the mountains, which are witneſſes of your impiety and irreligion? Is it your great number that ſurpaſſeth ours by farre, that maketh you confident? Truly, the force of many thouſands is of no value, whereas the army fighteth in an unjuſt quarrel. For in on ely juſtice and pietie towards God, conſiſteth the moſt aſſured hope of obtaining victorie over a mans enemies; which muſt needs be on our ſide, who obſerve at all times the ordinances and ſervices of our God, whom mens hands have not faſhioned of corruptible matter, nor the ſubtiltie of a cunning king could not forge to deceive a communalty, but ſuch a one, whoſe work is the begininng and ending of all things. I therefore adviſe you, that preſently you repent your ſelves, and that taking a better way, you deſiſt from your warre, and acknowledge the laws of your forefathers; finally, thoſe ordinances, which have advanced you to ſo great felicity.

Abias king of Juda. v. 1 ad 3. Abias leavied an army againſt Jeroboam. 2 Chron. 13. 1. ad 4.

v. 5. ad 12. Abias oration to the Hebrewes, wherein he upbraideth them of their ſuperſtition, and forſaking of their religion.

v. 13.

Thus ſpake *Abias* to the people. But whileſt he yet continued his diſcourſe, *Jeroboam* ſent certain of his ſouldiers by by-wayes to incloſe *Abias* within two ſtreights, before his followers could diſcover them. Now when *Abias* was thus incloſed in the midſt of his enemies, his Army began to be diſcomforted, and to loſe their courage: but he incouraged them, and exhorted them to put their truſt in God, who could not be incloſed by his enemies: ſo that all together having called upon God to aſſiſt them, and after that the Prieſts had ſounded the Trumpet, they thruſt in amongſt their enemies with a great ſhout, and God ſo blinded the underſtanding, and abated the force of *Jeroboams* ſouldiers, that they fled, and thoſe on *Abias* ſide had the upper hand. Never was there warre recorded by the Hiſtorians either amongſt the Greeks or Barbarians, that was purſued with ſo great a ſlaughter as the army of *Jeroboam*: whereby it appeared that this wonderful and admirable victory came from God. For they diſcomforted five hundred thouſand of their enemies, and took their moſt defenced places by force and ſpoiled them. Bethel and Ithan alſo with their lands and ſignories

ſigniories belonging unto them: ſo that as long as *Abias* lived, *Jeroboam* was never after of force to raiſe any power ſince the loſſe he received. *Abias* ſurvived after this his victory, onely for the ſpace of three years; and was buried in Jeruſalem, in the ſepulchre of his anceſtors, leaving twenty two ſonnes and ſixteen daughters behind him, all which he begat on ſixteen women. His ſonne *Aſa* ſucceeded him in the kingdome, whoſe mother was called *Maacha*: under his government the countrey of Iſrael enjoyed a firm peace for the ſpace of ten years. This is that which we have obſerved of *Abias*, ſonne of *Roboam*, the ſon of *Solomon*: *Jeroboam* the King of the ten tribes died likewiſe, after he had reigned twentie two years. and *Nadab* his ſonne ſucceeded him, at ſuch time as *Aſa* had already reigned two years. The ſonne of *Jeroboam* governed two years, reſembling his father in impiety and wickedneſſe. During theſe two years, he made war againſt Gaban, a City of the Philiſtines, and encamped thereabout to ſurprize it by force: but being betrayed by the treachery of a certain friend of his called *Baaſa*, the ſonne of *Machil*, he died. This *Baaſa* taking poſſeſſion of the kingdome, exterminated all the poſterity of *Jeroboam*: and it came to paſſe that they of *Jeroboams* race that died in the City, were torn in peeces, and devoured by dogs; and they that were in the fields, were made a prey unto birds, according as Gods Prophet had pronounced. By this means the houſe of *Jeroboam* ſuffered a deſerved puniſhment, for their impiety and wickedneſſe.

CHAP. VI.

The Ethiopians beſiege Jeruſalem during the reign of Aſa, *and are overcome.*

BUt *Aſa* King of Jeruſalem, was a man of upright and honeſt life, and ſuch a one as feared God, neither did he, or enterprized he any thing, that had not a natural relation to piety, and the preſcript of the lawes. He corrected whatſoever was vicious and irregular in his kingdome, redreſſing whatſoever was erroneous in the ſame, and purging it from all impiety. He had an army of three hundred thouſand men of the Tribe of *Juda*, armed with bucklers and javelins, and two hundred and fifty thouſand of the Tribe of *Benjamin*, bearing bucklers and bowes. After he had reigned ten years, *Zaraus* King of Ethiopia came out againſt him, with a great army of nine hundred thouſand footmen, and one hundred thouſand horſemen, with three hundred chariots, and deſtroyed all the land as farre as Mareſa, a Citie of *Juda*: in which place *Aſa* came and met with him, and oppoſed army againſt army in the valley of Saphath, not far from the City. Where ſeeing the great number of the Ethiopians, he beſought God that he would give him the victory and ſlaughter of divers thouſands of his enemies: for he ſaid that he came out againſt *Zaraus*, not aſſuring himſelf in any other thing, except onely of Gods aſſiſtance, who had the power to make an handful of men ſuperiours over many, and the feeble to overcome the mighty.

Whileſt *Aſa* prayed thus unto God, a certain ſign of victory was given him; ſo that he rejoyced and confirmed in that God had given him a token that he would aſſiſt him: he aſſailed his enemies, and ſlew a great number of the Ethiopians: as for the reſt that were put to flight, he purſued them as far as the countrey of Gerar; and after they had conquered their enemies, they ſacked the City of Gerar, and brought from thence a great maſſe of gold, and a huge quantity of booty, with Camels, Dromedaries, and herds of divers kinds of cattel.

When *Aſa* and his had thus by this means obtained at Gods hands ſuch a victory, and ſo great riches, they returned back again to Jeruſalem: and when they drew near unto the Citie, the Prophet *Azarias* came out to meet them, who ſtayed them, and began after this manner to ſpeak unto them: That ſith they had obtained from God ſo notable a victory, they ought to behave themſelves like vertuous men, and ſuch as feared God, conforming themſelves unto his will in all things; proteſting that if they perſiſted in the ſame, God would give
" them the continual victory over their enemies: and beſides that happy life: but if they forſook
" the ſervice of God, that all things would fall out contrarie unto them. That the time ſhould
come, when neither true Prophet or Prieſt ſhould be found amongſt them, that ſhould in-
„ ſtruct them in righteouſneſſe, when their Cities ſhould be overthrown, and their Nation
„ ſhould be ſcattered over the face of the whole earth, and live like wanderers and vagabonds.
„ In the mean while therefore, while they had time, he counſelled them to live uprightly,
„ wiſhing them that they would not deprive themſelves of that favour which God bare unto
them. When the King and all the people heard theſe words, they were very joyful, and every one both in general and particular, were careful to ſerve God. The King alſo ſent

out

A out certain Deputies over the countrey, who were charged to see the laws duly obserued and executed. In this estate were the affairs of *Asa* King of the two Tribes.

The year of the world, 3020. before the Nativity of Christ, 964.

Now will I return to *Basa* king of the multitude of Israel, who (having slain *Madad* the son of *Jeroboam*) usurped the kingdom. He made his abode in the city of Thersa, and reigned four and twenty years, shewing himself more wicked and impious, then either *Jeroboam* or his son had been. He plagued the people many wayes, and dishonoured God very greatly, who sent the Prophet *Gimon* unto him, to foretell him that his whole race should perish, and that his house should be persecuted with as many miseries as himself had inflicted on *Jeroboams* posterity: because that having received the government from God, he shewed himself ungrateful unto him for his goodness, and governed his people impiously and unjustly: whereas justice and piety are both profitable unto those that practise them, and well-

Religion renewed in Israel

Basaes impiety. 1 *Reg.* 16, 1. *ad* 5.

B pleasing unto God. Further, in that he had conformed himself in life, to the dissolute course that *Jeroboam* used, and was wholly contaminated with all his vices, he might assure himself that resembling him in wickedness, he should undoubtedly equal him in punishment. When *Basa* heard all those evils (that should shortly fall on him and his posterity, by reason of his wickedness) he redeemed not the time, neither endeavoured himself to gain the reputation of a reconciled life, or to obtain pardon at Gods hands, by repenting himself of his forepassed sins: but even as they that have a recompence proposed unto them to make them more affectionate in exploiting any thing, do diligently indeavour themselves to perform the same: so *Basa*, notwithstanding the Prophet had fore-told him of that which should

A prophecy against Basa.

C happen, persisted in his wickedness as if it had been in vertue, and became worse and worse, to the utter ruine and confusion both of him and his household: and daily addicted himself unto all wickedness, with no less greediness, then if he had enterprized to bear away the honour in such a combate. In the end he assembled an army, and assailed Ramoth once more, which was a great City some four leagues distant off of Jerusalem: which he took, and determined to leave a garrison therein, and fortified the same, with a resolution, from thence to make his roads into *Asa*'s kingdome. But *Asa* fearing the invading of his enemy, and considering that the souldiers who were left in Ramath, did most grievously spoil all the dominions that were under him, sent Ambassadours to the King of Damasco with gold and silver, to induce him to a society in war, and to renue that amity between them, which was confirmed

1 *King.* 15. 17, 21.

Basa surprised Ramath, and fortified it.

The year of the world, 3026. before the Nativity of Christ, 958.

D betwixt both their fathers. Who willingly received those treasures that were sent him, and made a league with him, and brake the truce which he had with *Basa*: so that he sent the governours of his dominions against those cities that were under *Basa*'s subjection, with commandment to destroy them.

Asa inciteth those of Damasco to invade Basa.

Of these they burned some, and ransackt other some, amongst which were Elon, Dan, and Abellane. Which when the King of Israel understood, he gave over the fortifying of Ramath, and with all expedition turned to yield those of his subjects his assistance, who were utterly distracted. But *Asa* in the mean while builded two strong Towns, Gabath and Maspha, of that stuff which *Basa* had prepared to build withal. *Basa* afterwards (prevented by the

The year of the world, 3036. before Christs Nativity, 948.

Alias, chap. 9.

E common debt of death) had no more opportunity to make war against *Asa*. He was buried in the City of Arsane, and his son *Ela* succeeded him in his kingdome: who after he had reigned some two years, was traiterously slain by *Zamri*, a Captain of a half regiment of horsemen. For whilest *Ela* banquetted with *Osa*, who was the Steward of his house, *Zamri* wrought effectually, that he perswaded some of his horsemen to assault *Ela*, who at that time was alone, and destitute of men of war and Captains, for that all of them were at the siege of Gabathan, a city of the Philistines.

The death of Basa.

CHAP. VII.

Basaes *off-spring being extinct amongst the Israelites,* Zamri *raigned in Israel; and after him* Amri, *and his son* Achab.

F

After that *Ela* was slain, *Zamri* took the kingdome upon him, and wholly rooted out *Basa*'s posterity (according as the Prophet *Gimon* had foretold.) For after the same manner was his family utterly overthrown for their impiety, as *Ieroboams* progeny was extinguished for their iniquity (as we have to-fore-time declared.) For the army which besieged Gabathan, hearing news of the Kings death, and that *Zamri* had murthered him, and seized the kingdom, they made *Amri* General of the Army, and anointed him for their King: who levying the siege before Gabathan, came before the royal city of Thersa, which he besieged and took perforce. *Zamri* seeing the city destitute of defence, had retired himself into the most secret and retired

The year of the world, 3027. before Christs nativity, 947.

Basa's seed destroyed. *v.* 11, 12.

place

The year of the world, 3017. before Christs Nativity, 947.

place of the palace; where letting it on fire, he burned both himself and it, after he had reigned seven dayes. Suddenly after this, the Israelites fell at controversie amongst themselves, because that some of them sought to preferre *Thaman* to the kingdome, and others were wholy addicted to *Amri*; but they of *Amries* side had the better, and being of the better sort, slew *Thaman*, and made *Amri* soveraign over the people. The thirteenth yeer of *Asa*, *Amri* began his reign, and was King for twelve yeers space; six yeers governed he in Thersa, and six in Mareon (which the Greeks call Samaria) himself imposed this name of Samaria, calling it by the name of Samar, who had given him the land on which he builded this City. He differed in nothing from the other kings his predecessors, but in that he was worser then any of them, for all of them busied their heads on this thing onely, that by daily impieties they might alien the people from God. For which cause God being displeased, caused the one of them to cut off the other; and finally extinguished both the posterity and name of one another. This *Amri* died in Samaria, and *Achab* his sonne was his successour.

Divers factions of the people. v. 16. Amri king of Israel.

The year of the world, 3821. before Christs Nativity, 943.

v. 28. Amri dieth, and Achab his sonne succeedeth him.

The year of the world, 3028. before the Nativity of Christ, 936.

Alias, chap. 10. Asa dieth, Josaphat succeedeth him. 2 Chron. 17. 1, 2. & 1 King. 16. 30, 31.

Hereby a man may truly and easily perceive, what care the divine Majesty hath of humane affairs, and how he loveth the vertuous, and utterly rooteth out the vicious. For the Kings of Israel, through their impiety, in a short and successive course the one after the other, were cut off and confounded with all their families. But *Asa* (king of Jerusalem and the two Tribes) living happily in the favour of God, for his pietie and justice attained to a reverend and old age: and after he had reigned one and fourty yeers: he died a good death. And after his death, *Iosaphat* his sonne (whom he begat on his mother *Abida*) succeeded him; who in all things that concerned either pietie or fortitude, seemed to emulate and equall his grand-father *David*, according as it shall be declared hereafter. But *Achab* King of Israel made his abode in Samaria, and governed the kingdome for the space of twenty two yeers, without any alteration of those ordinances which his progenitors kings of Israel had established; but that he exceeded them daily in complotting worser wickednesses. For he imitated all their impieties and wickednesse (but especially the Apostasie of *Ieroboam*) for he adored those calves that were erected by him; and besides that, he added farre worse impieties then the former. He took to wife *Iezabel* the daughter of *Ithobal* king of the Tyrians and Sidonians, of whom he learned to adore the gods of her nation: for she was a busie and audacious woman, and of such immeasurable madnesse, that she feared not to build a Temple in honour of *Bell*, the god of the Tyrians, and to plant a wood furnished with all kind of trees, and to ordain Priests and false Prophets also, in honour of that God. The King also took delight to have these kindes of men oftentimes about him, exceeding all other kings before him in madnesse and malice. To him came a certain Prophet sent by the Almighty God, that was born in Thesbon in Galaad, telling him that he fore-prophecied, that neither dew nor rain should fall on the earth a long time, untill that himself, who was prepared to depart from him, should appear again unto him: and binding the same with an oath (for the better confirmation thereof) he retired himself to the Southward, where he lived by a certain River, from whence he fetcht his drink: for his meat was dayly brought him by certain Crows.

Iezabel. 1 Reg. 17, 1, ad 4. The dearth of victualls prophecied to the Israelites.

The year of the world, 3037. before Christs nativity, 927.

v. 4, 5. Crows feed Elias. v. 9, ad 16. The widow of Sarephta entertaining Elias, neither flower nor oyl fail.

Now when the river through want of rain was waxen dry, God commanded him to repair unto Sareptha (a Citie not far from Sidon and Tyre, and scituate in the midst between them both) where he should finde a widow-woman, who would furnish him with food. As soon therefore as he drew neer unto the gate, he saw a woman that lived by her labour, gathering of sticks, and God gave him to understand that it was she who should nourish him. Whereupon he came unto her and saluted her, praying her that she would bring him some water to cool his thirst; and as she was ready to depart, he called her back again, and willed her to bring him some bread also. Whereupon she swore that she had nothing in her house but an handful of flowre and a little oyl, and that she was come forth to gather sticks, to the end she might bake the same, and make bread for her self and her son, and when they had eaten the same, they must needly perish through famine, because they had not any thing more left them. Go, said the Prophet, and be of good courage, and conceive better hopes, and when thou hast prepared meat for me, bring it me: for I tell thee, that thy pitcher of meal shall never fail, nor thy pot of oyl be empty, until that God send rain upon the earth. When the Prophet had spoken thus, she approached neer unto him, and performed that which he commanded, and she her self had sufficient to feed upon, and she gave the rest unto her sonne and to the Prophet: so that they wanted nothing so long as the drought continued.

Menander of the famine during the time of Elias.

Menander maketh mention of this default of rain, in the acts of *Ithobal* King of the Tyrians, speaking after this manner. In this time there was a season without rain, from the moneth of

A of October untill October in the next year after, but upon his supplication and request there fell great store of thunder. He builded the City of Botris in Phenicia and Auzate in Lybia. Doubtlesse he expressed hereby the drought that hapned in *Achabs* time: for about that time *Ithobal* raigned over the Tyrians, as *Menander* testifieth in his History. The woman (of whom we have spoken heretofore, that nourished the Prophet) seeing her sonne falne sick, and lying senseleſſe, as if he had been already dead, or yeelding up of the ghost; wept and brake out into such passionate laments, as were answerable to her desolate estate; and said, that the cause of her misfortune was, in that the Prophet was come into her house, and had discovered her sins, and that for the same cause her son was dead. But he recomforted her, and willed her to be of a good courage, and commanded her to bring the child unto him, assuring her that he would restore him to life.

The year of the world, 3037. before Christs Nativity, 927

B Now when she had brought him, he took the child and bare him into his lodging where he remained, and laid him on his bed, and cryed out unto God, saying, that he had but tenderly recompenced her that had received and nourished him, if so be her sonne should be taken from her; he therefore besought him, that he would return the soul into the body, and restore life unto the infant. Whereupon, God having compassion on the mother, and being willing to gratifie the Prophet, and to the intent that no man might suppose that he came unto her to endamage her; he restored the child to life beyond all expectation. For which the mother gave thanks unto the Prophet, saying, that by this means she was thorowly perswaded, that God had spoken unto him. Not long after, he sought out *Achab*, according as God had commanded him, to let him understand that he should have rain. At that time

1 King. 17 17. ad finem. Elias restoreth the widowes son to life.

C the famine raigned over the whole countrey, and there was great want of necessary victuals; so that men did not onely faint for want of bread; but the earth also for want of rain, could not bring forth that which was requisite for the sustenance of horses and other cattel. The King therefore calling *Obediah* unto him (who was the master of his herds) he commanded him that he should each way seek out for fountains and brooks, willing him that if he found out any grasse, he should mowe the same, and give it to his cattel for their sustenance. And whereas by his command the Prophet *Elias* was sought in divers places, and could not be found, he willed *Obediah* also to follow him. So taking both of them several wayes, the King followed one, and the master of the cattel another.

1 King 18 1, 2. Elias is sent by God to promise raine to Achab.

The year of the world, 3040. before christs nativity, 924.

Achab seeketh for Elias.

D This *Obediah* was a Godly and vertuous man, who when the Prophets were put to death, hid one hundred of them in dens, and sustained them with bread and water. After this man was departed from the King, *Elias* met with him and asked him what he was: which when he had certified him, he humbled himself on his face before him. *Elias* commanded him to repair unto the King, and to certifie him that he was hard at hand. *Obediah* asked him wherein he had offended him, that he would make him a Minister and Messenger unto him, who had sought to kill him, and had by-laid the countrey to apprehend him? For there was not any streight, whither he sent not some of his men to find out *Elias*, with charge, that if they found him, they should put him to death. Now it may so be (said he) that whilest I repair unto the King, the Spirit of God wherewith thou art fulfilled, will carry thee away, and the King not finding thee here, and frustrate of his desire, will revenge himself on my

v. 13. Obediah concealeth and sustaineth an hundred Prophets.

E head. Be thou not therefore so secure by my danger, whereas thou maiest know how careful I am of such holy men as thou art, who have delivered an hundred Prophets from *Jezabels* fury, and now at this time conceal and sustain them in secret places. Notwithstanding all these words, *Elias* commanded him to repair unto the King, and to cast off all fear, swearing unto him by an oath, how that day he would make himself seen and known unto *Achab*.

v. 17. Achab accuseth Elias of impiety.

When *Obediah* had certified the King that *Elias* was at hand, *Achab* went out to meet him and being fraught with indignation, said unto him, Is it thou that heapest so much mischief on the Hebrews heads? art thou the man that art the cause of this sterility? To whom *Elias*

F replyed without flattering him any wayes, that it was he and his race that were the occasions of these mischiefs, because they had brought strange gods into their countrey, whom they adored; and had forsaken the true God, who was and is onely to be worshipped. He therefore willed him presently to assemble all the people on the mount Carmel, and bring with him his wife and her Prophets, whose number he reckoned up: the Prophets likewise of the woods, who were in number four hundred. When as therefore all of them being summoned by the King, were gathered together in that place: *Elias* stood up in the middest of them and said; How long will ye live thus, having both your souls and opinions dismembred and divided? For if you think that the Hebrews God is the true and onely God, why follow you him not? and why keep you not his Commandements? But if you think that the

v. 21. Elias reproveth the superstition of the people.

honour belongeth not to him, but to forraign gods, follow you them. When *Elias* perceived

that

The year of the world, 3040. before Christs nativity, 964.

that the people replyed nothing hereunto, he prayed them (in confirmation of that infinite and distinct power of God from that of strange gods) that whereas he was but one onely Prophet of the true God at that time present, and the other were four hundred that worshipped the false, that he might take an Ox and kill the same, and lay it upon wood, without putting any fire thereto to consume the sacrifice; and that they also might do the like, and call upon their gods, and beseech them to send down fire to consume their sacrifice: which if they should do and confirm the same by miracle, that then the true nature of their gods should be known.

This counsel of his was generally allowed. Whereupon, *Elias* commanded the false Prophets first of all to chuse themselves an Ox, and to kill the same, and afterwards to call upon the assistance of their gods; and when it manifestly appeared that their prayer and invocation was of no force, *Elias* began to mock them, saying, Why call you not out upon your gods with a loud voyce? for it may be they are on some voyage, or else haply they sleep. Whilest thus they had invocated from the morning untill mid-day (cutting themselves with knives and lances, according to the custome of their countrey) *Elias* that was to make his sacrifice, commanded the false Prophets to stand aside, willing the people to draw near unto him, and observe, for fear lest secretly he should convey fire under the wood. When the people were approached, he took twelve stones, according to the number of the twelve Tribes of Israel, and made an Altar, and digged a deep trench round about the same; and afterwards heaping wood upon the Altar, and laying his sacrifice thereupon, he commanded them to fill four tunnes with fountain-water, and to pour it upon the Altar, in such sort as the trench might receive and drink up the water. Which done, he began to pray and call upon God, beseeching him that it might please him to manifest his power unto his people, who had so long time run astray: no sooner had he finished his prayer, but fire fell from heaven upon the Altar in the sight of all the people, and consumed all the sacrifice; so that the water was consumed, and the place dried up. Which when the Israelites beheld, they fell down on their faces upon the earth; adoring one onely God: confessing him to be the most mighty and onely true God, and avowing that all other were but forged names, and fruits of an evil and truthlesse opinion: and laying hands themselves upon their false Prophets, they slew them by the commandment of *Elias*. He willed the King also to depart, and take his refection, and to take care for nothing, because he should very shortly see that God would send him rain; and thus departed *Achab* from him. But *Elias* ascended the top of the mount Carmel, and sate him down on the earth, leaning his head upon his knees: whilest thus he sate, he commanded his servant also to get up upon a certain rock, and to look toward the sea, and to tell him if he saw any clouds arise in any part (for till that time the air had been alwayes clear.) His servant having often ascended the rock, and returned him answer that he saw nothing: at length mounting up the seventh time, in descending he returned him this newes; that he saw some black appearance in the air, not much unlike to a mans footstep. When *Elias* understood this, he sent unto *Achab*, wishing him to retire himself within the City before the rain fell; who had no sooner recovered the City of Jezrael, but that the air was presently clouded and covered with a showre, and a vehement wind intermixed with rain, fell upon the earth, and the Prophet seized by the Spirit of God, ran with the Kings chariot as far as Jezrael a City of Asser. When *Jezebel*, *Achabs* wife, had notice what wonders *Elias* had performed, and how he had slain her Prophets, she was sore displeased, and sent messengers unto him, threatning him in like sort to revenge her self on him, as he had slain her Prophets. Which for that *Elias* feared, he fled into the City of Bersabe, which is upon the borders of the Tribe of Juda, bounding upon Idumæa: in which place he left his servant, and retired himself into the desart: where, whilest he prayed God that he would take him out of the world, by reason he was no better then others, for which cause he should desire to live after them: he fell asleep under a certain tree, and after that some one had awaked him, he arose and found bread and water ready prepared by him. When as therefore he had eaten and was recomforted, he went unto the Mount Sinai (where it is said that *Moses* received the Laws from God) where finding out an hollow cave, he entred into it, and remained therein. And being demanded by a certain voice which spake unto him, he knew not from whence, wherefore he remained in that place, and forsook the City? He answered, for that he had slain the Prophets of the false gods, and for that he had perswaded the people that there was but one onely God, who ought to be honoured by all men; and that for this cause he was sought for by the Kings wife, that he might be put to death. The voice replyed again, and commanded him to shew himself openly, assuring him that he should understand that which it behoveth him to perform.

v. 34. ad 38. Elias doctrine and office confirmed by miracle.

v. 38. Fire from heaven devoureth the sacrifice.

v. 40. Baals Priests slain.

v. 41. ad fin. Elias foreprophesieth rain.

1 King. 19. 1. ad 4. Elias flyeth from Jezebel.

God's care for his servants.

v. 5, 6. God speaketh to Elias in the desart.

Here-

A Hereupon as ſoon as it was day, he forſook the Cave, he heard an earthquake, and ſaw a light: and after all things were appeaſed, the heavenly voice which proceeded he knew not from whence, willed him, that he ſhould in no wayes be diſcomforted with that which he ſaw: for that no one of his enemies ſhould have power to hurt him; charging him to return unto his houſe, to the intent to proclaim *Jehu* the ſon of *Nimſi* King of the people, and *Azael* of Damaſco King of the Syrians; certifying him that in his place, *Elizeus* of the city of Abela ſhould be Prophet; and that the wicked people ſhould be deſtroyed, the one by *Azael*, and the other by *Jehu*. When *Elias* had heard theſe things, he returned into the countrey of the Hebrews, and met *Elizeus* the ſon of *Saphat* at the cart, and with him divers others, driving before them twelve couple of oxen: him did he approach, and caſt upon him his garment, who inſtantly began thereupon to prophetize, ſo that forſaking his oxen, he B followed *Elias*. Yet required he him, that before his departure, he might take leave of his Parents; which licence when he had obtained, he committed them unto God, and followed *Elias* attending on him during all the term of his life like his diſciple and ſervant. This iſſue had the affairs of this ſo excellent a Prophet. But a certain Citizen called *Naboth* of the Citie of Azar, had a vineyard near unto the lands of *Achab*, who required him that he would ſell him the ſame, at what price he thought convenient at his own election, to the intent he might annex the ſame to his own lands, and make them all but one poſſeſſion, wiſhing him, that if he would not ſell it him for ſilver, to chuſe in exchange thereof, any one field of his that beſt liked him. *Naboth* anſwered him, that he would not do it, but that he intended to gather the fruit of his own land himſelf, which he had received as an inheritance from his fa- C ther. The King no leſs tormented then if he had loſt his own inheritance (in that he might not be maſter of another mans patrimony) would neither waſh nor receive any ſuſtenance. For which cauſe *Jezabel* his wife queſtioned with him as touching the cauſe of his diſcontent, and how it came to paſs that he neither waſht, din'd, nor ſupt: who told her of *Naboths* rude behaviour, and how having uſed all juſt and reaſonable compoſition unto him, in that he obtained not the thing which he requeſted at his hands. Hereupon *Jezabel* willed him to be of good cheer, adviſing him, that diſmiſſing his diſpleaſure, he ſhould continue his ordinary entertainment, becauſe ſhe her ſelf would take upon her to revenge him on *Naboth*. Whereupon ſhe preſently ſent Letters in *Achabs* name to the Governours of the Countrey, whereby ſhe injoyned them to celebrate a Faſt, and to aſſemble the people, charging them that in that place *Naboth* ſhould have a ſeat prepared for him, by reaſon of his birth and no- D bilitie; willing them afterwards, that ſuborning three impudent and falſe witneſſes to depoſe againſt him, that he had blaſphemed God and the King: they ſhould by this means and for this occaſion, cauſe him to be ſtoned and put to death by the people. All which was performed according as the Queen had written, and *Naboth* (convinced by falſe witneſs, for ſcandalizing both God and the King) was ſtoned by the people, and put to death. When *Jezabel* had tidings hereof, ſhe repaired to the Kings preſence, and told him that he ſhould enjoy *Naboths* vineyard, and diſburſe nothing for the ſame.

But God diſpleaſed with this her wickedneſs, ſent the Prophet *Elias* purpoſely to meet with *Achab* in *Naboths* ground, and to tell him that he unjuſtly poſſeſſed the lawfull inheritance of a legitimate heir, whom he had done to death. As ſoon as the King perceived that E he came unto him, ſuppoſing it to be unſeemly for a King to be reproved, he firſt of all confeſſed his fault, and offered him to make reſtitution according to his arbitrement. Then did the Prophet foretell him, that in the ſame place where *Naboths* carcaſs was conſumed by dogs, that both his and his Queens blood ſhould be ſhed, and that all his race ſhould be deſtroyed, for that they durſt commit ſuch an impietie, and ſo wickedly ſlaughter (againſt all Law) ſo good and guiltleſs a Citizen. At length *Achab* upon theſe words was ſeized with diſpleaſure, and repented for the offence he had committed: ſo that apparelling himſelf in ſackcloth, and walking barefoot, he taſted not any meat, but confeſſed his ſins under hope to appeaſe Gods wrath. For which cauſe God certified him by the Prophet, that during his life-time the puniſhment of his race ſhould be deferred, becauſe he had repented him of his F miſdeeds: but that the threats and menaces ſhould take effect in his ſonnes time, all which *Elias* ſignified unto the King.

The year of the world, 3040. before Chriſts Nativitie 924.

v. 15. Jehu King of Iſrael.

v. 19. Elizeus calling

Hedio & Ruffinus, chap. 14. *ad.* 11. 1 *King.* 21. 1. *ad* 16. The ſtory of Naboth, who was ſtoned to death for denying Achab his vineyard.

v. 17. ad 26. Elias propheſieth what revenge God will take of Achab and Jezabel.

v. 27, 28. Achabs repentance.

The yeare of the world.3040. before Christs Nativity.924.

CHAP. VIII.

Adad *King of Damasco and Syria, fighteth at two several times with* Achab *and is overthrown by him.*

1 *King* 20.1. *ad* 13. Adahs warre against Achab.

WHileſt *Achabs* affairs were after this manner diſpoſed, the ſon of *Adad* (that reigned over the Syrians, and thoſe of Damaſco) aſſembled the forces of his whole countrey, and aſſociated with himſelf two and thirty other Kings, with whom he came and made warre againſt *Achab*. Who being far inferiour to him in forces, came not out into the open field to bid him battell, but cloſing up his ſouldiers in his ſtrongeſt Cities, he himſelf retired into Samaria (which was begirt with a very ſtrong wall, and generally very hard to be ſurpriſed.) For which cauſe the Syrian (taking his army with him) reſorted to Samaria, and encamping before the ſame, intended to ſcale and batter the City.

The Syrians embaſſage to Achab.

But firſt of all he ſent a Herald to *Achab*, to require him to give audience to his Embaſſadours which he would ſend unto him, by whom he ſhould be certified what his reſolution was. As ſoon as the King of Iſrael had granted them free acceſs, the Embaſſadours came, and (according to the Kings directions) required that *Achabs* goods, his children and wife ſhould be at *Adabs* command: which if he would confeſs, and ſuffer him to ſeize ſo many as beſt liked him, he would levie the ſiege, and batter the Citie no more. *Achab* gave the Embaſſadours commiſſion to certifie the King of Syria, that both himſelf, and all whatſoever was his, was at his command. Upon which anſwer the King ſent a ſecond meſſage unto *Achab* enjoyning him the next day to admit ſuch of his ſervants as he ſhould ſend unto him, to ſearch his royal Palace, and the houſes of his friends and kinſmen, and take from thence that which was beſt liking, and in greateſt eſtimate with them, and leave the reſt with him whereof they made leaſt reckoning.

Achab amazed at this ſecond Embaſſage of the King of Syria, aſſembled his people, and certified them, that he was ready to deliver up into the enemies hands his wives and children, for their ſafetie and repoſe; and to abandon all that likewiſe which was in his poſſeſſion, (for that the Syrian had demanded no leſs at his hands in his firſt Embaſſage:) But that now he required that his ſervants might be admitted to ranſack all their houſes, to the end they may leave nothing therein that was worthy regard; willing by this means to take a pretext of making war, knowing well (ſaid he) that I will ſpare nothing that is mine for your ſafety. At this preſent he profereth and ſeeketh occaſion of hoſtilitie, propoſing unto you a thing, which is unpleaſing to you all, as touching your goods: notwithſtanding, I will do whatſoever you ſhall think good of. To this the people anſwered, that they could not endure that any of his demands ſhould be liſtned unto, or reſpected; but that the King ſhould prepare for war. Whereupon he called for the Embaſſadours and diſmiſſed them with this anſwer, That they ſhould report unto their Maſter, that *Achab* perſiſted in thoſe things, which of all were required by him (becauſe he had a deſire of the converſation of his ſubjects:) but as touching his ſecond demand, that he would no wayes condeſcend thereunto: and thus ſent he them away. When *Adad* heard this anſwer, he was ſore moved, and ſent unto *Achab* the third time, threatning him that his ſouldiers ſhould make a bulwark more high then the walls (he ſo much truſted in), yea, though onely each of them ſhould bring but an handfull of earth with them (which boaſt he uſed towards him to terrifie him, and to expreſs thereby how great a multitude of men he had to oppoſe againſt him.) But *Achab* anſwered, that he ought not to glory in his Armie, but that his true glory was, when he had the better in the battell. When the Embaſſadours were returned back, they found the King at dinner with two and thirtie Kings his allies, to whom they made report of *Achabs* anſwer. Hereupon *Adad* gave commandment to begirt the Citie with Palliſadoes, and to raiſe bulwarks of earth, and buſily to intend the ſiege. Whileſt theſe things were in hand, *Achab* was grievouſly troubled, and all the people with him: but at length he grew confident, and caſt off all his fear, through the arrivall of a certain Prophet, who ſaid unto him, that God promiſed to deliver all thoſe thouſands of ſouldiers, and his boaſtfull enemies which he beheld into his hands. The ſame Prophet being afterwards demanded by him, by whoſe means this victory might be gained? He ſaid, that it ſhould be by the ſons of the Governours, whom the King himſelf ſhould lead forth, by reaſon of their unexperience. *Achab* therefore calling unto him the Governours ſons, found that their number amounted to two hundred thirty and two: and having notice that the Syrians intended nought elſe but pleaſure and banquetting, he opened the Citie gates, and ſent theſe young men out againſt them. Now when the Sentinels of the adverſe part had diſcovered them, they certified *Adad* thereof, who ſent out certain ſouldiers againſt

v. 10. His anſwer to the Legates.

v. 12. Adads confidence in his ſouldiers.

v. 13. 14 &c. The Iſraelites God promiſeth victory againſt the Syrians.

A againſt them, commanding them that if they were come out in warlike ſort to bid the battell, they ſhould bring them unto him faſt bound; and if they came in peace, they ſhould do the like. Now had *Achab* within the Citie, arranged another Army, and kept them in a readineſſe. When as therefore the young men had charged the Syrian guard, and ſlain a great number of them, and had purſued the reſt even unto their own camp, *Achab* ſpying his preſent victory and advantage, cauſed his whole Army to break forth; who giving an unexpected charge upon the enemies, diſcomfited the Syrians (who little expected for ſuch a ſtratagem from the Hebrews) and aſſailed them diſarmed and drunken: ſo that they left both armour and weapons behind them, and fled from their camp; and their King likewiſe was ſo hotly purſued, that he ſcarcely had opportunitie to ſave himſelf by the ſwiftneſs of his horſe.

The year of the world, 3045. before Chriſts Nativitie, 923.

v. 20. 21. Achabs victory againſt the Syrians.

B *Achab* made a long chaſe in following the Syrians, and ſlaughtering them that fled; he ſpoyled their Camp likewiſe, and carried thence great riches, and a huge quantitie of gold and ſilver. He took *Adads* Chariots and horſes alſo, and with them returned back into the Citie.

But whereas by the advice of the ſaid Prophet, he was perſwaded to prepare and keep an army in readineſs againſt the next year (for that the Syrians were like, nay rather reſolved to charge him again) the king intermitted no preparation that concerned the war. For *Adad* (being eſcaped from the fight with thoſe few forces that remained after the battel) conſulted with his friends, how he might warre againſt the Iſraelites. Who adviſed him from thenceforth never more to fight with them in mountainous places, for that their God was

C powerfull upon the mountains, and for that cauſe they had been overcome by them: but if he fought with them in the Plain, both he and his ſhould be aſſured to have the upper hand. Moreover they counſelled him, that he ſhould diſmiſſe thoſe Kings that he had confederated with him, to the end that each of them might return into his own countrey, and that in their ſtead he ſhould retain their forces, over which he ſhould ordain Chieftains; beſides (to ſupply their places that were loſt) they adviſed him to leuie horſemen and chariots thorow all his Countrey. *Adab* ſuppoſing that they had diſcreetly counſelled him in this matter, ordered and levied his army according as they had adviſed him. And as ſoon as the ſpring-time was come, he aſſembled his army, and led them forth againſt the Iſraelites; and arri-

v. 23. &c. 27. Adads ſecond expedition againſt the Iſraelites.

D ving neer unto the Citie of Aphec, he incamped in a plain field. But *Achab* with his forces (marching out to meet with him, pitched his tents and arraigned his battel near unto him although he were far inferiour both in force and number.) To him the Prophet appeared anew, telling him that God would once more have the victory to make it known that his power was not onely in the mountains (as the Syrians perſwaded themſelves) but in the Plains alſo. Thus continued both the Armies, oppoſed and incamped the one againſt the other, for the ſpace of ſix dayes. On the ſeventh, when the enemie forſook their trenches early in the morning, and placed themſelves in battell ray; *Achab* drew out his army and affronted them, and preſently charged them: where after a long and dangerous fight between them, the enemies were put to flight, and many of them ſlain in the chace. For ſome of them were intangled with their own chariots, otherſome ſlew one another pell-mell; and ſome

The year of the world 3041. before Chriſts nativitie, 923.

E few of them found the means to flie unto their citie of Aphec, who periſhed likewiſe to the number of ſeven and twenty thouſand (being ſlain by the ruin of the walls that fell upon them) beſides one hundred thouſand men that gave up the ghoſt in that fight. But *Adad* attended by ſome of his faithfull friends, went and hid himſelf in a certain cave under the ground: who proteſting unto him, and concluding amongſt themſelves, that the Kings of Iſrael were courteous and mercifull, and that there was hope of pardon to be had (if after the manner of ſuppliants they might be attired and ſent unto him) *Adad* permitted them. Whereupon they incontinently preſented themſelves to *Achab* clothed in ſackcloth, and having their necks wreathed about with cords (according to the manner of ſupplians amongſt the

F Syrians) telling him that *Adad* beſought his majeſtie to grant him his life; promiſing on his behalf, that from thenceforth he would alwayes continue his ſervant, and acknowledge his favour. *Achab* anſwered them, that it highly contented him that their king was as yet alive, and had eſcaped from the fury of the fight, offering him by them that good will & honour, which one brother ought to ſhew unto another. After this, they drew an oath from *Achab*, that he ſhould offer him no wrong, if ſo be he diſcovered himſelf unto him, and withal preſently reſorted unto *Adad*, whom they drew out of the place where he was hidden, and afterwards brought him unto *Achab*, who was mounted upon a chariot. *Adad* proſtrated himſelf before him: but *Achab* ſtretching out his hand, made him incontinently mount up with him into his chariot, and kiſſed him, willing him to be of good courage, aſſuring him that he ſhould receive neither injury nor injuſtice at his hands. Hereupon *Adad* gave him thanks,

v. 31. ad 34. Adad is received into favor by Achab, and diſmiſſed upon condition.

The year of the world, 3041. *before Christs Nativitie* 923. v. 35. *alsinen.*

protesting that during his life-time how he would never be forgetfull of his favours: promising him mor over to restore unto him those cities which his predecessors, kings of Syria, had taken from the Israelites. He likewise gave him power to come into Damasco (in like manner as beforetime his Ancestors had the credit to repair unto Samaria.) When these accords were made and confirmed by oath, *Achab* gave him many worthy presents, and sent him back into his kingdome. Thus ended the war betwixt *Adad* and the King of the Israelites. After this, a certain Prophet called *Micheas*, came unto another Israelite, commanding him to wound him upon the head, assuring him that God was so pleased, and had so commanded him. When as this Israelite would in no sort condescend hereunto, he prophecied unto him, that since he had disobeyed Gods commandment, he should meet with a Lion, which should rent him in pieces. Which coming to pass, according as it was fore-told, the Prophet addressed himself again unto another, commanding him to do the like: and when he had wounded him in the head, he bound up the wound and came unto the King, telling him that he had been in warre, and had received a prisoner in charge from his Captains hands, and how that (his prisoner being fled from him) he feard lest he that had committed him to his charge, should for that cause take his life from him; the rather for that he threatned no less; *Achab* answered him, that he was justly condemned. Whereupon *Micheas* discovered his head, and made it known who he was. And to this intent used the Prophet this policy. that his words might be of greater force and value. For he told the king that God would bend himself against him, because he had permitted the blasphemer *Adad* to depart unpunished; assuring him, that God would cause him to be slain by *Adad*, and suffer the people of Israel to be slaughtered by the Syrian Army. The King displeased with the liberty and free speech of the Prophet, commanded him to be cast into prison: and being vehemently affrighted with this his prediction, he departed home unto his house.

G

H

Achab was reproved for dismissing Adab

I

The reward of learned Preachers.

CHAP. IX.

Of Josaphat *King of Jerusalem.*

The year of the world. 3042. *before Christs Nativity.* 924.

HItherto have we spoken of *Achabs* estate: but now I must return unto *Josaphat* King of Jerusalem; who having inlarged his Kingdome, and planted Garisons in those Cities that were subject unto him (and in those likewise which his grandfather *Abiah* had possessed in the portion of *Ephraim*, at such time as *Jeroboam* reigned over the ten Tribes) the King had perpetuall assistance and favour at Gods hands, in that he was a just and vertuous Prince, studying day and night for nothing more, then how he might please and honour God. The Kings his neighbours round about him, honoured him with presents: so that his riches were great, and his honours excellent.

K

Josaphats pietie. 2 *Chron* 17. 1.

In the third yeer of his reign he assembled the Governours and Priests of his Countrey, enjoyning them to ride their circuit about the Provinces, and to teach the inhabitants of every Citie the Law of *Moses*, training them up in the observance thereof, and in the studie of piety. Which all the Citizens imbraced and intertained so willingly, that they seemed to emulate and strive the one with the other, which of them should exceed the rest in the service of God. The Nations likewise that dwelt round about him, loved *Josaphat*, and were at peace with him. The Philistines also payed those Tributes which were impoted on them. And the Arabians furnished him every yeer with six hundreth and threescore lambes, and the like number of horses. He fortified also other great Cities of importance, and made preparation of munition of war and arms against the enemy. He mustered in the Tribe of *Juda* three hundred thousand men, over whom he placed *Edraus* General, and two hundred thousand under the conduct of *Johanan*, Who besides these had two hundred thousand Archers on foot of the Tribe of *Benjamin*. Another Chieftain called *Ochobat* levied and led for the King one hundred and fourescore thousand men armed at assay (besides those which he sent into defenced cities.) He married his sonne *Joram* to *Athalia* the daughter of *Achab* King of the ten Tribes. And not long after (resorting to Samaria) *Achab* received him very courteously and magnificently entertained his Army with bread, wine, and flesh in all aboundance; requiring him to yield him his assistance against the King of Syria, to the intent he might recover the citie of Ramath in the countrey of Galaad, which *Adabs* father had won, and conquered from his father. *Josaphat* promised to assist him: and being no wayes inferiour unto him in force, he sent his Army from Jerusalem to Samaria. When these two Kings were departed out of the citie, and each of them were seated upon their Thrones, they distributed their pay to every one of their souldiers. At that time *Josaphat* commanded, that if at that present there were as yet any Prophets amongst them, they might be sent for, to give notice

The peace in Josaphats time. Josaphats armie. v. 13.

L

M

Josaphats expedition with Achab against the syrians. 1 *King.* 21 2. *ad* 8. 2 *Chron* 18. 1. *ad* 8.

A notice what the iſſue ſhould be of this their warre againſt the Syrians: und whether they thought it good to make warre againſt them, by reaſon that at that time there was amitie and peace betwixt *Achab* and the Syrians, confirmed for the ſpace of three years, ſince the time that he took *Adad* priſoner and delivered him, to that preſent.

The year of the world, 3047. before Chriſts Nativity, 917.

CHAP. X.

Achab *fighteth againſt the Syrians, and is overcome and ſlain in the battel.*

HEreupon *Achab* called for the Prophets (who were in number four hundred) and commanded them to inquire of God, whether he would give him the victory in that battel which he enterprized againſt *Adad* or no, and whether he ſhould re-
B cover the Citie which he intended to beſiege? Who anſwered and counſelled him to hazard the battel, in that he ſhould have the upper hand over the Syrian, and ſhould take him priſoner as he had done before-time. *Joſaphat* underſtanding by their words that they were falſe prophets, asked *Achab* if he had not any other Prophet of God, who might more exactly certifie him of that which might ſucceed? *Achab* anſwered, that he had one as yet remaining, but that he hated him, becauſe he propheſied nought elſe but miſhap and miſery unto him, and had foretold him that if he ſhould fight againſt the Syrian, he ſhould be overcome and ſlain; and for that cauſe he held him at that time in priſon, ſignifying unto him that his name was *Micheas* the ſonne of *Imlah*. *Joſaphat* required that
C he might be brought into his preſence, which was accordingly performed by one of his Eunuchs; who by the way certified *Micheas*, that all the other Prophets had Propheſied to the King victory. But *Micheas* told him that it was not lawful for him to lie againſt God, but that it concerned him to ſpeak that which God ſhould inform him of, concerning the King. As ſoon as he came before *Achab*, and was adjured to ſpeak the truth, he ſaid, that God had ſhewed him the Iſraelites put to flight, and diſperſed by the Syrians, that purſued them no otherwiſe then ſheep without their ſhepherd. All which ſignifieth no leſſe (ſaid he) but that the reſt of the people returning home in ſafety, *Achab* onely ſhould be ſlain in the battel. When *Micheas* had ſpoken after this manner; *Achab* turning himſelf towards *Joſaphat*, ſaid unto him, I told you before this, how this fellow was affected towards me. But *Micheas* conſtantly avowed, that he Propheſied nothing but that which God had
D commanded him to ſpeak, aſſuring *Achab* that he was ſollicited by the falſe prophets unto war under hope of victory, whereas he ſhould aſſuredly periſh in the battel, Theſe words of his made *Achab* much diſcomforted. But *Sedechias* one of the falſe prophets ſtepped forth, and exhorted him to ſet light by *Micheas* words, the rather for that he ſpake untruly. And in confirmation of this his allegation he alledged *Elias*, (who was a farre more skilfull Prophet in fore-telling things to come, then *Micheas* was) yet that the ſame *Elias* had foretold that the dogs ſhould lick *Achabs* blood in the City of Jezrael in the field of *Naboth*, becauſe *Naboth* had been ſtoned to death by the inſtance of *Achab*. Whereby it appeared manifeſtly, that ſince he contradicted a Prophet ſo excellent as he was, he lied in ſaying that the King ſhould die within three dayes. Moreover, (ſaid he) it ſhall appear whether he be truly
E ſent from God or no, if as ſoon as he ſhall receive a buffet from me, he cauſe my hand to wither, according as *Jadon* made *Jeroboams* hand ſhrink, at ſuch time as he thought to apprehend him. For I think (ſaid he) O King, that thou art aſſuredly informed hereof: which ſaid, he ſtrook him, and for that no inconveniency fell upon him, by reaſon of that his audacious attempt, *Achab* aſſured himſelf, and recovered his courage, and forwardly ſet forth againſt the Aſſyrian army. For as it is to be ſuppoſed, the will of God was of ſuch power, that it cauſed the falſe prophets to triumph over the true: which was the cauſe that the falſe prophets were truſted more then the true, to the intent that Gods preordained will might be fulfilled. But
F *Sedechias* made him iron horns, and ſaid unto *Achab*, that God by them ſignified unto him that he ſhould ruinate all Syria, but *Micheas* Propheſied to the contrary, that within very few dayes *Sedechias* ſhould walk from cave to cave to hide himſelf, and avoid the puniſhment of his falſhood. *Achab* diſpleaſed hereat, commanded that he ſhould be led thence, and kept priſoner with *Achmon* the Governour of the City, yeelding him no other allowance but bread and water for his ſuſtenance. Thus marched theſe two kings with their armies againſt Ramath which is in Galaad: which when the king of Syria underſtood, he drew his Army into the field, and came out to meet with them, and encamped near unto Ramath. Now was it concluded betwixt theſe two confederate kings, that *Achab* ſhould enter the battell in a private habit, and *Joſaphat* ſhould be inveſted with the royal ornaments, and ſupply

1 King. 22. 6.
2 Chron. 18. 5.
The falſe prophets propheſie plauſibly.

1 King. 22. 14, ad 28.
2 Chron. 18. 13, ad finem.
Micheas the true Prophet.

Hedio & Ruſtinus, chap. 15.

1 King. 22. 29, ad 38.
2 Chron. 18. 28, ad finem.
Achab and Joſaphats war againſt the Syrians.

Achabs perſon in the battel, to the intent that *Micheas* prediction might be made fruſtrate. G
The year of the world, 3047. before Chriſts Nativity, 917. But notwithſtanding this popular diſguiſe, Gods juſtice prevented him: For *Adad* King of Syria commanded his army, that they ſhould put no one of the enemy to the ſword, but onely the King of Iſrael.

As ſoon as charge was given, the Syrians perceiving *Joſaphat* in the front of the army, and conjecturing that it was *Achab*, they made head altogether againſt him, and having invironed and preſſed him very nearly, they perceived that it was not he: for which cauſe they retired back again. But although they had fought from the morning untill the evening, and had the upper hand; yet ſlew they no man (becauſe they ſought after no other but *Achab* to put him to the ſword) whom notwithſtanding they could by no means meet withall. At H
v. 34. Achab wounded by an arrow in the battel dieth. length one of *Adads* ſervants called *Aman*, ſhot at random amongſt the enemies, and by fortune hurt *Achab* in the breſt, and ſhot him thorow the lungs. This hurt of his concealed he from his ſouldiers, for fear leſt they ſhould be diſcomforted. For which cauſe he commanded his Coach-man to drive his Chariot out of the battel, for that he felt himſelf grievouſly and mortally wounded: and although he were terribly pained, yet ſate he in his Chariot untill Sun-ſet; at which time his heart failed him, and he gave up the ghoſt. When night came, the Syrian army withdrew themſelves into their camp: and receiving tidings by an Herauld, that *Achab* was dead, every one retired home unto his houſe: but *Achabs*
v. 38. The dogs lick Achabs blood according to Elias prediction. 1 King 22.28. 2 Chron 18.27 The oracles of the Prophets are to be reverenced. body was conveyed to Samaria, and interred in that place. As for his Chariot, it was I waſhed in the fountain of Jezrael, becauſe it had been bebloodied, by reaſon of the Kings hurt; whereby the truth of *Elias* prediction was ratified and confirmed, for the dogs lickt his blood; and from that time forward the common women continually waſhed themſelves in that fountain: He died alſo in Ramath (according as *Micheas* had fore-propheſied.) Whereas therefore all things befortuned *Achab*, according as two Prophets had fore-told him, it appeareth that we ought to honour and magnifie the Majeſty of God in all places, and to reverence his Propheſies delivered by them, and to aſcribe alwayes more credit unto them, then to the vain and plauſible ſpeech of ſuch as curry favour; and no leſſe to reſpect them, then things of infinite profit, ſince by them we are divinely admoniſhed what we ought to K
take heed of. It behoveth us alſo to conſider what force the Ordinance of God is of, by
" examining thoſe things which befell *Achab*. For it is impoſſible to avoid the preordinance
" of God, notwithſtanding that men flatter and nouriſh themſelves with vain hopes, which
" inveigle them ſo far, that finally they are overtaken in the ſnares thereof. For this careleſſe
" inconſideration was fatal to King *Achab*, in that he believed not his death which was fore-
The matchleſſe neceſſity of fate. told him; but being deceived by the flattering perſwaſions of falſe prophets, ran headlong upon his own danger and death. After him ſucceeded his ſonne *Ochozias*.

L

The Ninth Book of the Antiquities of the Jewes; VVriten by *Flavius Joſephus*.

The contents of the chapters of the ninth book.

1 Joram Achabs *ſonne overcometh the Moabites in battel.*
2 Joram *King of Jeruſalem obtaining the Crown, killeth his brothers and his fathers friends.* M
3. Jorams *army is overthrown by his enemies, and his ſonnes are ſlain, onely one excepted, at length he himſelf dieth a miſerable death.*
4. *The King of Damaſco warreth againſt the King of Iſrael.*
5. Joram *with all his poſterity is ſlain by* Jehu, Ochozias *King of Jeruſalem is ſlain alſo.*
6. Jehu *reigneth amongſt the Iſraelites in Samaria, and his poſterity after him till the fourth generation.*
7. Athalia *reigneth five years in Jeruſalem; and after ſhe is ſlain by the high Prieſt,* Joas Ochozias *ſon is proclaimed King.*
8. Azael *King of Damaſco gathereth an army, firſt againſt the Iſraelites, and afterwards againſt Jeruſalem.*

9. Amaſias

A 9. Amaſias *King of Jeruſalem maketh war againſt the Idumæans, and Amalechites, and obtaineth the victory.*
10. Amaſias *making war againſt* Joas, *King of the Iſraelites, is overcome.*
11. Ozias *overcometh the nation round about him.*
12. Raſin *or* Rabe *King of Damaſco vexeth the inhabitants of Jeruſalem with warre,* Achaz *their King is compelled to call the King of Aſſyria to aſſiſt him.*
13. *The King of Aſſyria taketh Damaſco by force, and ſlayeth the King, and tranſlateth the people into Media, and planteth other Colonies in the ſame.*
14. Salmanazar *taking the King of Iſrael captive, tranſlateth ten of the twelve Tribes into Media, and cauſeth the Cuthæans to inhabite their region.*

B

CHAP. I.

Joram Achabs *ſonne, overcometh the Moabites in battel.*

AS ſoon as King *Joſaphat* was returned back again to Jeruſalem (from the war wherein he had given ſuccour to *Achab* againſt *Adad* the King of Syria, as we have heretofore declared) the Prophet *Jehu* (in his return) came forth and met him, and reproved him, becauſe he had given *Achab* (who had been a man both impious and wicked) his aſſiſtance, aſſuring him that God was diſpleaſed with that his confederacy; yet notwithſtanding that he of his goodneſſe had delivered him from his enemies, although contrary unto his duty, he had demeaned himſelf unjuſtly. After this admonition, *Joſaphat* began C to celebrate ſacrifices, and to offer up thankſgivings and peace-offerings unto God: Which done, he rode in progreſſe and circuit round about thoſe countries that were under his dominion, giving order that the people ſhould be inſtructed in thoſe ordinances which were delivered from God by the hands of *Moſes*, and exhorted his ſubjects to the practice of piety, contained in the ſame. He planted Judges likewiſe in every citie, commanding them to execute juſtice unto the people, without reſpect of any thing but onely juſtice. He charged them likewiſe, that they ſhould not be corrupted with rewards, or ſeduced by dignity, riches, or nobility; but that they ſhould do juſtice indifferently to all men, knowing that God ſeeth all things, how ſecretly ſoever they be carried or contrived. Having in this ſort D ordered every thing in each city of the two tribes, he returned again to Jeruſalem, where he likewiſe choſe Judges from amongſt the Prieſts and Levites, and the Elders among the people, exhorting them in all things to give upright and exact judgement. And if they of other cities had any cauſes of greater conſequence (which ſhould be referred to their final determination) he charged them with earneſt induſtry, to decide them with as upright and juſt meaſure as might be: for that it was very convenient that the moſt exact and accompliſhed ſentences ſhould be delivered in that city, whereas God had his Temple, and the King made his ordinary abode. Over all theſe he placed his two friends, *Amaſias* the Prieſt, and *Zabadias* of the tribe of *Juda*. After this manner did the King diſpoſe of his eſtate.

2 Chron. 19. 2.
The year of the world, 3048. before the Nativity of Chriſt, 916.
v. 2. Jehu the Proph t reprehended Joſaphat for helping Achab.
Joſaphat reneweth the true ſervice of God.
v. 5. Joſaphat placed Judges, and Magiſtrates in every City.

E About this very time the Moabites and Ammonites (and with them their confederates a great number of Arabians) aſſaulted and aſſembled themſelves againſt him, and incamped themſelves near unto Engaddi (a City ſituate near unto the lake Aſphaltites, and diſtant from Jeruſalem ſome three hundred ſtounds) in which place flouriſh thoſe goodly and wholeſome Palme-trees, whence diſtilleth the pure and perfect liquour of Balme. When *Joſaphat* had intelligence that the enemies had paſt the lake, and were already farre entred into his countrey, he was afraid, and aſſembled the people of Jeruſalem in the Temple, and ſtanding upright, and turning his face toward the Propitiatory, he beſought and requeſted God that he would give him power and force to overcome his enemies. For ſuch had been F the forme of their ſupplication, who in times paſt builded the Temple: namely, that it might pleaſe him to fight for that city, and oppoſe himſelf againſt thoſe that durſt attempt or aſſault that place, to the intent to diſpoſſeſſe them of that countrey which he himſelf had given them in poſſeſſion; and in pronouncing this prayer he wept: and all the people likewiſe, both men, women, and children made their requeſt unto God. Preſently upon this, a certain Prophet called *Jaziel* aroſe up in the midſt of the Congregation, and cryed out, and certified both the people and the King, that God had heard their prayers, and promiſed them to fight for them againſt their enemies, enjoyning them the next day to ſally out in armes, and to go and make head againſt their adverſaries, whom they ſhould encoun-

2 Chron. 20. 1, 2.
The Moabites and Ammonites war againſt Joſaphat.
v. 5. ad 13. Joſaphats prayer in the Temple of Jeruſalem for victory.
v. 14 15, &c. Jaziel the Prophet aſſureth them of victory.

ter

ter in the mountain ſituate betwixt Jeruſalem and Engaddi, in a place called the hillock of Siſ (which place in Hebrew ſignifieth Eminency) willing them not to fight againſt them, but onely to arreſt in that place, and ſee how God would fight and make warre for them. When the Prophet had ſpoken theſe words, the King and all the people proſtrated themſelves upon their faces, giving thanks unto God and adoring: mean while the Levites ſung continuall hymnes, with inſtruments and voices. About the beginning of the day, the King departed into the deſart that is under the City of Thecoa, adviſing the people to believe all that which the Prophet had ſaid unto them, and not to arrange themſelves in battel-aray: he commanded the Prieſts to march before them with their Trumpets, and the Levites that they ſhould ſing hymnes and thankſgiving unto God, as if (ſaid he) our countrey were already delivered from our enemies.

The year of the world, 3048. before Chriſts nativity, 916.

v. 16 17. The manner and weapons whereby Joſaphat overcame his enemies.

This advice of the Kings ſeemed pleaſing uuto them all; ſo that they performed whatſoever he counſelled them. But God ſent a great terrour and diſorder among the Barbarians: ſo that ſuppoſing themſelves to be enemies the one againſt the other, they ſlew one another in ſuch ſort, that of ſo huge and great an hoſt, there was not one that eſcaped. But *Joſaphat* looking down into the valley (wherein the enemies had pitcht their tents) and ſeeing it full of dead men, rejoyced greatly at the unexpected ſuccours that God had ſent him, who had given them the victory, not by the dint of their own ſwords, but by his providence and power onely. He therefore permitted his army to make pillage of the enemies campe, and to ſpoile the dead; and ſo great was the multitude of them that were ſlain, that ſcarcely they could gather the ſpoiles of them in three dayes ſpace. On the fourth day, the people aſſembled together in a valley and hollow place, where they bleſſed God for the power and ſuccours he had ſent them, by reaſon whereof the place was called the valley of Benediction. From thence the King led back his army into Jeruſalem, and for divers dayes he ſpent the time in offering ſacrifices and making feaſts. After this diſcomfiture of his enemies was publiſhed abroad in the ears of forraign nations, they were all of them afraid, ſuppoſing that God did manifeſtly expreſſe his power, and extend his favour towards him. And from that time forwards, *Joſaphat* lived in great glory, in juſtice, and piety. He likewiſe was a friend to the King of Iſrael that raigned at that time, who was *Achabs* ſonne, with whom he adventured in a voyage by ſea, intending to traffique with certain Merchants of Tharſis, but he had great loſſe: for his ſhips were caſt away by reaſon they were over-great; and for this cauſe he had never more minde to exerciſe navigation. Hitherto have we ſpoken of *Joſaphat* King of Jeruſalem.

v. 22, ad 24. The Ammonites and their confederates kill one another.

The ſpoiles of the Ammonites.

v. 25, 26. The fame and praiſe of Joſaphat in every place. Hegeſippus & Ruffinus, chap. 2.

Ochozias Achabs ſonne king of Iſrael 2 King. 1 1, 2, 3, &c.

But as touching *Ochozias*, *Achabs* ſonne, who raigned over Iſrael, and was reſident in Samaria, he was a wicked man, and reſembled his father and mother every way in his impieties, and was nothing inferiour to *Jeroboam* in wickedneſſe, who firſt fell from God, and made the Iſraelites revolt from him. The tenth year of his reign, the King of the Moabites rebelled againſt him, and denyed to pay him thoſe tributes which he was wont to pay unto *Achab* his father. But it came to paſſe that as *Ochozias* aſcended the ſtairs of his palace, he fell down from the top thereof, and being ſick of the fall, he ſent to Accaron unto the god called the Myiodis or Flie, to enquire whether he ſhould recover that ſickneſſe or no. But the God of the Hebrewes appeared to *Elias* the Prophet, and commanded him to go and meet thoſe meſſengers that were ſent by *Ochozias*, and to ask them if the people of the Iſraelites had not a God, but that the King ſent to forreign gods to enquire of his health? and to charge them to return and declare unto their King, that he ſhould not eſcape that ſickneſſe. *Elias* did that which God had ordained; and the meſſengers of the King having underſtood that which was declared unto them, returned back again with all expedition unto him.

v. 2 3, &c. Ochozias having a grievous fall, ſeeketh to be informed of a falſe Oracle, and is reproved by Elias.

Ochozias marvelling much at their ſudden repair, asked them the cauſe thereof: who anſwered him, that a certain man came unto them, who forbad them to paſſe any further, but to ſhorten their way, to let your Majeſtie know (ſaid they) from God, that your ſickneſſe ſhall wax worſe and worſe. Hereupon the king commanded them to deſcribe what manner of man he was that ſpake theſe words unto them: who anſwered, that he was a hairy man, girded with a leathern belt. And underſtanding hereby that it was *Elias*, he ſent a Captain with fiftie ſouldiers unto him, commanding him to bring the Prophet priſoner unto him. This Captain that was ſent, perceiving *Elias* ſitting on the top of a mountain, commanded him to come down and repair unto the king, who had ſent for him; which if he performed not preſently and willingly, he threatned him to make him do it perforce. *Elias* anſwered and ſaid unto him, To the end thou maieſt know by thine own experience that I am a true Prophet, I will pray that fire may fall from heaven, and conſume both thee and thy ſouldiers. And incontinently after *Elias* had prayed, lightning fell down from heaven, and conſumed both the Captain and his ſouldiers.

v. 8. Elias form and habit.

v. 9, 10. Ochozias ſouldiers ſent to fetch Elias, are conſumed with lightning.

When

A When the King had tidings of this losse, he was sore displeased, and sent another Captain to *Elias*, with the like number of souldiers as the first had, who threatned the Prophet that if he would not willingly come down, he would violently pull him thence; but *Elias* praied that fire might fall from heaven, and incontinently both he and his were consumed in like manner as the first. When the King had understood likewise how his second messenger had sped, he sent a third unto him, who being a discreet man, and courteous in condition, arriving in the place where by chance *Elias* was, he saluted him very courteously, and said unto him, that contrary to his own will, and to no other purpose but to fulfill the Kings pleasure, he was come unto him; and that they that were sent with him, came not thither voluntarily, but by the same command: He therefore required him to have compassion both of him and his souldiers, and to vouchsafe to come down, and to come after them unto the B King. *Elias* took pleasure in this his discreet and courteous demeanour, so as he descended and followed him. As soone as he came before the Kings presence, he prophecied, and told him that God said, that sith he had despised him, and so lightly accounted of him as if he had been no God, or else such a one as had no power to foretell him any truth as touching his sickness; but that he had sent to the gods of the Accaronites, to demand of them as touching the successe of his sicknes: Know (said he) that thou shalt die. And not long time after (according to the prophecy) he died in such manner as *Elias* had foretold him, and his brother *Ioram* succeeded him in the Kingdome, because he departed without issue.

The year of the world, 3018. before the Nativitie of Christ, 916.

The year of the world, 3019. before the Nativitie of Christ, 915.

v. 17. Ochozias dying without issue Joram his brother reigned in his stead.

This *Ioram* was a wicked man also, and as impious as his father: for, abandoning the service of the true God, he restored strange gods. In all things else he was a man of execution. C In his time *Elias* was no more seen amongst men, and untill this day no man knoweth what his end was, But he left a disciple behinde him called *Elizeus* (as we have heretofore declared.) It is written in holy writ as touching *Elias*, and *Enoch* who was before the Deluge, that they vanished: for no man hath known of their deaths. After that *Ioram* had taken possession of the Kingdome, he resolved to make warre upon *Misa* the King of the Moabites (who paid *Achab* his father before him the tribute of two hundred thousand sheep bearing wooll.) When as therefore he had assembled his forces, he sent unto *Iosaphat*, requiring him that sith he had been his fathers friend, he would likewise second and send his aide in his intended warre against the Moabites, who had as then newly revolted from his government. *Iosaphat* not onely promised him to yeeld him succours, but moreover he assured him that he would D draw the King of Idumæa (who was his subject) into their association. When *Ioram* understood these things by those whom he had sent unto *Iosaphat*, he took his army with him and repaired to Jerusalem, where he was magnificently received and entertained by the King of that City: where, after they had concluded to march thorow the desart of Idumæa, and that way to charge the enemy (in that they expected nothing lesse then to be endangered on that side) these three Kings departed together from Jerusalem, namely, the King of Jerusalem, the King of Samaria, and the King of Idumæa. Now when they had marched some seven dayes journey, they found a great scarcitie of water amongst them, both to water their horses, and to refresh their whole army, by reason that their guides had led them astray out E of the high way: so that they were in great want, and in especiall *Ioram*, who by reason of the necessitie wherewith he was pressed, cried unto God, expostulating with him for what offence of his he would betray three such Kings as were there present, into the hands of the King of Moab without stroke strooken. But *Iosaphat*, who was a vertuous man, encouraged him, and sent into the armie to know where there were any Prophet of God that had followed them to the battell, to the intent (said he) that we may understand by God what we ought to doe: and whereas one of the servants of *Ioram* said, that he had seen *Elizeus* the son of *Saphat*, the disciple of *Elias*, all the three Kings (by the solicitation of *Iosaphat*) resorted unto him. Now when they drew neer unto the Prophets tent (which he had pitched apart from the rest of the company) they asked him what should become of the armie? and *Ioram* F in especiall questioned with him. To whom *Elizeus* answered, that he had no reason to solicite him in this sort, but to repaire unto his fathers and mothers prophets, who would certifie him the truth. Notwithstanding, *Ioram* intreated him that he would prophecie, and continue the preservation of the armie, and the defence of his life: but *Elizeus* sware by the living God, that he would answer him nothing, except for *Iosaphats* sake, who was an upright man, and such a one as feared God. Afterwards calling unto them a certain man that could cunningly play upon instruments (for so had the Prophet commanded) whilest he sung, *Elizeus* was ravished with a divine spirit, and enjoyned the Kings to make certain trenches in the channell of the river: for (said he) you shall see the river full of water without either wind, cloud, or rain; so that both the whole Armie and all their cattell shall be saved and

v. 11, 13. Joram asketh aide against the Moabites

v. 17. Want of water in the Hebrew Armie.

v. 13. The Kings seek for counsell at Elizeus hand.

v. 17. Elizeus foreprophecieth store of water and their victory.

The year of the world, 3049. *before the Nativity of Christ,* 915.

and ſufficiently ſuſtained: and God will not onely beſtow theſe benefits on you, but will give G you the upper hand of your enemies alſo; and you ſhall ſurprize the faireſt and ſtrongeſt Cities of the Moabites; and you ſhall cut down their trees, ruinate their countrey, and fill up their fountains and rivers. When the Prophet had ſpoken thus, the next day before Sunne-riſe the river flowed aboundantly with water: for ſome three dayes journey off, God had ſuffered a very ſtrong and ſetled raine to fall in Idumæa; ſo that both the ſouldiers and their horſes were ſufficiently refreſhed and watered. When the Moabites were informed that the three Kings came out againſt them, and took their way thorow the deſart, their King preſently aſſembled his armie, and commanded them to keep the paſſages of the mountaines, to the end they might hinder the enemie from entring their countrey unawares. Who beholding about the Sunne-riſe, that the water of the river was bloud-red (for at that time it aroſe in the countrey of Moab, and at this houre the water is red) they conceived a falſe opinion, H that the three Kings being preſſed by thirſt, had ſlain one another, and that the river flowed with their bloud. Being in this ſort ſeduced with this imagination, they beſought the King to give them leave to gather their enemies ſpoiles: which when they had obtained, they altogether inconſiderately marched forth as if to a prey already prepared for them, and came unto the Kings camps under hope to find no man to reſiſt them. But their hope deceived them: for their enemies environed them round about, and ſome of them were cut in pieces, the reſt turned their back and fled towards their own countrey, and the three Kings entring into the territories of the Moabites, deſtroyed their Cities, pillaged the champaine countrey, disfigured their incloſures, filling them with ſtones and mud taken out of the rivers, cut down their faireſt trees, ſtopped up the ſources of their waters, and levelled their walles with the I ground. The King of the Moabites himſelfe, ſeeing himſelfe purſued and beſieged, and that his city was in danger to be taken perforce, ſallied out very valiantly with ſeven hundreth men, hoping by the ſwiftneſſe of his horſe, to break thorow the Iſraelites campe on that ſide where he thought it was leaſt defenced. Which when he had attempted and could not execute, becauſe he charged on that ſide which was beſt defended, he returned back again into the city, and committed a deſperate and hatefull action: for he took his eldeſt ſonne, who ought in right to ſucceed him in the Kingdome, and ſet him on the wall of the citie, and in the ſight of all his enemies offered him for a burnt ſacrifice unto God. The Kings beholding this wofull ſpectacle, were moved with compaſſion of his neceſſitie, and overcome with humanitie and mercy, left the ſiege, and returned back again into their countries. After that K *Joſaphat* was returned into Jeruſalem, he enjoyed a peaceable government, but lived not long time after this exploit, but died when he was threeſcore yeers old, in the five and twentieth yeer of his reign, and was magnificently buried in Jeruſalem, according as the ſucceſſour of *David's* vertue and Kingdome ought to be entombed.

v. 22,23. A wonderfull blindneſſe of the enemy grounded on the redneſſe of the water that flowed.

v. 24. The victory of the Hebrews againſt the Moabites.

v. 27. The King of the Moabites ſacrificeth his own ſonne.

Joſaphats death.

CHAP. II.

Joram *obtaining the Kingdome of Ieruſalem, ſlew his brothers and his fathers friends.* L

The year of the world, 3050. *before Chriſts nativitie* 914.

HE left behind him divers children, the eldeſt of whom he appointed his ſucceſſour in the Kingdome, who was called *Ioram* (as his uncle was, who was his mothers brother and *Achabs* ſonne whilome King of Iſrael.) The King of the ten tribes turning back unto Samaria, kept with him the Prophet *Elizeus*, whoſe actions I will here recite, becauſe they are notable and deſerve to be regiſtred in writing, according as we have gathered them out of holy Scriptures. *Obedias* wife (who was ſometime ſteward of *Achabs* houſe) came unto him and told him, that he was not ignorant that in that perſecution wherein *Iezabel* ſought to murther the Prophets, how her husband ſaved one hundreth of them, for whoſe private maintenance he had borrowed much money M of other men; and that now being dead, his creditors ſtrove to draw both her and her children into ſervitude: For which cauſe ſhe beſought him in conſideration of this act, to have compaſſion on her husband, and to yeeld her ſome ſuccour. Hereupon *Elizeus* asked her if ſhe had any thing in her houſe: who anſwered him, that ſhe had nothing but a very little oyle left her in an earthen pot. Whereupon the Prophet commanded her to depart, and to borrow divers empty veſſels of her neighbour: that done, he willed her to lock up her doors, and to powre oyle into the veſſels, in that it was Gods pleaſure to fill them all. The woman did according as he had commanded her, and all the veſſels were found full, ſo as none of them were empty: wherof when ſhe had certified the Prophet, he adviſed her to goe and

Joram Joſaphats ſonne King of Jeruſalem.

2 *King.*4 1, ad 7. Elizeus commandeth the widdow to fill her emptie veſſels with oyle.

A and deliver her oyle, and pay her debts, and when all was paid, he aſſured her that there would be ſome remainder, that might ſerve to ſuſtaine both her and her children.

The year of the world, 3050. before Chriſt Natiuity, 924.

By this means *Elizeus* diſcharged the widow of her debts, and that trouble which her creditours intended againſt her. He admoniſhed *Ioram* likewiſe, by certain meſſengers, that he ſhould take heed of a certain place wherein the Syrians lay in ambuſh, intending to ſlay him: by means of which admonition the King went not out on hunting. But *Adad* being ſore diſpleaſed, becauſe his ambuſhment was diſcovered, began to ſuſpect his own followers: whereupon calling unto him his houſhould ſervants, he maliciouſly tearmed them traitors; and furthermore threatned them with death, for that they had diſcovereda matter, which was onely committed to their truſt, unto his enemie. Wherupon one of the aſſiſtants told him, that

2 *King.* 6 9, ad 12.

Elizeus adviſeth Joram to avoid Adads ambuſh, who lay in wait to kill him.

B he ought not to conceive that falſe opinion of them, neither ſuſpect that they had diſcovered his intended ambuſh to cut off his enemy: but rather that he ought to conceive, that the Prophet *Elizeus* had diſcovered and diſcourſed all that which was intented againſt him. Whereupon he ſent out his ſouldiers with an expreſſe charge, to know in what city *Elizeus* made his ordinary abode: who returning back, brought him news that he remained in Dothaim: For which cauſe *Adad* ſent a great number of horſemen and chariots to Dothaim to lay hold on *Elizeus*, who begirt the city by night, and laid watch round about the wals, that no man might eſcape them. Early in the morning when the Prophets ſervant had notice hereof, and was advertiſed that the enemies ſought to ſurprize *Elizeus*, he fearefully haſted and diſcovered their intent to his maſter, who encouraged him and commanded him to ſhake off his feare, for that he held himſelfe both ſecured and aſſured of Gods help: whereupon

v. 13, 14, 15. *Elizeus beſieged in Dothaim by his enemie.*

C he prayed God that at that preſent he would ſhew his power and aſſiſtance both toward the reliefe of his neceſſitie, and the confirmation and encouragement of his ſervant. At that time God hearing his prayer, preſented to the Prophets ſervants ſight, a number of chariots, and horſemen that invironed *Elizeus*; ſo that he laid his feare aſide, and was aſſured when he perceived theſe ſuccours. That done, *Elizeus* beſought God again that he would blind his enemies eies, and cauſe a thick cloud to fall upon them, to the end they might not diſcover him. Which done, he preſently thruſt himſelfe amongſt the thickeſt of his enemies, demanding of them, whom they came to ſeek for? They anſwered him that they ſought for the Prophet *Elizeus*: he promiſed them to deliver him into their hands, if ſo be they would

v. 16, 17. *The Angels about Elizeus the Prophet.*

D come with him into the City where he was. They blinded in eyes, and depraved in underſtanding by God, followed the Prophet willingly, who marched before them. When as therefore *Elizeus* had brought them into Samaria, he willed King *Ioram* to lock the gates, and to inviron the Syrians with his ſouldiers. This performed, he prayed God that he would cleare the Syrians ſight, and take away the cloud that obſcured their eies, who being delivered from their blindneſſe, perceived that they were in the midſt of their enemies. Whereat being ſore aſtonied, and uncertain whence this divine and unexpected act had befallen them, King *Ioram* asked the Prophet whether he ſhould kill them with darts. But *Elizeus* forbad him to do ſo: for (ſaid he) it is a juſt and convenient matter, that they who are taken by order of war, ſhould loſe their life, but that they had done no evill unto his countrey; but by

v. 18 19. *Elizeus leadeth the Syrians blinded into Samaria, where by his perſwaſion they are courteouſly entertained and preſented by Joram, and ſent home.*

E Gods providence came thither, without their own knowledge: for which cauſe he counſelled him to give them preſents, and preſent them meat, and afterwards to ſuffer them to depart without any injurie.

Ioram giving credit to the Prophets words, entertained the Syrians magnificently and with great humanity, and ſent them back unto *Adad* their King, to whom upon their arrivall they declared all that which had hapned unto them. *Adad* aſtoniſhed at this unexpected event, and wondering at the apparation and power of the God of the Iſraelites; laſtly admiring the Prophet whom God ſo wondrouſly aſſiſted; be concluded from that time forward, never more to attempt the King of Iſrael in ſecret, becauſe he feared *Elizeus*; but concluded to make open warre againſt him, hoping to have the upper hand of his enemies, by

Hedio & Ruffinus chap. 4.

F means of the great number and force of his army: So that he iſſued out with a mighty power againſt *Ioram*; who ſuppoſing himſelf to be overmatched by the Syrian army, locked himſelfe up within Samaria, putting his truſt and confidence in the fortification and ſtrength of the wals thereof. *Adad* hoping to ſurprize the city, if not by engines, at leaſt wiſe by famine and default of things neceſſary, drew neer unto Samaria to beſiege it. But *Ioram* was ſo deſtitute of convenient ſupplies, that by reaſon of the incredible want of victuals, an Aſſes head was ſold in Samaria for eighty pieces of ſilver, and a meaſure of pigeons dung at five pieces of ſilver, which they uſed in ſtead of ſalt: neither was there any thing that more troubled the King, then that he feared leſt ſome one conſtrained by famine, ſhould deliver or betray the City unto the enemie. For which cauſe he every day walked the round about

v. 24. *Samaria beſieged by the Syrians.*

the

The year of the world, 3050. before Christs Nativity 914.

the wals, and visited the Sentinels of the City, for feare lest any one should lie hidden within: and with all care and diligence he gave order, that if any one had such a siniſter intent, the means to execute the same should be taken from him. And whereas a certain woman cried out unto him, Have mercy upon me, O King; he incensed with wrath, and supposing that she asked him some meat, began to raile on her, telling her that he had neither grange nor presse whereby he might any wayes supply her necessity. G

The woman answered him, that she had no need thereof, and that she was not troubled for want of food, but onely desired that he would determine a debate betwixt her and another woman: whereupon he commanded her to expresse and declare what she required. Hereupon she said, that she had made an accord with another woman her neighbour and friend, that sith the famine and scarcity was such, as they could finde no redresse for the same, that they should kill their children (for each of them had one) and in this sort should nourish one another every day. As for my self (said she) I have first of all strangled mine, and we have both of us yesterday eaten thereof: but now she will not do the like, but breaketh the accord betwixt us, and concealeth her childe. *Ioram* was grievously tormented to heare these words, and rent his garments, and cried out with a loud voice, and afterwards wholly enraged against the Prophet, he devised in his heart to put him to death, because he prayed not unto God to grant him means to escape those evils that invironed them round about: so that he sent a man presently to cut off his head; who prepared himself with all expedition to the slaughter. But *Elizeus* was not ignorant of this resolution of the Kings: for sitting at home with his disciples in his house, he told them that *Ioram* the murtherers son sent a man to take away his head: but (said he) when as he that hath the matter in charge shall come hither, suffer him not to enter, but make him attend and stay at the gate; for the King will follow him, and will resort to me in his own person, having altered his resolution: and they according as they were commanded, shut him out of the doors whom the King had sent. *Ioram* repenting himselfe of that displeasure which he had conceived against the Prophet, and fearing lest he that had the commission to murther him should speedily execute the same, hasted himselfe all that he might to hinder the slaughter, and save *Elizeus*. When as therefore he came into his presence, he accused him, for that he had not besought God to deliver them from those many evils which they suffered; considering that he himselfe was an eye-witnesse, they were miserably consumed by them. *Elizeus* promised him the next day (about the same houre that the King came unto him) that he should have so great aboundance of victuals, that two measures of barley should be sold in the market for a sicle, and a measure of flower for a sicle. H I K

v. 28. The famine so great in Samaria, that women eat their own children

v. 31, 32. Joram threatneth Elizeus death. *v.* 33.

1 *King.* 7. 1, 2, 17, 18, 19.

By these words of his, the King with all his attendants were wonderfully comforted, and made no difficultie to beleeve the Prophet, because that before-time they had been ascertained by their experience of the truth of his prophecies; and the expectation of this day, was the cause that the necessitie and misery of the present was more patiently endured. But a certain friend of the Kings, and the Governour of the third part of his army (on whose shoulder the King at that time hapned familiarly to leane) spake unto him after this manner: „ Prophet, thou tellest us incredible matters: for as it is impossible that God should raine „ down heapes of barley and flower from heaven, so cannot that which thou speakest come „ to passe. To whom the Prophet replied: Thou thy selfe (said he) shalt see the issue hereof, but shalt pertake no part thereof. Which prediction of his had a most certain effect, according as hereafter it appeareth. L

v. 3, 4. It was a custome in Samaria, that they that were defiled with a leprosie, should live without the Citie wals, for feare least their conversation might infect others: and at that time also there were some who for this cause had their dwelling without the gate. These, for that (by reason of the extreme famine that reigned within the City) they received no relieſe or sustenance out of the same, and whether they had licence to return into the City, or whether they contained themselves in their houses, they knew that they should assuredly perish by famine; decreed amongst themselves to submit themselves to the enemies mercy, to the end that if they spared them, they might live; and if it hapned otherwise, that they might die with lesse torture. Now having resolved upon this deliberation amongst themselves, they repaired by night unto the enemies campe. At that time God began to terifie & trouble the Syrians, and to fill their eares with a noise of chariots and arms, as if an army had violently charged them. Whereupon they grew suspitious and were so moved, that they forsook their tents, and ran unto *Adad*, and told him that *Ioram* King of the Israelites had entertained the King of Egypt, and the King of the Isles for his confederates, whom he led out against them, and how already they had heard the noise of them that approached to bid them M

v. 5, 6, 7. The enemies flight by reason of a terror that God sent among them.

the

A the battel. *Adad* (whose ears were filled with no less rumor then those of the people) was amated and amazed at their sayings: so that all of them abandoned their camp, their horses, beasts of carriage, & riches, & betook them to flight with disorder and confusion. Those Lepers that were retired from Samaria into the enemies camp (and of whom we have heretofore made some mention) being near unto the Camp, perceived that there was great silence in the same, and no less aboundance of all things: for which cause approaching the same, and entering into a Tent, they found no body therein: for which cause they fell to eating and drinking, and that done, to bear away a quantitie of rayment and gold which they hid without the Camp. Afterward resorting to another Tent, they bare away likewise that which

B was therein, and did the like by four others without any encountry or contradiction of any man: and conjecturing thereby that the enemies were retired, they began to accuse themselves, because they had not given notice thereof to *Joram*, and the inhabitants of Samaria. For which cause drawing neer unto the walls of the Citie, they cried out unto the watch, giving them to understand in what estate they had found the enemies camp, who signified no less to *Jorams* guard, so that at last it came unto his ears. Whereupon he presently sent for his friends and captains, and told them that the departure of the Syrians made him suspect some stratagem or ambush: for they (said he) having lost their hope to surprize us by famine, are retired under an intent, that when we shall issue and fall a spoyling of their camp,

C they may come upon us, and kill us; and afterwards take our citie without any stroke stricken. For which cause (said he) I advise you to keep good guard within the citie, and let this retreat of our enemies make us the more co siderate. Some one of his counsell praysed this this advice of his, and allowed his foresight, advising him to send out two scouts upon horsback to search every quarter betwixt that and Jordan, to the end, that if they should be taken and slain by the enemies ambushment, their fall might be a president to the whole army to stand upon their guard (for fear lest they should be surprized in like manner urging this for a conclusion, that the loss of two horsemen should not be very great, since perhaps they might otherwise have been cut off by famine. This advice of his was allowed by the King, and ratified by his assistants: so that presently there were two Spies sent out, who rode along without encountering any enemy; but they met with great quantitie of victuals, and arms,

D cast away and abandoned by the Syrians, to the intent they might flie away the more lightly. Which when the King understood, he suffered the people to issue out, and spoile the camp, who recovered things of no small value therein, but much gold and silver, and troupes of all sorts of cattell: and besides that, they found so great a quantitie of wheat and barley, that had they dreamed thereof, they could not hope or imagine the like. Thus were they delivered from all their precedent afflictions: for there was so great quantity of corn, that two measures of barley were sold but for one sicle, and a measure of wheat-flower for a sicle; according as *Elizeus* had prophecied. Now the measure which we call Sat, containeth an Italian bushell and the half. But the Captain of the third part of the Army, was he onely that enjoyed no part of this benefit; for being appointed by the King to have the keeping

E of the gate, and to restrain the multitude from headlong pressing out, for fear lest thrusting one another, some of them should be trodden underfoot and slain, he himself was trodden, upon and slain (according as the Prophet had foretold) for that he onely amongst the rest would not give credit to that which he had said, as touching the great abundance of victuals that shonld happen.

When *Adad* King of the Syrians was safely returned to Damasco, and knew that God had suffered such a confusion and fear to fall both on him and his Army, and that it had not happened by reason that the enemy sallied out upon him; he was sore discouraged to see that God was so displeased with him, and through anguish and agony of mind fell sick: And for that (at that very time) *Elizeus* was come unto Damasco; *Adad* understanding thereof, sent *Azael*

F (who was one of his most trusty servants) unto him, to present him, and consult with him upon his sickness, whether he should recover or no.

Hereupon *Azael* loaded fourty Camels with the most fairest and most honourablest presents, that either Damasco, or the Princes royall Court afforded; and repairing to *Elizeus*, saluted him very courteously, telling him that he was sent unto him by King *Adad*, first of all to present him, and afterwards to ask counsell of him as touching his malady, whether he might easily be healed. The Prophet commanding the messenger to carry no evil tidings unto the King, did notwithstanding tell him that he should die. *Azael* hearing thereof was sore grieved, and *Elizeus* himself began to weep, so that the tears fell from his eyes aboundantly, in that he foresaw how many evils the people should suffer after the decease of *Adad*. And when as *Azael* demanded him the cause wherefore he was so discomforted; I

The year of the world, 3060. before Christs Nativitie, 914.

v. 8,9,10. The Lepers certifie the Samaritans of the flight of their enemies.

v. 11,12,13,14. Spies sent abroad.

v. 15,16. The enemies camp spoyled by the Samaritans.

v. 17, 18,19. The truth of Gods Oracles, the punishment of incredulitie.

2 *King.* 8. 7.

v. 8,9. *Elizeus* is sent unto by Adad, to enquire counsell of him as touching his sickness.

The year of the world, 3055. before Christs Nativitie, 909.

weep (ſaid he) for the compaſſion that I have of the people of Iſrael, by reaſon of thoſe calamities which they ſhall endure by thy means. For thou ſhalt kill the better ſort of them, and ſhalt burn their ſtrongeſt cities: thou ſhalt murther their Infants, and daſh them againſt the ſtones, and ſhalt open the womens wombs that are with childe. *Azael* anſwered, What force is there in me to execute theſe things? *Elizeus* ſaid unto him, that God had certified him that he ſhould be King of Syria. When *Azael* was returned back unto *Adad*, he ſignified nothing unto him but glad tidings, as touching his ſickneſs: but the next day he caſt a wet net upon him and ſtrangled him, and ſeized the Kingdome into his own hands. This Prince was a man of execution, and well beloved among the Syrians, and common people of Damaſco, who even untill this day honour *Adad* and *Azael* his ſucceſſour as gods, by reaſon of their benefits and thoſe Temples which were builded by them, which adorn the citie of Damaſco. For every day do they celebrate feaſts in memory of theſe Kings, and honour of them, by reaſon of their antiquitie, not knowing that they were modern, and ſuch as reigned not paſt eleven hundreth yeers ſince. But *Joram* King of Iſrael hearing of the death of *Adad*, began to give over his fear, and caſt off that ſuſpition which he had conceived of him, rejoycing that yet at laſt he might have libertie to live in peace. The other *Joram* King of Jeruſalem (for he likewiſe was ſo called, as we have heretofore declared) by murthering of his brethren and his fathers friends, who were Governours, obtained the Kingdome, and became ſo wicked and impious, as he differed in nothing from the Kings of Iſrael, who tranſgreſſed the firſt lawes and ordinances of the Hebrews, and perverted the ſervice of God. For *Athalia Achabs* daughter his wife taught him to execute divers miſchiefs, and amongſt the reſt to adore ſtrange gods. This notwithſtanding, God would not altogether aboliſh his race, by reaſon of his promiſe made unto *David*: yet intermitted he not daily to introduce new impieties; and ſoil the ancient lawes of his forefathers with new corruptions. Mean while, it came to paſs that the Idumæans revolted and ſlew their King, who had been before time ſubject unto *Joſaphat Jorams* father, and in his place eſtabliſhed another to their own liking. For which cauſe *Joram* invaded Idumæa by night with his horſes and chariots, and ſpoyled the countrey round about his Kingdome, without paſſing any farther: yet profited he nothing in ſo doing; for all of them revolted from him, and amongſt the reſt the inhabitants of the countrey of Labina.

v. 11, 12, 13. The propheſie of Adads death and Azaels government. Hedio & Ruffinus, chap. 5.

v. 18. Jorams impietie

The year of the world, 3057. before the Nativitie of Christ. 907.

The Idumæans revolt. v. 22.

But ſo great was the fury of this man, that he conſtrained the people to aſcend the high mountains, and adore ſtrange gods. Yet whileſt he behaved himſelf in this manner, and utterly rooted out of his thought the lawes of his forefathers, there was a letter brought unto him from the Prophet *Elias*, which certified him that God would do great juſtice upon him, becauſe he had forſaken the wayes of his forefathers, and followed the impieties of the Kings of Iſrael, conſtraining the Tribe of *Juda* and the inhabitants of Jeruſalem to forſake the pure ſervice of their God, to ſerve Idols, as *Achab* had conſtrained the Iſraelites to do: Furthermore, becauſe he had murthered his brethren, and ſlain upright and vertuous men. The Prophet likewiſe certified him by letters, what puniſhment he ſhould endure, namely, the ruine of his people, the death of his wives and children, and laſtly his own death: which ſhould happen unto him by a ſickneſs in his belly, wherewith he ſhould be ſo tormented, that his entrails ſtrangely rotting within him, ſhould drop out of his belly, and that he himſelf ſhould ſee his miſery, which ſhould be ſuch as neither might be recovered by medicine, or ſhould ever leave him untill he had finiſhed his dayes. Theſe things did *Elias* denounce unto him by his Letters.

2 Chron. 21. 12. Jorams wickednes reproved by Elias Letters.

CHAP. III.

Jorams *armie is diſcomfited, his ſons are ſlain except one: and himſelf finally dieth a miſerable death.*

The expedition of the Arabians againſt Joram. 2 Chron. 21. 16. 17. 18.

NOT long after, the Arabian Army, that dwell towards the Ethiopia, confederating themſelves with other Barbarians, invaded *Jorams* Countrey, and ſpoyled the ſame, and ranſacked the Kings houſe, and ſlew his ſonnes and daughters, and left him but one onely ſonne called *Ochozias*, who eſcaped from his enemies hands. After this adverſitie, he himſelf was ſtrucken with a long ſickneſſe, according as the Prophet had foretold him; for God powred his diſpleaſure upon his entrailes: whereupon he died miſerably, ſeeing them fall out of his belly. The people likewiſe handled his body ignominiouſly; ſuppoſing, I think, that being cut off in that ſort by Gods diſpleaſure, he was unworthie of royall funerall, for he was not buried in the Sepulcher of the Kings,

The year of the world, 3060. before Christs nativity, 904.

A Kings, neither was there any honour done unto him. He lived fourty years, and raigned eight: and they of Jeruſalem made his ſonne *Ochozias* King. 2. 19. 20

The year of the world, 3060. before the Nativity of Chriſt, 904.

CHAP. IV.

The King of Damaſco warreth againſt the King of Iſrael.

IOram King of Iſrael, hoping after the death of *Adab* to recover Ramath in Galaad from the Aſſyrians, after he had made greater preparation and apparation for the war, he led his army againſt the ſame. In this ſiege he was hurt by an arrow which was ſhot by a certain Syrian, but not unto the death, and re- 2 *King.* 8. 25. *ad finem.* Hedio & Ruffinus, chap 6.
B tired himſelf into the City of Jezrael, untill he were recovered of his wounds (leaving behind him his whole army at the ſiege of Ramath, under the conduct of *Jehu* the ſonne of *Nimſi*, who took the City by force) intending upon his recovery to make war againſt the Syrians. But the Prophet *Eliæus* ſent one of his diſciples to Ramath, and gave him the holy oyl, and willed him to anoint *Jehu*, and to ſay unto him that God had choſen and anointed him for King: and after he had informed him likewiſe in certain other inſtructions, he commanded him to depart after the manner of one that flyeth, making no man privy of his departure. When this diſciple of his came unto the appointed City, he found *Iehu* ſitting in the midſt of the Captains at war (according as *Eliæus* had told him) and drawing near unto him, he told him that he would communicate certain ſecrets with him, for
C which cauſe he aroſe and followed him into his chamber. Whereupon the young man taking out the oyl, powred it on his head, ſaying, that God had choſen him to exterminate the race of *Achab*, and revenge the blood of the Prophets unjuſtly murthered by *Jezabel*: and that both he and his houſe might be brought to nought in like ſort, as the ſons of *Jerobo m* the ſon of *Nabat*, and the children of *Baſa* were extinguiſhed for their impiety; ſo that no one of the race of *Achab* might ſurvive in the world. As ſoon as he had ſpoken thus, he iſſued out of the chamber with all ſpeed, endeavouring that he might not be diſcovered by any of the army. Now when as *Iehu* was come out, he returned to his place where he ſate with *verſ.* 11.
his Captains, who demanded of him, and beſought him to declare unto them, wherefore the young man came unto him (alledging that they ſuppoſed him to be out of his wits.)
D Truly (ſaid he) you have devined well: for he hath talked unto me after the manner of a mad man: wherein (they deſirous to underſtand wherefore he came, and beſeeching him to expreſſe the cauſe) he told them what he had ſaid unto him; namely, how God had choſen him to be King over the people.

2 *King.* 9. 1. *ad 6.* Iehu by Gods commandement anointed King.

As ſoon as he had ſpoken theſe words, every one of them caſt off their garments and *verſ.* 13.
ſpred them before him, and ſounding a trumpet, they proclaimed *Iehu* King; who aſſembling his army, determined to conduct them toward the City of Jezrael againſt *Ior m* (who lay there to recover his wound which he had received at the ſiege of Ramath in Galaad, as we have heretofore declared.) Thither alſo was reſorted in the way of friendſhip and conſanguinity *Ochozias* King of Jeruſalem, both to viſit *Ioram*, and to ſee how he was recovered
E of his wound: for he was his nephew and ſon unto his ſiſter, as we have ſaid before. *Iehu* *verſ.* 15.
deſirous to ſurprize *Ioram* and his followers on the ſudden, made an ordinance, by which he prohibited that none of the ſouldiers ſhould run before to give any intelligence of his repair unto *Ioram*; alledging that it ſhould be a manifeſt demonſtration of their good will towards him: whereas contrariwiſe, they that did otherwiſe, declared that they held him not for their King.

CHAP. V.

Joram *with all his race is ſlain by* Jehu: Ochozias *King of Jeruſalem is likewiſe ſlain with him.*

F

THe men of warre were very joyful to execute this his ordinance, and guarded *v.* 17. *ad* 23.
the wayes to the intent that no man might ſecretly ſteale into Jezrael, and bear tidings to the inhabitants of that which had hapned. Mean-while, *Jehu* attended by certain of his choiſeſt horſemen, and mounted in his own perſon upon a chariot, marched towards Jezrael. And when as he drew near unto the City, the Sentinel that was appointed by *Ioram* to diſcover thoſe that repaired to the City, perceived *Iehu* reſorting thither with a multitude of attendants, and told *Ioram* that a troupe of horſemen were at hand. Whereupon a Scout was ſent out to diſcover who they were; who

The year of the world 3060. before Christs nativity, 904.

drawing near unto *Iehu*, asked him what news there was in the army, telling him that the King was desirous to know the same. *Iehu* willed him to take no care thereof, but to follow after him. The Sentinel perceiving this, certified *Ioram* that the messenger whom he had sent, trouped along with them that came, and followed their General Whereupon the King sent out a messenger the second time; and *Iehu* commanded him to attend him as he did the first: which the Sentinel signified to *Ioram* likewise, who finally mounted his Chariot to go out to meet them, accompanied with *Ochozias* King of Jerusalem, who (as we have said) was come into the City, to see how the King recovered upon his hurt, because he was nearly allyed unto him. But *Iehu* marched on softly and in goodly array, till *Ioram* meeting with him in the field of *Naboth*, asked him how the army did? who instead of answer, reviled him bitterly, and called him the son of a poysoner and of a harlot. For which cause *Ioram* (fearing his turbulent spirit, & suspecting lest he hammered upon some sinister intent) turned his back, and fled away as swiftly as his Chariot could be driven; telling *Ochozias*, that they were both of them craftily surprized by treason: but *Iehu* flung a dart at him and pierced him thorow, and cleft his heart. For which cause *Ioram* instantly fell upon his knees, and died. Hereupon *Iehu* commanded *Badac* (who governed the third part of his army) to cast *Iorams* body into *Naboths* field, remembring him of the Prophecy of *Elias* foretold by him to *Achab*, who murthered *Naboth*: namely, that he and his race should die in that field. For sitting behind *Achabs* Chariot, he heard these words pronounced by the Prophet: In effect it so fell out as he had prophecied. When *Ioram* was faln down, *Ochozias* was afraid to be slain: for which cause he turned his Chariot to take another way, hoping that *Iehu* would not discover him. But he was pursued and overtaken in a certain steepy way, and was hurt with an arrow: whereupon he forsooke his Chariot, and being mounted upon a swift horse, he posted to Maggedo, where after his wounds had been searched and dressed some few daies, he deceased, and was carried to Jerusalem and buried there, after he had reigned one year, and surpassed his father in wickednesse.

G H I

v. 24. Ioramsslaughter.

v. 25, 26. The truth of Elias prophecie.

v. 27. The death of Ochozias King of Ierusalem, and his burial.

CHAP. VI.

Jehu *reigneth over Israel, and keepeth his Court in Samaria; and after him his progeny to the fourth generation.*

K

AT such time as *Iehu* arrived at Jezrael, *Iezabel* being on the top of a tower in her Princely robes, cried out; O trusty servant (said she) that hath slain his Master! He looking upward, asked her what she was, commanding her to come down unto him: at length he charged her Eunuches to cast her down from the top of the tower: who in her falling bebloodied the walles: and no sooner fell she upon the ground, but that her body was trampled under the horses feet, untill she died. That done, *Iehu* repaired to the Palace with his friends, and reposed himself there, commanding his servants that they should bury *Iezabel* in respect of the royal race from whence she was descended) but they to whom the charge of the obsequies were committed, found no part of her body, but her hands and head, for all the rest was devoured by dogs *Iehu* certified hereof, wondred at the prophecie of *Elias*, who had foretold that *Iezabel* should die in that sort in Jezrael.

v. 10. 30, 31. A famous example of Gods Judgement.

L

Now in that *Achabs* seventy sons were brought up in Samaria, *Iehu* sent two Letters, the one unto the Masters of the infants, the other to the Governours of the Citie, giving them to understand, that they should choose one of the most vertuous amongst *Achabs* children, to reign as King over them, because they had a multitude of strong Chariots, horses, armour, men, and strong Cities; to the end that in so doing, they might take revenge on those that slew their Lord and Master. (This did he under a colour to sound how the Samaritans were affected towards him.) When the Governours and Tutors had received these letters, they were afraid, and made account that they could prevail nothing against him, who had prevailed already against two mighty Kings. For which cause they wrote back unto him, acknowledging him for their Sovereign; and offering themselves in all duty, to be under his subjection. Whereupon *Iehu* sent back unto them again, commanding them, that (to expresse their obedience) they should send him the heads of *Achabs* children, divided from their shoulders. Which command of his they failed not to execute, but presently packed up the heads in panniers, and sent them unto him to Jezrael. As soon as they were brought thither, tidings therof was carried to *Iehu*, as he sate at supper with his friends, who commanded that they should be laid in two heapes, at the City gates on either side thereof.

2 King. 10. 1. &c. 7.

M

Achabs 70 children slain in Samaria.

A thereof. Which done, he iſſued out as ſoon as it was day, to ſee them; and beholding them, he began to tell thoſe, that accompanied him, that he had voluntarily armed himſelf againſt his maſter, and ſlew him: but as touching thoſe whom they ſaw there, he had no wayes laid hands on them. His onely intent was, that all men ſhould know, that all that which hapned unto *Achabs* race, was done by the ordinance of God, and that his houſe was deſtroyed according as *Elias* had foretold. And after he had ſlain and diſpatched both theſe and all thoſe that were found to be of *Achabs* race amongſt the Iſraelites, he went unto Samaria: and meeting by the way with *Ochozias* houſhold ſervants (who was King of Jeruſalem) he asked them whither they went? who anſwered him, that they went to ſalute *Joram* and their King *Ochozias*, (for they knew not as yet that they were both of them ſlain.) Hereupon *Jehu* commanded his ſervants to lay hands on them, and put them to the ſword, notwithſtanding, B they were fourty two in number. After them he met with a vertuous man called *Jonadab* (who in times paſt had been his ancient friend) who embracing him, prayſed his forwardneſs, in that he had performed all things according to the will of God, in aboliſhing *Achabs* houſe. *Jehu* cauſed him to mount up with him in his Chariot, and accompany him to Samaria, telling him that he ſhould well perceive, that he would ſpare no one wicked man, but would puniſh all the falſe prophets, and tellers of lies, and abuſers of the people, who had made them forſake the true ſervice of God, and adore ſtrange gods: becauſe the moſt laudable and allowed ſpectacle that might encounter a good mans eye, was to ſee the puniſhment of the wicked. *Jonadab* perſwaded by theſe words, mounted up into his Chariot, and went with him to Samaria; and after *Jehu* had ſought out *Achabs* kindred, he put them to death: C and intending that no one of his falſe prophets and prieſts ſhould eſcape his hands, he aſſembled them together by a ſubtill policy. For gathering the people together, he proteſted that he would have twice as many gods as *Achab* had had: willing that all the Prieſts and Miniſters that belonged unto them, ſhould preſent themſelves, for that he intended to celebrate rich and magnificent ſacrifices to *Achabs* gods; proteſting that whatſoever Prieſt ſhould be abſent, he ſhould loſe his head. Now this god whom *Achab* honoured, was called *Baal*. Having in this ſort aſſigned a day wherein he would offer ſacrifice, he ſent thorow all the countrey of Iſrael, charging all *Baals* prieſts to repair unto him, and commanding that each of them might have their veſtments given them. As ſoon as they were apparelled, he reſorted to his lodging, accompanied with his friend *Jonadab*, and commanded that a ſearch ſhould be D made amongſt them, to eſpie whether any one of contrary qualitie or condition were medled with them; for that he intended that no ſtranger ſhould be amongſt the Prieſts. When as therefore he underſtood that none but the Prieſts were in that aſſembly, even at ſuch time as they began to offer ſacrifice, he cauſed them to be incloſed by foureſcore ſouldiers (whom he eſteemed to be moſt truſty) whom he commanded to kill the falſe Prophets, and to puniſh them according to the cuſtome of their forefathers, which had already too long time been neglected; dreadfully threatning all thoſe, who ſhould any wayes intermit to root out the name and memory of theſe wretches out of the world. They therefore ſlew all theſe Prieſts, and invironed the Kings Palace; and in ſo doing cleared Samaria of forrain gods. This E *Baal* was the god of the Tyrians (for whom *Achab* builded a Temple in Samaria, intending thereby to content *Ithobaal* the King of the Tyrians and Sidonians) to whom he aſſigned prieſts, and honoured him with all ſorts of ſacrifice. After this Idol was exterminated, *Jehu* ſuffered the Iſraelites to adore golden calves. When this execution was performed in puniſhing the wicked, God (to whom this action of his was acceptable) told *Jehu* by his Prophet, that his children ſhould obtain the Kingdome of Iſrael to the fourth generation. This was *Jehues* eſtate.

The year of the world, 3061. before Chriſts Nativitie, 934.

The rooting out of Achabs line.

v. 12, 13, 14. The ſlaughter of Ochozias ſervants. Jonadab.

v. 18 *ad* 28. The ſlaughter of Baals Prieſts.

v. 30. Baal god of the Tyrians. The Kingdome promiſed to Jehues poſteritie.

CHAP. VII.

Athalia *reigned five yeers in Jeruſalem: and after ſhe was ſlain by the high Prieſt* Joas *is proclaimed King.*

F ATHalia *Achabs* daughter, hearing news of the death of her brother *Joram*, and her ſonne *Ochozias*, together with the utter ruine of all the royall poſterity, bethought her ſelf to extinguiſh *Davids* memory, and in ſuch ſort to root it out that no one of that line ſhould remain alive to enjoy the Kingdome hereafter: which when ſhe had concluded in her heart, ſhe began to put it in execution. Yet notwithſtanding, one of *Ochozias* ſons eſcaped her bloody hands, by this means that inſueth. *Ochozias* had a ſiſter by his fathers ſide, whoſe name was *Joſabetha*, who was married to *Joiada* the high Prieſt; who entring into the Kings Palace, and finding *Joas* at that time but one yeer of age, hidden with his nurſe among the dead, ſhe took both him and his nurſe,

Hedio & Ruffinus, chap. 7. 2 *King.* 11. 1, 2, 3. Athalia rooteth out all the royall blood, onely Joas Ochoz as ſon is ſaved.

and locked them up in a clozet within the Temple, where *Ioiada* her husband and ſhe did G
ſecretly nouriſh them for the ſpace of five yeers, during which time *Athalia* reigned in Je-
ruſalem over the two Tribes.

The year of the world, 3060. before the Nativity of Christ, 904.

About the ſeventh yeer, *Ioiada* entred into diſcourſe with five Centurions, and perſwaded
them to oppoſe themſelves with mutual conſent againſt *Athalias* proceedings, and to aſſure
the Kingdome to little *Joas*. Whereupon giving and receiving faithfull promiſes of ſecrecy
the one unto the other, they confidently addreſſed themſelves to execute their intended
purpoſes after this manner. They whom the high Prieſt had choſen to execute this Act,
went thorow all the Countrey; and gathered the Prieſts and Levites together, with all the
Governours of the Tribes, and afterwards returned and brought them to Jeruſalem to the
high Prieſt, who made them ſwear an oath, that they would keep ſecret that which he H
ſhould enforme them of, as a thing that required ſilence, and men of execution to perform
the ſame. As ſoon as he had aſſured them by oath, he brought forth the little child whom
he had nouriſhed (who was of *Davids* line) and ſaid unto them: Behold your King, who is
of that race, which (as you know) was choſen by God to reign over you for ever: I therefore
think it fit that the third part of your guard ſhall keep him within the Temple, and that
the fourth make their watch round about the ſame. Another company ſhal have the guard of
the great gate that leadeth to the Palace: as for the reſt of the people, let them remain diſar-
med within the Temple, and ſuffer no armed man to enter thereinto, except the Prieſt one-
ly. He appointed alſo another company of Prieſts and Levites to be about the King, with
Javelins and drawn ſwords, charging them that whoſoever durſt be ſo bold to enter the I
Temple armed, they ſhould preſently put him to the ſword; and laying all fear aſide, to at-
tend the ſafety and guard of the Kings perſon. They being obedient to that which the high
Prieſt had commanded them, in effect expreſſed their redineſs: whereupon *Ioiada* opening the
Arcenall, (which in times paſt was prepared by *David*) diſtributed amongſt the Centurions,
Levites and Prieſts, all the javelins, quivers, and all other ſort of armes that were therein, and
diſpoſed all them that were armed, round about the people, joyned hand in hand to impeach
any one from entering in amongſt them that were not of that faction. Afterwards bringing
out the Infant *Ioas* into the midſt of the company, they ſet the royall Crown on his head,
and *Ioiada*, after he had anointed him with oyle, proclaimed him King: whereupon all the K
people rejoyced, and clapping their hands, cried out, God ſave the King.

The year of the world, 3067. before Christs nativity, 897.

v. 13. ad finem.

Athalia hearing this noiſe and applauſe, beyond all hope was greatly troubled, and with
thoſe ſouldiers which ſhe had about her, ſhe haſtily iſſued out of the Palace, and arriving in
the Temple, the Prieſts admitted her: as for the reſt of the men of warre that followed her,
they that by the high Prieſts ordinance circuited the Temple, would not ſuffer them to en-
ter with her. Now when *Athalia* ſaw the childe ſtanding before the Tabernacle with the
royal Crown on his head, ſhe rent her garments, and ſtorming through deſpite, ſhe cried out
and commanded that the Traitor ſhould be ſlain, that had thus betrayed her, and ſought to
diſpoſſeſs her of her Kingdome. But *Ioiada* called the Centurions, and commanded them to
carry *Athalia* out unto the brook Cedron, and there to kill her (becauſe he would not permit L
that the Temple ſhould be defiled with her curſed blood.) Moreover he charged them, that
if any one ſhould attempt to reſcue her, they ſhould kill them likewiſe. Hereupon, they (that
were appointed to execute this his command) took her, and led her without the gates of the
Kings Mules, and there ſlew her. After that *Athalia* was in this manner executed, *Ioiada*
aſſembled the people, and the men of warre in the Temple, binding them all by an Oath, to
yeeld the King their faithful ſervice, and to procure the proſperitie, and increaſe of his King-
dome. Secondly, he made the King ſwear in like manner, that he would maintain the ſer-
vice of God, and in no manner diſannul *Moſes* lawes. That done, they ran unto *Baals* tem-
ple (which *Athalia* and her husband *Ioram* had built to the diſhonour of God, and their fore-
fathers, and for the honour of *Achab*) and levelled it with the ground, and put to death
their high Prieſt called *Mathan*. The charge, and guard of the Temple, *Ioiada* committed to M
the Prieſts and Levites, according to the order eſtabliſht by *David*, with commandement
twice a day to offer their ordinary burnt offerings, and conſequently to make perfumes, ac-
cording to the Law. He appointed alſo certain of the Levites to be porters to guard the
Temple, to the intent that no unclean thing ſhould enter the ſame uneſpied: and after he had
ordained theſe things, with the Centurions and Governours, and with all the people, he
took *Ioas* and led him out of the Temple, and attended him to the Palace, and having pla-
ced him in the royal Throne, all the people cried, God ſave the King, and banquetted and
feaſted for divers dayes. Thus after the death of *Athalia* the citie was in quiet. *Ioas* was ſeven
yeers old at ſuch time as he was made King, his mother was called *Sabia*, and was of the town
Berſabe.

Athalias punishment.

v. 17. The King and the people joyned by oath to ſerve God.

v. 18. The reſtoring of Gods ſervice.

2 *King.* 12. 1. & 1 Joas partie during Ioiadas time.

v. 4. ad 12. Joas by Joiadas means, who was the high Prieſt, is created King.

A Berſabe. He carefully obſerved the lawes, and highly affected the Service of God all his life time: and when he grew to mans eſtate, he married two wives, which the high Prieſt gave him, by whom he had ſonnes and daughters. This is all that I have thought good to declare as concerning *Ioas*, both how he eſcaped *Athalias* treaſons, and obtained the Kingdome. *The year of the world, 3067. before Chriſts Nativity, 877.*

CHAP. VIII.

Azael *King of Damaſco levyeth an army, and firſt of all aſſaulteth the Iſraelites, and after marcheth forward againſt Ieruſalem.*

B But *Azael* King of Syria making warre againſt the Iſraelites and againſt their King *Iehu*, deſtroyed the countrey on the other ſide of Jordan, and all the Eaſterne tract inhabited by the Rubenites, Gadites, and Manaſſites. Furthermore, he burnt and ſpoiled Galaad, and Bathanæa, violenting and outraging all thoſe that he met withall. For *Iehu* went not out againſt him to reſiſt him, but (being become a contemner of God, and a deſpiſer of pietie, and his lawes) he died after he had reigned ſeven and twentie yeers over the Iſraelites: he was buried in Samaria, and left behind him *Ioas* his ſonne to ſucceed him in his Kingdome. But *Ioas* King of Ieruſalem conceived a certaine deſire to renew the Temple: for which cauſe, calling unto him *Ioiada* the high Prieſt, he commanded him to ſend thorow all the countrey the Levites and Prieſts, and to levie upon every one of their heads half a ſicle of ſilver for the building and reparation of the Temple, which was falne to decay in *Ioram*, *Athalia*, and her followers times. But the high Prieſt C would not obey him herein, knowing well that no man would willingly diſburſe money. But in the three and twentieth yeer of his reign, the King ſent both for *Ioiada*, and the Levites alſo, and expoſtulated with them for diſobeying his commandment, enjoyning them from that time forth to provide for the building of the Temple. Whereupon the high Prieſt uſed preſent diſpatch in levying the money, wherewith the people were highly contented. He therefore made a cheſt of wood cloſed on every ſide (except that on the upper lid thereof, there was a little crannie left open) which he placed neer unto the Altar, commanding that every one ſhould offer according to his devotion, and put in his offering thorow the cranny into the coffer, to be imployed in the repairing of the Temple; whereunto all the people ſhewed themſelves affectionate: ſo that they gathered together a great quantitie of gold and D ſilver, with great zeale; and when the coffer was filled, it was emptied, and the account thereof taken and ſumm'd up by the Secretary, and high Prieſt in the Kings preſence, and afterwards was brought together into one aſſigned place: which order was obſerved every day. And when as it was ſuppoſed that there was ſufficient money gathered, the high Prieſt *Ioiada* and King *Ioas* hired Maſons, and Carpenters, and prepared great beames of excellent Timber.

2 *King* 12.18. Hedio & Ruffinus, chap. 8. The warre betweene Azael and Jehu. *The year of the world, 3089. before Chriſts Nativity, 975.* 2 *Chron.* 24.4. *ad* 14. The reſtoring of the Temple.

After that the Temple was repaired, they imployed the remainder of gold and ſilver (which was of no ſmall quantitie) to make cups, pots, and veſſels, and other utenſils: and every day offered they ſacrifice of great value upon the Altar, and this cuſtome was continued ſo long as *Ioiada* lived. But after his deceaſe (which happened in the hundred and E thirtieth yeere of his age, after he had lived a juſt and upright life, and was interred in the ſepulcher of *David* in Jeruſalem, becauſe he had eſtabliſhed the Kingdome in *Davids* poſteritie) King *Ioas* had no more care to ſerve God, and with him the reſt of the Governours of the people were corrupted in contradiction of the lawes and ordinances, which they knew were very convenient for them. For which cauſe God being provoked by this change, and incenſed againſt the King and the reſt, ſent his Prophets unto them, to proteſt, to expoſtulate with them for their offences, and to withdraw them from their iniquitie. But they purſued ſinne the more vehemently; ſo that neither the puniſhments, by which they, who had offended God before-times, had been plagued, with all their poſteritie; neither all the advertiſements given them by the Prophets, could induce them F to amend: or to forſake thoſe ſinnes wherein they were engaged: but that which is worſt, King *Ioas* ſtoned *Zachary*, *Joiadas* ſonne, and put him to death in the Temple, forgetting himſelfe moſt ungratefully of the benefits he had received by his father. And the occaſion was, for that *Zachary* having received a charge from God to prophecy, came into the midſt of the people, and counſelled both them and him to follow juſtice, foretelling them that they ſhould be grievouſly puniſhed except they did beleeve. This *Zachary* did at his death call God to witneſſe and judge of thoſe calamities he endured, in dying grievouſly and violently for the good counſell which he had given them, and the benefits which his father had in times paſt done unto *Ioas*. But many dayes paſſed not, before the

Ioas, impietie after Joiadas death, and how he was reproved by the Prophet. 2 *Chron.* 24.17. *ad* 22.

v. 21. Zachary ſtoned to death.

King

The year of the world, 3089. before Christs nativitie, 875.

King suffered due punishment for these misdeeds. For *Azael* King of the Syrians invaded his countrey, and after he had first of all ruinated Girta, he marched forwards with an intent to besiege him at last in Jerusalem. *Ioas* desperate of all succours, emptied all the treasures of God, and those of the Kings, and took away the presents that were hung up in the Temple, and sent them to the Syrian, redeeming the siege by this meanes, lest he should be drawn into hazard to lose all. The Syrian pacified with such and so great riches, and aboundant treasure, suffered not his army to passe to Jerusalem. After this, *Ioas* was seized with a grievous sickness, and (to the intent that the death of *Zachary* the sonne of *Ioiada* might not escape unrevenged) his friends conspired against him, and he dyed by their hands. He was entombed in Jerusalem, but not in the sepulcher of his ancestors, because he had falne from God: He lived seven and fourtie yeers.

The spoile of the Temple. Ioas death.

The year of the world, 3105. before Christs Nativitie, 859.

CHAP. IX.

Amasias *King of Ierusalem made warre against the Idumæans and Amalechites, and obtained the victorie.*

2 King. 14. 1. ad 15. Amasias King of Ierusalem.

AMasias his sonne succeeded him in the Kingdome. But in the 21. yeer of *Ioas* reign, *Ioachas*, the sonne of *Iehu*, took possession of the Kingdome of Israel in Samaria, and was seized thereof for the space of seventeen yeers. But he followed not his fathers steeps, but rather behaving himself impiously, according as his predecessors in the Kingdome, and contemners of God had done: For which cause the King of Syria subdued him, and cut off a great part of his dominions, and took his greatest cities from him, and defeated his armies: so that at length he had but ten thousand footmen, and five hundred horseman. All which hapned to the Israelites (according to the prophecie of *Elizeus*, which he foretold unto *Azael*, at such time as he prophecied unto him, that he should reign over the Syrians, and them of Damasco, after that he had murthered his master. *Ioachas* being in this extremitie, had his recourse to God in prayer and supplication, beseeching him that it might please him to deliver him from the hands of *Azael*, and not suffer him to be under subjection and thraldome unto him.

The forces of Israel weakned and restored by God.

The year of the world 3089. before Christs nativitie, 875.

God (that respecteth the repentant, as if they had been innocent, and that gently checketh those whom he might utterly exterminate, if he so pleased) gave him assurance against the warre and danger, so that the countrey (having obtained peace) recovered presently her former estate and prosperitie. When *Ioachas* was dead, his sonne succeeded him in the government, and began to reign over the Israelites in Samaria, in the 37. yeer of *Ioas* King of Juda. (For this King of Israel was called *Ioas*, as well as he that reigned in Jerusalem:) he governed the Kingdome sixteene yeers. He was a good man, and had no correspondence with his father in disposition. About this time *Elizeus* the Prophet was very old, and fell sicke: to him resorted the King of Israel to visit him, and finding him in the extremitie, and past hope of recovery, he began to weepe and lament himself, calling him his father, and his armour, because that during his life, he had never occasion to use the sword against the enemy; but that by meanes of his prediction he had alwaies the upper hand of them without stroke striking: that now he departed this life, and left him disarmed to the mercy of the Syrians, and other his enemies; so that he had neither securitie of libertie, nor life, but that he rather wished to die with him, then to live in those dangers.

Joas King of Israel and Samaria.

The year of the world, 3103. before Christs Nativitie, 861.

Elizeus being moved with these complaints, comforted the King that lamented in this sort, and commanding him to draw his bowe that he had brought with him (for the King had bent the same) *Elizeus* said unto him, Draw: and he shot three arrowes, and gave over at the fourth. Oh said *Elizeus* if thou hadst shot more arrowes, thou hadst utterly ruinated the Kingdome of the Syrians: and sith thou hast contented thy self with three shoots onely, thou shalt overthrow the Syrians in three battels, which thou shalt fight against them, and shalt recover the countrey they have taken from thy father. After the King understood these things, he departed, (and not long after the Prophet died) who was renowned for his justice, and manifestly beloved of God, who shewed miraculous and incredible works by his prophecies, and such and so worthy as the Hebrews ought to keep them in perpetuall remembrance, and was buried magnificently, according as it behoved a man, who was so highly favoured by God as himself.

Elizeus foretelleth that Joas should overcome the Syrians thrice. 2 King. 13. 20, 21. Elizeus dead and the raising of a dead man to life, that was cast into his tombe.

2 Chron. 25. 18. ad 25. Joas trebble victory.

It chanced about that time, that certain theeves having cast the body of a man that was murthered by thē, upon the body of the Prophet where he lay buried, the dead body returned to life. This is all that we have to speak as touching *Elizeus*, both in respect of his prophecies during his life time, as of that which hapned after his death, in witnes of his divine power

After

A After the death of *Azael* King of Syria, *Adad* his ſon obtained the kingdom, againſt whom *Ioas* King of Iſrael made war, and having overcome him three times, he recovered all that countrey, thoſe Cities, and towns of the countrey of Iſrael, that *Azael* his father had conquered before him. (All which came to paſs according as *Eliæus* had prophecied.) After that *Ioas* had forſaken this world for another, the kingdom fell to *Ieroboam* his ſon. *The yeer of the world, 3183. before hiſs Nativitie, 861.*

CHAP. X.

AMASIAS *making war againſt* JOAS *King of Iſrael, is overcome.*

B THe tenth year of the reign of *Ioas* King of Iſrael, *Amaſias* reigned over the Tribe of *Juda* in Ieruſalem: his mother was called *Judah*, and was a citizen of Ieruſalem. He was wondrouſly careful to maintain juſtice (notwithſtanding he was very young.) And having taken upon him the government of the kingdom, he reſolved with himſelf, that he ought firſt of all to revenge the death of his father *Ioas*, who was traiterouſly ſlain by his friends: he therefore laid hands on them, and put them all to the ſword (yet extended he not his diſpleaſure to their children, but conformed his actions according to the laws of *Moſes*; which ſaith, that it is not lawful to puniſh the children for their fathers offences.) He afterwards levied an army of the Tribes of *Juda* and *Benjamin*, and choſe the men that were in their flowring years, and about twenty years of age: the number of whom C amounted to three hundred thouſand men, whom he divided into Centuries. He ſent alſo to the King of Iſrael, and waged a hundred thouſand of his armed men for a hundred talents of ſilver, becauſe he intended to make war upon the Amalechites, Idumæans, and Gabelites. Now whileſt he made this preparation, and was in a readineſs to undertake this exploit; a certain Prophet counſelled him to diſmiſs the Iſraelites that he had with him, becauſe they had no piety in them, ſignifying unto him from God, that if he were followed by them in that war, he ſhould be overcome: and contrariwiſe, that he ſhould have the upper hand over his enemies if he fought with a few men, according to Gods direction. Hereupon the King was ſore moved (becauſe he had already paid the Iſraelites their wages) but the Prophet ceaſed not to exhort him to do that which was pleaſant in Gods ſight, who would D give him ſilver in abundance. For this cauſe he diſmiſſed them, telling them that he freely gave them their pay; and he with the forces of his kingdom marched out againſt thoſe Nations, and fought with them, and overcame them, and ſlew ten thouſand of them, and took no leſs number of priſoners alive (whom he afterwards cauſed to be led to a high rock that bounded upon Arabia, and from thence caſt them down headlong) and from all theſe Nations he recovered a great booty, and brought home much riches.

Hedio & Ruffinus, chap. 9. Amaſias King of Jeruſalem. 2 *King.* 14. 1, 2.

2 *King.* 14. *Deut.* 24. 16.

The yeer of the world, 3106. before the Nativity of Chriſt, 858.

The diſmiſſion of the Iſraelites. 2 *Chron.* 25. 11, 12, 13.

Amaſias victory over the Amalechites.

Whileſt *Amaſias* ſtood upon theſe termes, the Iſraelites (that had taken wages of him, and were caſhiered by him) conceived a diſpleaſure againſt him, ſuppoſing themſelves to be injured by him, as if he had diſmiſſed them for men of ſmall reſolution. For which cauſe they invaded his countrey, and ſpoiled it as far as *Bethſemer*, and carried away a great quan- E tity of cattel, and ſlew three thouſand men. This victory and proſperity made *Amaſias* proud, ſo that he began to forget God, who was the author thereof, and continued the honour of thoſe gods which he brought from the countrey of the Amalechites. For which cauſe a Prophet came unto him and ſaid, that he wondred that he ſhould eſteem them for gods, who had ſo little availed them who honoured them, and had delivered them into his hands; ſo that divers of them were put to death, and divers led away priſoners, which they themſelves had brought unto Jeruſalem, according to the cuſtome of war. Theſe words moved the King unto diſpleaſure, ſo that he commanded the Prophet to ſilence, threatning him to puniſh him, if he entermedled with his affairs any more. Who anſwered him, that he would no further urge him, yet withal he fore-prophecied unto him, that God would not ſuffer this F his innovation to reſt unpuniſhed. Anon after, *Amaſias* (not able to keep a moderation amidſt his affiance & proſperity: but waxing more inſolent againſt almighty God, by whom he poſſeſſed the bleſſings he enjoyed) in height of his pride wrote to *Ioas* King of Iſrael, commanding him & his to yeeld him homage, according as in times paſt the Iſraelites were ſubject to *David* and *Solomon*; threatning him, that if he refuſed to do him voluntary ſervice, he would enforce him to decide the difference by arms: to whom the Iſraelite replied thus: King *Ioas* to King *Amaſias*. There was in the mountain of Libanus a Cypres tree of great height, to whom a little thiſtle wrote, demanding of him his daughter in marriage for his ſon. But during this interparlee betwixt thē, there came a certain wild beaſt, that troad down the thiſtle. Let this example admoniſh and diſſwade thee from attempting of two mighty matters, neither

2 Chron. 25. 15, 16. Amaſias is reprehended by a Prophet for his idolatry.

growing

The year of the world, 3116. *before Christs nativity*, 858.

growing proud of thy last victory against the Amalechites, lest through thy presumption thou expose both thy wife and fortune to the uncertain hazzard of warre. When *Amasias* had perused this answer of his, he was the more whetted unto warre (God also as it seemed pricked him forward, to the intent to chastise those iniquities that were committed by him.) When as therefore he had drawn his army into the field, and both the armies were upon the point to wage the battell, a sudden fear and discouragement seized him (such as God in his displeasure is accustomed to inflict) which made *Amasias* army turn their backs: so that (by the apprehension they had conceived) they were scattered before they came to handy strokes; and *Amasias* being left alone, was taken prisoner. Him did *Ioas* threaten that except he perswaded the inhabitants of Jerusalem to open their gates, and to receive both him and his armie into the City, he would put him to death. For which cause *Amasias* (constrained by necessity and fear of death) wrought so much as his enemies were received into Jerusalem, who made a breach of three hundred cubits in their wall; and there-thorow *Amasias* was led captive into Jerusalem. In this manner *Ioas* was made master of the City, who afterwards carried away the Treasures of the Temple, and took away the gold and silver that *Amasias* had in his Palace: and having in this sort ransomed him from captivity, he returned back again into Samaria. This hapned in the fourteenth yeer of the reign of *Amasias*, who afterwards fled into the city of *Lachis*, to avoid the conspiracy of his domestic all friends, by whom notwithstanding he was surprised, and slain by them that were sent to do the deed: his body was brought and royally intombed in Jerusalem. Thus died *Amasias* for introducing invocations in contempt of God; he lived fifty foure yeers, and reigned twenty and nine: his sonne *Ozias* succeeded him in the kingdome.

Amasias expedition against Joas King of Israel. *v*.17, 8.

v. 23. Amasias taken prisoner by the King of Israel. Jerusalem ruinated. The Temple spoiled. *v*. 24.

Amasias slain *v* 27,28.

CHAP. XI.

How Ozias *overcame his neighbour Nations.*

BUt in the fifteenth yeer of the reign of *Amasias*, *Ieroboam*, *Ioas* sonne, began to reign over the Israelites in Samaria, and enjoyed the Kingdome for the space of fourty yeers. This King dishonoured God, and offended him grievously in observance of Idols, and divers absurd and strange actions, by which he heaped ten thousand mischiefes and miseries on the Israelites heads. To him came there a certain Prophet called *Ionas*, who prophecied unto him, that he should make warre against the Syrians, and that he should overcome them, and enlarge his kingdome to the Northward, as farre as the City of Amatha; and to the Southward as farre as the lake Asphaltites (for these in times past were the limits of the countrey of Canaan, according as the Generall *Iosuah* had confined them.) *Ieroboam* encouraged by this prophecy led forth his army against the Syrians, and spoiled all their countrey (according to the prophecy of *Jonas*.) And for that I have promised to yeeld an exact history in writing of all those things that hapned in our nation, me thinks it shall not be amiss to declare that, which I have found written of this Prophet in our Hebrew Chronicles. This man being commanded by God to repair unto the kingdome of *Ninus*, and proclaime that which should happen to the City of Ninivie (namely, that the government thereof should be abolished:) through feare which he conceived repaired not thither, but fled from Gods presence into a Citie called Joppa; where finding a ship, he entred the same and sailed towards Tharsis in Cicilia. But there arose so vehement a tempest upon the sea, that the vessel was ready to be drowned, and both the Mariners, Master, and Owners of the ship, made their vow of thanksgiving unto God, if they might escape from this tempest: but *Jonas* hid himself, and covered his face, performing no such matter as the rest had done. Whereas therefore the turbulent waves incensed by violent winds, increased more and more; the Mariners and passengers began to imagine amongst themselves, that some one of them in the Barke had caused that tempest: whereupon they agreed amongst themselves to cast lots, to know which of them were the occasion of their danger. Which done, the lot fell upon *Ionas*: who being demanded whence he was, and for what businesse he travelled, answered them, that he was an Hebrew by Nation, and a Prophet of the most high God; and counselled them, that if they would be warranted from that danger, they should cast him into the sea, because it was he onely that was the cause of that tempest. Notwithstanding this confession of his, they durst not perform that which he desired, supposing that it would be an act of great impiety, in that sort to thrust a stranger into that manifest perdition, whose life had been committed to their trust. But for that the storm more and more increased, and grew so vehement, that they wanted very little

2 *King*. 14.21. 2 *Chron*. 26. 1, 2,3.

The year of the world, 3120 *before Christs Nativity*, 844.

Hedio & Iustinus, chap. 11. The enlargement of the kingdome of Israel.

2 *King*. 14.25. *Ionas* 1. *per totum*. Ionas sent unto Ninivie. flieth the presence of God, and ascending a ship is cast in a storm into the Sea.

of

A of imminent ſhipwracke ; and being beſides that incited by *Ionas* himſelfe, and whetted on likewiſe by the feare they conceived, to loſe their lives, they caſt him into the Sea: whereupon ſuddenly the ſtorme ceaſed. It is likewiſe ſaid, that being ſwallowed up by a great fiſh for the ſpace of three dayes and three nights, he was at the laſt vomited out, and caſt by the ſame fiſh upon the ſhore of the Euxine Sea alive, and without any maime in any of his members. There beſought he God, that he would pardon him the ſinne which he had committed: and afterwards he reſorted to the Citie of Ninivie, where aſcending a place from whence he might be heard, he publiſhed with a loud voice unto them, that they ſhould loſe the Empire of Aſia: which after he had pronounced, he returned backe againe. *This recitall have I made according as I have found it regiſtred in writing.*

The year of the world, 3120. before Chriſts Nativity, 944.

Ionah 2. parvum.

Jonas caſt into the Sea, is devouted by a Whale: and caſt upon the coaſt of Ninive, foretelleth them of the loſſe of their Empire.

King *Ieroboam* having paſſed all his life time in proſperitie, and reigned for the ſpace of
B fourtie yeers, departed this life, and was intombed in Samaria, and *Zachary* his ſonne ſucceeded him in his Kingdome. At the ſame time, *Ozias* the ſonne of *Amaſias* reigned in Jeruſalem over the two tribes, after that *Ieroboam* had already reigned foureteene yeers; his mother was called *Achia*, and was of the Citie of Jeruſalem. He was a man of a good nature, and ſuch a one as loved juſtice, of noble courage, and very laborious in providing for all occurrences: he made warre againſt the Philiſtines, and after that he had overcome them in battell, he tooke Ita, and Amnia, two of their ſtrong Forts, and raced them. This exploit done, he ſet upon the Arabians that neighboured upon Egypt, and after that (having built a citie upon the red Sea) he planted a garriſon therein. He afterwards diſcomfited the Ammonites, conſtraining them to pay him tribute, and ſubdued all as farre as the marſhes of E-
C gypt. After that, he began to provide for the Citie of Jeruſalem: for he built it anew, and repaired the walles thereof, that had been beaten downe or decayed, either by continuance of time, or by negligence of thoſe Kings who were his predeceſſors: he repaired thoſe alſo which the King of Iſrael had beaten downe, at ſuch time as having taken *Amaſias* priſoner, he rode in triumph into the Citie. Beſides this, he erected a number of towers, each of them one hundred and fiftie cubits high. Theſe incloſed he with walles to ſet garriſons therein, and in divers barren places he cauſed divers fountaine heads to be made: for he had an in-
D finite multitude of beaſts of carriage and other cattell, in that the countrey was fit for paſture. He tooke pleaſure alſo in tillage, for which cauſe he was often buſied about his land, ſowing, and planting the ſame. He had about him a choſen army, to the number of three hundred and ſeventie thouſand fighting men, whoſe Generals, Conductors, and Captaines, were valiant and invincible men, and were in number two thouſand.

The yeer of the world, 3136. before Chriſts Nativity, 828.

Ozias expedition and the repairing of the Citie.

2 Chron. 26. 1, 2, 3, 4, 5.

The yeer of the world, 3150. before Chriſts nativity, 814.

Ozias riches and army.

v. 8, 9, 10.

He taught his ſouldiers to march in a ſquare battell (in manner of the Macedonian Phalanx) arming each of them with ſwords, targets, and corſelets of braſſe, with arrowes and darts. He made alſo great preparation of divers engins to batter Cities, and to ſhoot ſtones and darts, beſides divers hookes, and other ſuch like inſtruments. But whileſt he was intent on theſe ſtudies and preparations, he grew inſolent and proud, and being puffed up with mortall arrogance, he contemned the immortall force, which endureth for ever (which is pietie towards God, and the obſervation of his commandements.) For which cauſe he was *v. 16.*
overthrowne by his proſperitie, and fell into his fathers ſinnes, through the happineſſe and
E greatneſſe of his eſtate, wherein he could not moderately containe himſelfe. So that upon a certaine ſolemne feaſt day wherein all the people were aſſembled together, he attired himſelfe in the high Prieſts veſtments, and entred into the Temple to offer ſacrifice unto God upon the golden Altar; which notwithſtanding the high Prieſt *Azarias* (accompanied with foureſcore Prieſts) inhibited him the ſame, telling him that it was not lawfull for him to ſacrifice, in that it was onely allowed in thoſe that were of the poſteritie of the high Prieſt *Aaron.*

Whileſt after this manner *Azarias* expoſtulated with him, commanding him to goe out *v. 17, 18, 19.*
of the Temple, and not to contradict the ordinances of God; the King waxed wroth, and threatned to take his life from him, except he kept himſelfe quiet. Whereupon there fell
F a great trembliug and earth-quake, and the Temple cleft in twaine, and a great light of the Sunne entred thereinto, and reflected on the Kings face in ſuch manner, that all his body was inſtantly covered with a leproſie, and before the Citie (in a place called Eroge) the half of a mountain (that ſtood to the Eaſtward) brake and fell, and rowled and removed for the ſpace of foure ſtadia, towards the Orientall mountain, where it reſted: ſo that the publike waies were ſhut up, and choaked, and the Kings gardens of pleaſure were wholly ruinated and diſfigured. When the Prieſts beheld the Kings face covered with a leproſie, they told him what inconvenience had hapned unto him, and enjoyned him to depart out of the towne, according to the cuſtome of men that were polluted. Whereupon he (wholly confuſed at ſo grievous

The year of the world, 3170. before Chriſts nativity, 794.

v. 20, 21.

Ozias tranſgreſſeth his vocation, and is puniſhed with a leproſie, and compelled to depart out of the Citie.

The year of the world, 3170. before Christs nativitie. 794.

grievous an accident, and having no more audacitie to speake) obeyed the commandement that was given him, enduring a pitifull and lamentable punishment for being elate and proud more then became humanitie, and for that he committed such impietie against God. He therefore remained without the Citie for a certaine time, and led a private life, and his sonne *Iotham* succeeded him in the Kingdome. Finally, he died through griefe and discontent, after he had accomplished threescore and eight yeares, whereof he reigned fiftie two, and was onely buried in his garden.

2 King. 15 7,8, 9. Zacharias slaughter.

Zachary, *Ieroboams* sonne, having reigned sixe moneths over the Israelites, was slaine by Treason complotted against him by a familiar friend of his called *Sellum*, the sonne of *Iabes*, who possessing the Kingdome after him, enjoyed not the same above thirtie daies. For the Generall *Manahem*, being at that time in the Citie of Tharsa, and understanding of that which had hapned to *Zachary*, departed thence with all his force, and came to Samaria, and in a battell which he fought, he slew *Sellum*: And afterwards obtaining the Crowne, he went from thence towards the Citie of Tapsa, the inhabitants whereof locked and barred their gates against him, and would not receive him: in revenge whereof he spoiled all the countrey round about, and tooke the Citie by force, and (being highly incensed against the Tapsians for their insolence) he put them all to the sword, not sparing their little children (which was an incredible and barbarous crueltie in him.) *Manahem* raigned in this manner for the space of ten yeares, continuing a most cruell and unbridled tyranny over the people. Afterwards being assailed by *Phul* King of the Syrians, he went not out against him, neither practised to resist him, but procured his peace for the sum of a thousand talents of silver, which in way of composition he paid unto him. The people furnished *Manahem* with this summe, in way of contribution, paying fiftie drachmes apiece.

2 King. 15,14. Manahem King of Israel.

The year of the world, 3174. before Christs Nativity 790.

The Tapsians slaughter.

Peace bought with money.

Anon after he died, and was buried in Samaria, leaving behind him, a sonne to succeed him in the Kingdome, whose name was *Phaceias*, who imitating his fathers crueltie, possessed the Soveraigntie by two yeares: for he was slaine at a feast in the midst of his friends, by a Treason practised against him by *Phaceias* the sonne of *Romelias*, who injoyed the Kingdome for the space of 20. yeares, addicting himselfe to all impietie and wickednesse. But *Teglaphalasser* King of Assyria, led forth his army against the Israelites, and spoiled all the countrey of Galaad, and that beyond Jordan, and Galilee, Cydida and Asor also, and led all the inhabitants thereof prisoners, and transported the Kingdome to himselfe. This is that which wee have thought good to write as touching the King of Assyria.

The year of the world, 3185 before Christs nativitie, 779.

Phaceias. The translation of the Israelites.

Iotham the sonne of *Ozias* reigned in Jerusalem over the tribe of *Iuda*: he was the sonne of a daughter of Ierusalem called *Iereſa*. There was no vertue deficient in this King, for he was devout towards God, just towards men, and carefull to repaire the Citie: for he willingly imployed himself in restoring that which had need of reparation and ornament. He built galleries and porches about the Temple, and repaired the walles that were falne downe: he erected huge and impregnable towers: in a word, he restored all that which was deficient in his Kingdome. He made warre upon the Ammonites, and overcomming them in battell, he made all their nation tributary, and constrained them to pay him yearely a hundred talents, and ten thousand Cores of Wheat, and as many of Barley: and his Kingdome in such sort increased, as he was redoubted abroad, and happy at home. Now about the same time there lived a certaine Prophet called *Naum*, who prophecied the overthrow of the Assyrians, and of the Citie of Ninive, and spake to this effect. All the people thereof shall be tossed „ and troubled, and be put to flight; and shall say the one unto the other: Stay and abide, take „ gold and silver, and there shall be none that will receive it. For they shall have more care to „ save their bodies, then their goods: for there shall be a great debate amongst them with lamentation: their members shall lose their vigour, and their faces shall be altogether swart through feare: where shall the repaire of Lions be? or where shall the mother of Lions whelpe rest her? Ninive (God saith unto thee) I will destroy thee, neither shall the Lions that issue from thee, governe the world any more. To this effect did he prophecy, and spake many other things to this intent, which it concerneth not to repeate. For I have omitted it purposely, because I would not be troublesome to the Readers. But all those things which he foretspoke as touching Ninive, came to passe one hundred and fiftene yeers after. But this is sufficient for the manifestation of this matter.

The year of the world, 3187. before Christs Nativity, 777.

Iothams pietie. vers. 34.

Hedio & Rufinus, chap 7. The prophecie of the destruction of Ninive.

Naum. 2. 8, 9, 10. *ad finem.*

CHAP.

CHAP. XII.

The year of the world, 3204. before the Nativity of Christ, 760.

Rasin *King of Damasco maketh war against Jerusalem:* Achaz *sendeth for the King of Assyria to assist him.*

Hedio & Rufinus chap. 23.

AFter that *Jothan* had lived one and fourty years, and reigned sixteen, he died, and was buried in the sepulchre of the Kings; after him the kingdome fell to *Achaz* his son, who was a contemner of God, and a transgressour of the ordinances of his forefathers, and conformed himself to the customes of the kings of Israel: for he B erected Altars in the City of Jerusalem, and sacrificed unto Idols, offering up his own son unto them (after the manner of the Chanaanites) and perpetrated divers such like offences. During these impious Idolatries of his, *Rasin* king of Syria and Damasco, and *Phaceias* king of Israel made war against him (for these two were confederates:) leading therefore both their armies against Jerusalem, they besieged it a long time, yet profited nothing, by reason the wals were very strong. But the king of Syria having seized the City of Elath, near unto the Red-Sea, and slain all the inhabitants thereof, planted Syrians therein, putting all the garrisons likewise to the sword, and all the Jews round about, and carried away with him a great booty unto Damaso, and afterwards returned home with his army. The king of Jerusalem understanding that the Syrians were retired, and supposing C himself to be sufficient to fight against the king of Israel, led forth his forces against him, and was overcome in battel (because that God was incensed against him for his wickednesses, which were both detestable and infinite.) For in that battel the Isralites slew about sixscore thousand men: amongst whom was *Zacharias* the son of *Achiaz*, whom the General of the army of the Israelites called *Amias* slew, with *Ericam* the Governour of the whole Realme, and he took *Elcan* the General of the tribe of *Juda* prisoner also. They led away likewise a great number of women and children, with a great booty, and afterwards returned to Samaria. At that time there was a certain Prophet living in Samaria, whose name was *Obel*, who coming out to meet the army, cryed with a loud voyce unto the people, that the victory which they had, did not happen unto them through their valour, but by reason of the wrath of God conceived against *Achaz* king of *Juda*. He further reproved D them, for that not contenting themselves with the good hap of that victory, they had so far presumed as to hold them of *Juda* and *Benjamin* prisoners, who were of their own alliance: he therefore counselled them to send them back unto their houses, without any injury by unjustice offered unto them, threatning them that if they did the contrary, they might be assured that God would punish them.

Achaz impiety. 2 Kings 15. 38.

The sacrifice of his son. 2 Kings 16 2. 2 3.4.

The punishment of impiety. Esay 7.12

2 Chron 28. 18, 19.

The slaughter of the army of Juda.

After this admonition, the Israelites assembled themselves together to consult upon this matter, at which time *Barachias*, one of the principal Governours of the state, and three others with him alleadged, that it was not lawful for the Citizens to lead their prisoners into the city, for fear (as they said) that God should utterly extinguish them all. For those sins (said they) which we have already committed, and against which the Prophets have exclaimed, are cause enough to incense God; so that we have no cause to annex new impieties to the E precedent. When the souldiers heard these words, they permitted them to execute all that which they held convenient to be done. For which cause the above-named took the prisoners, and discharged them, and entertained them curteously, and gave them means and money to furnish them in their journey, and sent them home without offence: and besides that, these four persons conducted them onwards of their journey as far as Jericho, and when they drew near unto Jerusalem, they returned back to Samaria.

2 Chron 28. 9. ad 16.

The Israelites by the Prophets advice dismisse those prisoners they had taken of the tribes of Juda and Benjamin.

CHAP. XIII.

F *The king of Assyria taketh Damasco by force, killeth their king, translateth the people into Media, and planteth new Colonies in Damasco.*

WHen king *Achaz* had received this overthrow by the Israelites, he sent unto *Theglaphalasar* king of Assyria, requiring him to assist him in the war, which he intended against the Israelites, Syrians and them of Damasco; promising to give him great sums of money, and at that present also he sent him very bountiful presents. Who after he had considered on the Ambassage, came forth with his army to assist *Achaz*

The yeare of the world, 3227. before Christs Nativity, 757.

2 Kings 16 v. 7. 8, ad 16.

and spoyling Syria, and sacking Damasco, he slew *Rases* their King also, and transported them of Damasco into the higher Media, and sent certain people of Assyria into Damasco. He wrought much mischief likewise in the country of Israel, & led a way a great number of prisoners from thence. After that the Syrians had been subdued and weakned after this manner, *Achaz* took all the gold and silver that was in the Kings treasury, and in the Temple of God, and carried it unto Damasco, and gave it to the King of Assyria, according to those promises he had made him, and after much gratuity and thinkigiving, he returned back again to Jerusalem.

The translation of the Israelites.

Achaz giveth the gold and silver of the Temple to the King of the Assyrians.

Achaz shutteth the doors of Gods Temple and honoureth strange gods v. 20.

Achaz death

This King was so senseless and ignorant of his own profit, that although he was overpressed by war by the Syrians, yet ceased he not to adore their gods, but persisted in their honour, as if he expected the victory by their means. And although he were overcome again, yet intended he the honour of the Assyrian gods; choosing rather to reverence any then the true God, whom his forefathers worshipped: yea, so far grew he in contempt, and neglect of all true piety, that at length he shut up the Temple gates, and prohibited the ordinary sacrifices, having before that taken all the precious presents out of the same. After he had in this sort committed these outrages against God, he died when he was thirty and six years old; and after he had reigned sixteen years, and left his son *Ezechias* to succeed him in the kingdome. At that very time died *Phaceias* King of the Israelites, by the means of a certain conspiracy, which *Oseas* his intended friend wrought against him: who held the kingdome for the space of nine years, shewing himself both to be wicked, and a contemner of God. Against him *Salmanasar* King of Assyria moved war, and overcame him, because God was not favourable unto him, neither assistant in his enterprizes: he was therefore subdued, and constrained to pay a certain tribute imposed upon him. The fourth year of the reign of *Oseas*, *Ezechias* the son of *Achaz*, and *Abia* a Citizen of Jerusalem, reigned over the two tribes. He was a man of a virtuous disposition and one that loved justice and piety; for as soon as he came unto the kingdome, he resolved with himself first of all, that the chiefest and most necessary and most profitable thing that might be, was the establishment of the service of God. When as therefore he assembled the people, the Priests, and the Levites, he began to discourse and devise with them in these or such like words. There is no one of you but knoweth, that for my fathers offences, and for your irreverent regard and service towards God, ye are faln into many and mighty calamities, because through „ your extreame madnesse, you have suffered your selves to be perswaded to adore those, „ whom he esteemed to be no gods. Since therefore you have learnt (to your own misery) „ how pernicious a thing impiety is, I exhort you, that (forgetting the same) you purifie „ both your selves, your Priests, and your Levites from your former pollutions, that yet at „ length you may assemble together, and open the Temple, and cleanse the same with ordi- „ nary sacrifices, to the end it may be restored to the ancient honour which earst it possessed: „ for by this means we shall have God favourable unto us, when his wrath shall be appeased „ that was kindled against us. As soon as the King had spoken after this manner; the Priests opened the Temple, and after they had gathered the sacred vessels, and cast all uncleanesse out of the same, they offered sacrifice upon the Altar, according to the custome. Afterwards the King sent to all the Provinces under his dominion, and gathered together the people of Jerusalem, to celebrate the feast of unleavened bread (which had been intermitted a long time through the impiety of the Kings his predecessours.) He sent also unto the Israelites, exhorting them to forsake the customes which of long time they had wickedly observed, and to return to the true and ancient manner of serving God, certifying them that he would permit them to repair to Jerusalem, to celebrate the feast of unleavened bread, promising them that he himself would solemnize the same with them also; protesting that he did this, not in respect of his own profit, but through the desire he had to further their felicity, who should be happy, if they obeyed this his counsel.

The yeare of the world, 3215. before Christs nativity, 749.

2 Kings 17 1, ad 6.

Oseas impiety and punishment.

Hedio & Ruffinus, chap. 14.

2 Kings 18. 1, &c.

2 Chron 29. 1, &c

Ezechias Ambassadours that were sent to the Israelites to exhort them to celebrate the feast of unleavened bread, are slain by them

2 Chron 29

The Word of God is never without fruit.

When *Ezechias* Ambassadours came unto the Israelites, and had delivered unto them the message that they had in charge: so far were they from conformitie, that they mocked them, and esteemed them to be mad, and spit upon those Prophets that exhorted them to piety, and foretold them the evils they should suffer, unlesse they subscribed to the service of God; and finally they laid hold on them, and put them to the sword. And not contenting themselves with this presumption, they attempted yet far worser things, and never gave over until that God (in punishment of their impietie) made them subjects under the hand of their enemies, as shall appear manifestly hereafter: But divers of the tribes of *Manasses*, *Zabulon*, and *Issachar* respecting the good counsels of the Prophets) submitted themselves to the service of God, and repaired altogether to Jerusalem to King *Ezechias* to honour God. As soon

A soon as they were arrived there, *Ezechias* ascended into the Temple, accompanied with the governours and all the people, and offered there seven Bulls, seven Rams, and as many Goats: and after that he and all the governours had laid their hands upon the heads of the sacrifice, they delivered them to the Priest, according as it appertained to them, and they sacrificed and made burnt offerings of them. The Levites also (assisting round about with instruments of musick) sung Hymns and Songs unto God, according as they had been taught by the ordinance of *David*. The other Priests had Trumpets, with which they reported to the tune of their Hymns. Which done, the King and all the people cast themselves prostrate upon the ground, and adored God; and afterwards sacrificed seven oxen, a hundred sheep, and two hundred lambs. The King likewise bestowed six hundred oxen,

B and three thousand sheep upon the people to feast withall. And when as the Priests had joyfully performed all things (according to the custome contained in the Law) the King took great pleasure and banquetted with the people, giving thanks unto God. And when the feast of unleavened bread was come, they sacrificed the Passeover, and during the seven other dayes, they offered up their other sacrifices. The King gave in way of gratuity unto the people (besides that which had been offered) two thousand oxen, and seven thousand sheep. The Governours did the like, and gave the people a thousand bulls, and one thousand four hundred sheep: and thus was the feast solemnized, which had not been so magnificently and devoutly celebrated since *Solomons* time. When the solemnity of this feast was past, they journeyed and went thorow the country, and purified it. They purged the

C City likewise of all uncleanness of Idols, and the King ordained that the daily sacrifices should be made according to the Law, upon his charge. He enacted also that the people should pay the tenths to the Priests and Levites, with the first fruits, to the intent they might wholly intend piety, and never estrange themselves from the service of God. By which means it came to pass, that the people brought all kind of fruit to the Priests and Levites: which the King put up in certain store-houses, which he had built, to be distributed to every one of them, their wives and children, and by this means they returned again to their former purity in religion. After the King had disposed all things in this sort, he made war upon the Philistines, and overcame them, and seized all their Cities (between Gaza and Geth.) About this time the King of Assyria sent unto him, and threatned him, that if he would not pay them

D those tributes which his father before him had paid unto him, he would destroy all his country. Nevertheless *Ezechias* set light by his threats, assuring himself in that piety and zeal he bore towards God, and in the Prophet *Esay*, by whom he was exactly instructed as touching all those things that were to succeed. And for this present it shall suffice that we have spoken thus much of this King.

They y. of the world 3618. before Christs nativity, 746.

Ezechias sacrifice. 2 Chron. 29. 20, 21.

v. 30, 31. Reformation of God's Service.

The year of the world, 3224. before the Nativity of Christ, 740.

The King overcometh the Philistines. 2 King. 18 Ezechias forsaketh the service of the King of Assyria.

CHAP. XIV.

SALMANASER *slaieth the King of Israel, and leadeth the Israelites captive into the country of Media.*

E

WHen tydings was brought to *Salmanasar* King of Assyria, that the King of Israel had privily sent unto *Soan* King of Egypt, to request his assistance in warre against the Assyrians, he was sore displeased, and drew forth his army against Samaria, in the seventh year of the reign of *Oseas*. But the King of Israel withstood his entrance into the City, by which means he was besieged therein for three years space, and finally Samaria was taken by force, in the ninth year of *Oseas*, and the seventh of *Ezechias* reign. At which time all the kingdom of Israel was destroyed, and all the people transported into the countries of Media, and Persia; and amongst the rest King *Oseas* was taken prisoner. The King of Assyria caused certain Nations of a Country, which

F (by reason it abutteth upon a certain river in Persia called by that name) was called *Chut*, to remove their habitation, and to dwell in Samaria, and inhabit the Country of Israel. As for the ten tribes of Israel, they were transported out of their Country, (nine hundred fourty seven years, since their predecessors (departing out of Egypt) possessed the Country of Canaan; eight hundred years after the government of *Josuah*; and two hundred and fourty years, seven moneths, and seven dayes, since they revolted from *Roboam*, *Davids* nephew, to give the kingdom to *Jeroboam*.) This was the end of the Israelites, who transgressed the laws, and disobeyed the Prophets, who foretold them of that calamity which should happen unto them, except they repented them of their impieties. The sedition that they moved against *Roboam*, establishing his servant for their King, was the original of their mis-

Hedio & Rufinus, chap. 5.

2 King. 17. 24.

The Israelites removed from their possessions, are translated into the Region of the Chuthites.

The year of the world,3224 before the Nativity of Christ,740.

mischiefs. For *Ieroboam* committing impiety against God, and they imitating his wickedness, prevailed so much, as the Majestie of God grew displeased with them, so that he punished them according as they deserved. But the King of Assyria ravaged and spoiled all Syria and Phœnicia with his army, and his name is found written in the Chronicles of the Tyrians: for he made war against the Tyrians, at such time as *Elulat* reigned in Tyre, whereof *Menander* maketh mention, who wrote the history of Tyre, and hath translated their Pantarches into the Greek tongue. The King *Elulat* (saith he) reigned six and thirty years and pursued the Cutheans that were revolted from him by Sea, and made them subject. Against whom the King of Assyria sent forth his army, and invaded all Phœnicia, and afterwards having covenanted a peace with them, he returned back again the Cities of Sydon, Arce, and Paletyr, and divers other Cities revolted from the Tyrians, and submitted themselves to the King of Assyria.

The Tyrians Chronicles touching the wars of Sulmanazar against the Tyrians, written by Menander.

For this cause, and for that they of Tyre *did not obey him, he drew his army forth once more against them; and he was furnished by the Phœnicians with sixty ships, and eight hundred rowers. The Tyrians charging their ships with twelve of their vessels, overthrew the Navie of the Assyrians, and took about five hundred men prisoners: which act of theirs, wonderfully increased their honour. But the King of Assyria returning back again, planted a garrison upon the river, and fortified the fountain heads, to the intent the Tyrians might draw no water; which act of his (continuing for the space of five years) they were inforced to finde and dig new fountains to sustain themselves.*

These things are written in the Registers of the Tyrians themselves, as also the exploits of the King of Assyria against them. But these Chutheans from the Region of Chutt, which is in Persia, (where there is a River of that name) for that they were in five nations, they brought with them each of them the god whom they honoured in their nation, to the number of five gods, whom they served after the manner of their countrey. Whereupon the true and supreme God was grievously displeased, and provoked against them: for a plague fell amongst them, that consumed them in such sort, that they could finde no remedy, until such time as they had notice that it behoved them to adore the great God, and that therein consisted their safety. They therefore sent unto the King of Assyria, requiring him to send them Priests from amongst the Israelites, whom he had led away prisoners in war. Which done, they learning the law, and the manner of Gods service by them, began very diligently to observe both: by which means the plague ceased suddenly. And now even unto this day continue they in the same Religion, and are called by the Hebrews Chutheans, and Samaritans by the Greeks. These as often as they find the Jews in prosperity, call them their cousins (according to the variety and changes of time) but if they perceive their fortunes to be on the declining hand, then abjure they consanguinity, and renounce any lawful parentage or amity, and say that they were planted in the countrey, and drawn thither from a forrain Nation. But in time and place convenient, we will speak of them more amply.

Gods displeasure against the idolatrous Chuthites.

The Chutheans embrace the service of God, and in prosperity claim kinred of the Jews.

The Tenth Book of the Antiquities of the Jewes;

Written by *Flavius Josephus.*

The Contents of the Chapters of the Tenth Book.

1. Senacherib *King of Assyria, besiegeth* Ezechias *in Jerusalem.*
2. Ezechias *having lived for a certain time in peace, dieth, and leaveth his son* Manasses *to succeed him.*
3. *The Kings of the Chaldees and he of Babylon, war against* Manasses, *and lead him away prisoner.*
4. *The History of King* Josias.
5. Josias *death in battel, who hindered the King of Egypt from leading his army against the Babylonians, and the event thereof.*
6. *The army of* Nabuchodonosor *cometh into Syria.*
7. Nabuchodonosor *putteth* Joachim *to death, and maketh* Joachin *King.*

8. Nabucho-

A 8 Nabuchodonoſor *changeth his purpoſe, beſiegeth* Joachim, *and is reconciled under compoſition.*
9 Sedechias *is appointed King over Jeruſalem.*
10 *Jeruſalem is taken, and the people tranſlated into Babylon by* Nabuchodonoſor.
11 *The ſucceſſors of* Nabuchodonoſor *: the deſtruction of Babylon by* Cyrus, *King of Perſia.*

The yea of the world, 3231. before Chriſts Nativitie, 733.

CHAP. I.

Senacherib *King of Aſſyria, beſiegeth* Ezechias *in Jeruſalem.*

B IN the fourteenth yeer of the reign of *Ezechias* King of the two Tribes, *Senacherib* King of Aſſyria drew forth a huge Army againſt him, and ſurprized all the Cities of *Juda* and *Benjamin* by ſtrong hand. To him *Ezechias* ſent Embaſſadors, promiſing him obedience, and ſuch a tribute, as it ſhould pleaſe him to impoſe. When *Senacherib* had heard and conſidered upon the Embaſſadors inſtructions, he reſolved on peace, and accepted *Ezechias* offer, promiſing that he would depart in peace, as ſoon as he had received three hundreth talents of ſilver, and thirty talents of gold: ſwearing an oath unto the Embaſſadors, that under theſe conditions he would depart away without offering any outrage. *Ezechias* giving credit to theſe words of his, emptied the treaſuries, and ſent the C prefixed ſumme to *Senacherib*, hoping to be delivered from his enemie, and the hazard wherein his countrey ſtood. But the Aſſyrians having received the money, ſet light by their promiſes, ſo that *Senacherib* went in perſon to make war againſt the Egyptians and Ethiopians, and left *Rapſaces* his Generall in Judæa with a great power, accompanied with two of his chiefeſt Minions and Courtiers, with commiſſion to ſpoil Jeruſalem: The names of theſe two were *Tharata* and *Anachares*. As ſoon as they were incamped neer unto the walls, they ſent unto *Ezechias*, and commanded him to come and ſpeak with them: but he through fear which he had conceived, went not unto them, but ſent three of his moſt familiar friends, *Eliacim* the ſuperintendent of his Realm, *Sobna*, and *Joachus* that had the Commiſſion of his Regiſters. " Theſe three preſented themſelves before the Chieftains of the Aſſyrian ar-D " my: whom when *Rapſaces* had beheld, he commanded them to return unto their Maſter, " and to tell him that the great King *Senacherib* was deſirous to know under what hope he " thus neglected his government, and obſtinately refuſed to obey him, and refuſe his army " into the Cities? Is it perhaps, becauſe he hopeth the Egyptians will have the upper hand of " the Kings army? If that be his hope, doubtleſs he is deceived, ſhewing himſelf to be like " unto a man that ſtayeth himſelf upon a broken reede; by which he is not only not ſuſtain- " ed, but in his fall alſo; hath his hand pierced therewith. He likewiſe wiſhed him to conceive, " that this his expedition was not without the will of God, who, as in times paſt hath " given them the victory over the Iſraelites; ſo now alſo is pleaſed to humble *Ezechias*, and to " make both him and his ſubjects ſtoop under the Aſſyrian government. Whileſt *Rapſaces* E. " ſpake thus in the Hebrew language (wherein he was very skilful) *Eliacim* (fearing leſt the " multitude ſhould be ſtricken with fear upon the hearing of theſe words) beſought him to " ſpeak in the Syriack tongue. But he ſufficiently inſtructed what it was that he feared, an- " ſwered him with a louder voice in the Hebrew tongue, and told them they ought to give " ear unto the Kings commandment, and to yield themſelves to his mercy, becauſe it con- " cerned their ſecuritie. I am not ignorant (ſaid he) that both you and your King do perſwade " the people under a vain hope, and fraudulently allure, them to bear arms againſt us. But if " your valour be ought at all, and you ſuppoſe that you can levie the ſiege from your walls, " I am ready to furniſh you with two thouſand horſe, give you us ſo many horſemen to ap- F " prove their valours: but you cannot give them that you have not. Why therefore delay " you? why yield you not to thoſe that are too ſtrong for you? and are able even in ſpight of " your reſiſtance to ranſack your cities? whereas you know that a willing ſubmiſſion is alwaies " ſecure: contrariwiſe whereas dutie is enforced, there wanteth no perill of calamity.

2 *King.* 18 19. The deſtruction of Judæa.

The oath of Senacharib, and his breach thereof.

v. 17. Rapſaces perſwaſion, to cauſe Ezechias to ſubmit.

When both the Embaſſadours and the people had heard that which the Aſſyrian had ſpoken, they reported the ſame to *Ezechias*, who incontinently caſt his royal garments off, and clothed himſelf in ſackcloth, carrying the countenance of a diſconſolate man; and caſting himſelf proſtrate upon the earth after the manner of their countrey, he beſought God to be aſſiſtant unto him, ſince all other hope was vain. He ſent alſo certain of his friends, and ſome Prieſts unto the Prophet *Eſay*, requiring him to pray unto God, that ſince the ſacrifice was offered unto him for publicke ſecuritie, it might pleaſe him to fruſtrate the enemies

2 *King.* 19. 1, 2. *Ezechias* in adverſitie hath recourſe to God, he is comforted by *Eſay.*

The year of the world, 3231. *before the Nativitie of Christ.* 733.

hopes, and to have pitie and compaſſion on his people. When the Prophet had performed G
no leſs then he required, he received an anſwer from God, by which he aſſured the King,
and all them that were about him, foretelling them that the enemies ſhould be overcome
without ſtroke ſtrucken, and ſhould retire with ſhame, and not with that advantage which
they brag'd of at this preſent, becauſe God had already determined how they ſhould be
à v.20,ad finem overthrown. He foreprophecied alſo that *Senacharib* himſelf (the King of Aſſyria) ſhould
fail of his enterprize in Egypt, and that upon his return to his own Court, he ſhould be
ſlain. At that very time the Aſſyrian wrote Letters to *Ezechias*, in wh ch he called him
fool and mad man, to think that he could warrantize himſelf fro n being his ſlave, yea his in
eſpeciall, who had conquered divers and farre greater nations: threatning him with utter
ruine at ſuch time as he ſhould ſurprize the Citie, If he opened not the gates of Jeruſalem H
willingly, to entertain his army. When *Ezechias* had read theſe Letters, he ſet light by
them, by reaſon of the confidence he had in God: and having opened them, he ſpread them
in the Temple. And whileſt he renewed his prayers unto God for the ſalvation of the
Citie and his ſubjects, *Eſay* the Prophet told him that his prayer was heard: that hereafter
likewiſe they ſhould manure their lands in peace and ſecuritie, and ſhould enjoy their poſſeſ-
ſions without fear. Not long after, the King of Aſſyria having but cold ſucceſs in his ex-
pedition againſt Egypt, turned back again without doing any thing, for this cauſe that en-
ſueth. He had loſt much time in the ſiege of Peluſium: and at ſuch time as he had already
raiſed certain Bulwarks as high as the wall, ſo that he wanted nothing but to give the aſſault;
news was brought him that *Tharſices* King of Ethiopia brought an army to reſcue the E- I
gyptians, with an intent to take his way thorow the deſart, and ſuddenly to charge the
Aſſyrian army. *Senacharib* troubled with theſe tidings, ſpeedily departed thence with his
Herodotus of Senacharib. armie. But *Herodotus* ſaith, that he made war with Vulcans Prieſt, eſpecially for that he was
both a King and a Prieſt. Beſieging Peluſium (ſaid he) for this cauſe he gave over the ſiege:
The King of Egypt called to his God for aſſiſtance, by whoſe power the Arabians ſuffered
Hedio & Ruffinus, chap. 11. much miſery. But in this alſo he erreth, in that he ſetteth down the Arabian for the Aſſyrian.

In one night (ſaid he) *there was ſuch a multitude of Mice, that they gnew all the enemies bowes and other armes: whence it came to paſs that the King being diſarmed, withdrew his ſiege from Peluſium. But* Beroſus *a writer among the Chaldees, maketh mention of* Senacherib, *and how he* K
reigned among the Aſſyrians, and troubled both Aſia and Egypt with warre, and declareth the manner in theſe words: But Senacherib *returning from the Egyptian war, came before Jeruſalem,*
v.35,36,37. The punishment of Senacherib, for displeasing God. *and received the Armie that was there, at the hands of the Governour* Rabſake, *and God cauſed a peſtilent ſickneſs to fall upon his Army, which was ſo violent, that the firſt night of the ſiege there died an hundreth foureſcore and five thouſand men, with the Governours and Chiefetains. With which loſs he was ſo affrighted, and troubled, that fearing to loſe his Army, he fled with thoſe that remained, and retired himſelf into his Kingdome to the Citie called Nineve, where after he had lived for a time, he was trayterouſly ſlain by* Adramelech *and* Selenar *his two elder ſonnes: and being dead, was carried into his own Temple called Aruſche, and his children*
Patricides. *were driven out of the Kingdome for committing the murther, and retired themſelves into Ar-* L
menia, and Aſſeradochus *ſucceeded* Senacherib. *Such was the end of the Aſſyrian Armie that came before Jeruſalem.*

CHAP. II.

Ezechias *having for a time remained in peace, dieth: and leaveth his ſonne* Manaſſes *to ſucceed him.*

Hedio & Ruffinus, chap 3 KIng *Ezechias* (being in this ſort beyond all hope delivered from his fears) offered
thankeſgiving and ſacrifices unto God, with all the people: acknowledging that
there was no other cauſe that had ſlain part of his enemies, and put the reſt to mor- M
2 *King.* 20, 1. *ad* 11. tall fear, neither that had delivered Jeruſalem from thraldome, but onely Gods ſuccour
and aſſiſtance. And whileſt he altogether intended and was occupied about the ſervice
of God, he fell ſick of a grievous diſeaſe, ſo as the Phyſicians diſpaired of his health,
and his friends expected nothing but his death. This ſickneſſe of his was accom-
panied with a grievous care, becauſe he had no children, and ſaw that he was now to
Ezechias ſickneſs and the prolongation of his life aſſured by miracle. depart the world, and to leave his houſe deſart, and his Kingdome deſolate. Being there-
fore in this ſort tovled with diſcontents, he lamented and beſought God, that it would
pleaſe him to lengthen his life a little time, untill he had children to ſucceed him, and that
he would vouchſafe that his ſoul might not be taken from him, before he were the father

of

A of a ſonne. Hereupon God taking compaſſion of him (and the rather, becauſe he was not grieved for that the pleaſures of his Kingdome were taken from him; but for that he ſought for a lawfull heir to ſucceed him in the Princedome) he ſent the Prophet *Eſay* unto him, to aſſure him, that after three dayes he ſhould be recovered of his ſickneſſe, and that after he had lived ſome fifteen yeers more, he ſhould depart out of this life, and leave a lawfull heir behinde him. When the Prophet (according as he was commanded) had brought theſe tidings to the King, he doubted both the unexpected meſſenger, and the mightineſſe of his deſeaſe: for which cauſe he required ſome prodigious ſigne at *Eſaias* hands, to the intent that he might certainly beleeve, that he was ſent as a meſſenger from God unto him: for the truth of thoſe things, which either exceed our hope, or reaſon, are wont to be confirmed by theſe means. Whereupon *Eſay* asked him what ſigne he required, and it ſhould be given

B him. For which cauſe he requeſted, that ſince the declining ſunne had already advanced his ſhadow ten degrees within the royall lodging, he would cauſe it to return unto the place where it was before, and overrun again the ſame lines of ſhadow. On this occaſion the Prophet beſought God, that it would pleaſe him to confirm the King by this miracle: who ſeeing that which he deſired, was ſuddenly delivered from his ſickneſſe, and aſcended the Temple to worſhip and praiſe God. At that time it happened, that the Monarchy of the Aſſyrians was deſtroyed by the Medes, (whereof I will ſpeak in another place.) Anon after, *Balad* King of Babylon ſent an Embaſſadour to *Ezekias* with preſents, calling him his ally and friend: who receiving his meſſengers, willingly feaſted them, and ſhewed them his treaſures, his arcenal,

C and all other magnificence that he had of gold and precious ſtones: and after he had given them preſents for *Balad*, he diſmiſſed them. Whereupon the Prophet *Eſay* came unto him, asking him from whence thoſe Embaſſadors came? To whom *Ezekias* anſwered, that they were of Babylon, and came unto him from their King, telling the Prophet how he had ſhewed them all that which he had, to the end that having ſeen and obſerved his riches and power, they might afterwards certifie the King thereof. Whereunto the Prophet replyed, ſaying: Know thou, that within a little time thy riches ſhall be tranſported into Babylon, and thy children ſhall be made Eunuchs, and (being no more men) ſhall be ſlaves unto the King of Babylon. All which God gave him to underſtand before it happened. For which cauſe *Ezekias* was ſore troubled, to hear theſe tidings, ſaying, That he deſired that his people might not fall into thoſe miſeries: but ſince it was impoſſible to change the decree of God,

D he required that he might have peace during his life time. Of this *Balad* King of Babylon, *Beroſus* maketh mention. This Prophet truly divine, and admirable for the verity of his prophecies, is accounted to have ſpoken nothing that was untrue, but to have left in writing all that which he prophecied: the truth whereof hath afterwards in effect appeared to poſterity. Neither did he alone perform thus much; but beſides him, twelve others have done the like: and all that which is hapned unto us, either good or evill, hath falne out truly according to their prophecies. But hereafter we will ſpeak of every one of them. Now when as *Ezekias* had lived his prefixed time (according as we have fore-ſpoken) and governed his Kingdome in peace, he died when he was fiftie four yeers old, and in the nine and twentieth yeer of his reigne.

The yeer of the world, 3231. *before Chriſts Nativity,* 732.

v.14,15. The Aſſyrian Monarchie deſtroyed. The embaſſage of the King of Babylon to Ezekias.

v.16,17,18. The captivity of Babylon fore-prophecied by Eſay.

The yeer of the world, 3232. *before Chriſts Nativity,* 732.

Hedio & Ruffinus, chap. 4.

v.21. 2 *Chron.* 32. v. 33. Ezekias death.

E

CHAP. III.

The Kings of Chaldæa and Babylon warre againſt Manaſſes, *and take him priſoner.*

HIs ſonne *Manaſſes* (the ſonne of *Achiba*, a woman born in Jeruſalem) ſucceeded him in the Kingdome. This man forſook his fathers wayes, and followed ſiniſter cuſtomes, expreſſing in his manners all kinds of miſchief, not omitting any impietie, but addicting himſelf to all the iniquities of the Iſraelites, who were deſtroyed becauſe of their ſinnes committed againſt God. He was ſo impudent,

F as he ſpared not to pollute the very Temple of God, the Citie and the whole countrey: for making his entry, in deſpite of God, he ſlew afterwards all thoſe that were vertuous men amongſt the Hebrews. And although he had no want of Prophets; yet ſo it is, that he killed every day ſome: ſo that Jeruſalem was overflown with bloud. For which cauſe God being provoked unto wrath by theſe his ſo hainous offences, ſent divers Prophets, the one after the other, both to the King and the people, by whom he threatned to inflict the ſame calamities upon them, which (for contempt of religion) the Iſraelites their brethren had a little before that ſuffered. But they unwilling to give truſt to theſe ſpeeches of theirs (whoſe admonitions had they reſpected, they might have avoided their imminent evils) at length in

2 *King.* 21 1. &c. 2 *Chron.* 33. 1. *ad* 10. Manaſſes impietie and cruelty.

The yeer of the world, 3247. *before Chriſts nativity,* 717.

Hedio & Ruffinus, chap. 5. Abas, chap 4.

effect

The yeer of the world, 3347. before Christs nativity, 717.

2 Chron. 33. ver. 1 ad 13. Manasses surprised and led prisoner into Babylon, and after his repentance restored to his Kingdome.

effect experimented the truth thereof. For whereas they persevered in their accustomed G and dissolute manners, God incensed the King of Chaldæa and Babylon against them; who sending his army into Judæa, and spoiling the whole region, at length surprised and led away *Manasses* prisoner, and made him subject to what punishment it should please them to inflict upon him. At last the wretch (taught by his own mischief) acknowledged his sinne, and humbly besought God in prayer, that he would make his enemy courteous and mercifull: neither did God shew himself inexorable; but having compassion on his miseries, gave eare unto him; and after some space of time, the Babylonian sending him home, restored him to his former government. As soon as he was returned back to Jerusalem, he began (as much as in him lay) to shew the fruits of repentance, and to fear God in all things, cleansing his spirit of all those sinnes, whereunto before-time he was addicted. He purged the Temple also, and cleansed the City; and from that time forward, he addicted himself wholly to think how he H

The year of the world, 3288. before Christs nativitie, 676.

v. 14, 15, 16. Manasses purifieth the city, and consecrateth the Temple again

might give God thanks, for that he had thus retyred him from ruine, and how he might passe all the remnant of his life in his favour. He taught the people likewise to do the like, telling them what miseries they had endured within a few yeers, for that they had demeaned themselves impiously. He repaired the Altar also, and according to *Moses* prescript offered thereon solemne sacrifices: and after that he had purveyed those things that concerned the service of God, as it appertained; he bethought himself likewise of the securitie of the citie of Jerusalem, and carefully repaired the old and ruined walls, annexing also another inclosure thereunto, and erecting high Towers likewise, furnishing the same with munition and victuall sufficient for a Citie of defence. And so much was he changed during the rest of his life, that he was held most happy; and after that time he began to serve God, divers took example of vertue by imitating him. After he had lived sixtie and seven yeers, he died in the I five and fiftieth yeer of his reigne, and was buried in his garden. His Kingdome came into the hands of his sonne *Amos*, the sonne of *Emalsema*, of the citie of Jabath; who imitating his fathers youthly course, was slain in his own house, by a conspiracie plotted by his own household servants, after he had accomplished the yeers of four and twenty, and reigned two. After his death the people slew his murtherers, and he was buried with his father, and the Kingdome was given to his sonne *Iosias*, who was onely eight yeers old.

The year of the world, 3302. before Christs Nativity, 662.

Manasses death.

2 King. 21. 18. 2 Chron. 33. 20.

Amos King of Juda, a wicked prince.

2 King. 22. 1. ad 8. 1 Chron. 34. 1. ad 14.

CHAP. IV.

The History of Iosias.

K

The year of the world, 3304. before Christs nativitie, 660.

Josias King of Juda.

2 Chron. 34. 8

Josias restoreth the true service of God

IOsias mother was of the city of Bosceth, and was called *Ieda*: he was a man of a good nature, and of his own instinct inclined to vertue, conforming himself to the customes and manners of his progenitor *David*, both in the scope and rule of all his life. When he grew to be twelve yeers old, he gave manifest approbation of his pietie and justice: for he drew the people to a conformable course of life, and to the detestation and abolishing of Idols, that were no gods, and to the service of the onely and true God of their forefathers. And considering the actions of his predecessours, he began to rectifie them in that wherein they were deficient, with no lesse circumspection, then if he had been an old man; and that which he found to be correspondent and advitedly done by them, L

The year of the world, 3307. before Christs Nativity, 657.

2 King. 23. v. 4. 24.

Josias rooteth out Idolatry.

that did he both maintain and imitate. All these things did he both by reason of his innated wisedome, as also by the admonishments and counsels of the Elders: for following orderly the laws (both in respect of publique policy, as also in religion) he walked uprightly, in that by observing them, he could not erre. For circuiting both the citie and the whole countrey, the King razed down and defaced the woods that were made for strange gods, and overthrew their altars: and all those gifts that had been offered unto them by his predecessours, were defaced in a mockerie: and in this manner caused he the people to return to the service of God, and to forsake the honour they did unto Idols. He offered likewise the ordinarie sacrifices and burnt offerings upon the Altar, and established Judges and Magistrates to determine publike debates, and to do each man right; charging them to have no lesse respect M

The year of the world, 3321. before Christs nativity, 644.

Judges.

2 Chron. 34. 9. ad 14.

The zeal of the people in the reparation of the Temple

of equitie, then they had of their own lives. He sent also thorow all the countrey, commanding that all those that would be contributors, either in gold or silver, towards the reparation of the Temple, should bring in their benevolence according to their wills, and faculties. And when all the money was gathered together, he appointed superintendents, both over the Temple, as also over the charges that were defraied in the reparation thereof: namely, *Amasias*, who was alreadie Governour of the Citie, and *Saphen* the Secretary, and *Ioata* Committee over the Regisiters, with the high Priest *Elcia*: who with all expedition and diligence provided workmen, and all that which was requisite for the building, and

began

began the work. This ſudden and ſpeedy reparation of the Temple gave a manifeſt teſtimonie of the Kings piety: who when he had attained to the eighteenth yeer of his age ſent *Elcia* the high Prieſt, and cauſed him to melt down the remainder of the money that was given towards the building of the Temple, & to make veſſells, cups, and ewers for the ſervice ſervice of the Altar. He commanded alſo, that all the gold and ſilver that was in the Treaſury ſhould be brought forth and employed after the like manner in cups and other veſſels. Now whileſt the high Prieſt ſearched the treaſurie, he found the ſacred books of *Moſes* in the Temple, which he brought and delivered the ſcribe *Saphan*; who after he had peruſed the ſame, preſented them unto the King, giving him to underſtand that all that which he had commanded, was accompliſhed: beſides that, he read the books unto him, which when the King had heard; he rent his clothes, and called *Elcia* the high Prieſt unto him, and the ſcribe *Saphan*, with certain other of his inward friends, and ſent them unto the Propheteſſe *Olda*, the wife of *Sallum*, a man in high dignity, and famous by reaſon of his nobility: commanding them that when they came unto her, they ſhould endeavour to appeaſe Gods wrath, and labour to recover his favours, becauſe it was to be feared, that by reaſon that their anceſtors had tranſgreſſed the Laws of *Moſes*, they ſhould be in danger to be diſpoſſeſſed of their countrey: and abandoned by all men, ſhould at length periſh miſerably.

The yeer of the world 3321. before Chriſts Nativity 643.

2 *King* 22.8. 2 *Chron.* 34.19. Moſes ſacred books found in the Temple. 2 *King* 22.13. 2 *Chron.* 34.21. Olda th Propheteſſe ſent unto by Joſias 2 *Kings* 22.15, *ad fin.* 2 *Chron.* 34.23. *ad* 28. The prophecy of the Iews miſeries.

When the Propheteſſe had heard the Kings commandment, ſhe willed thoſe that were ſent unto her to return unto the King, and to certifie him from her, that God had given a ſentence againſt them, which might not be revoked, by any prayers whatſoever; namely, that ſince they had tranſgreſſed the law of *Moſes*, the people ſhould periſh, and ſhould be caſt out of their countrey, and deprived of all their goods that they had, and for that they have not grown to amendment in ſo long time; notwithſtanding the Prophets had exhorted them to repentance, and had foretold the puniſhment of their impieties, which ſhould happen unto them, to the end that they might beleeve that God is God, and that he fails not in any thing that he hath fore-told by his Prophets. Furthermore ſhe ſaid, that he forbore as yet to ſend theſe afflictions upon them, for *Joſias* ſake, who was a vertuous man: but that after his deceaſe God would powre his intended puniſhments upon the people. This prophecy of the woman they ſignified unto the King: who ſent into all parts, and aſſembled the people in Jeruſalem, commanding the Prieſts and Levites, and generally all men without diſtinction of age, or perſon to be preſent in that convention. Now when they were aſſembled, he firſt of all cauſed the ſacred books to be read, and afterwards ſtanding aloft upon his Throne, he cauſed all the people to ſwear and promiſe that they ſhould ſerve God and keep *Moſes* laws. Whereupon all of them did willingly approve whatſoever he ſaid promiſing to do that whereunto they were exhorted. And therewithall offering up preſent ſacrifices unto God, they beſought him to ſhew himſelf favourable and mercifull towards them. The King likewiſe commanded the high Prieſt, that if there were any neceſſary in the Temple which were made by his predeceſſours, in honour of idols and ſtrange gods, he ſhould caſt it out. And after that a great quantity was found therein, all of it was gathered together and burnt, and the aſhes afterwards were ſcattered here and there. And as touching the Prieſts (that appertained to idols that were not of the race of *Aaron*) he put them to death. When theſe thing were thus executed in Jeruſalem, he came afterwards to the plain countrey; and all that which *Ieroboam* had erected there in honour of idols, he utterly defaced it, and the bones of the falſe Prophets were burnt upon the Altar that *Jeroboam* had builded: This had the Prophet foretold that came to *Jeroboam* at ſuch time as he offered ſacrifice, and told him in the preſence of all the people, all that which ſhould happen: namely that one of *Davids* poſterity called *Ioſias*, ſhould do thoſe above-named things: which prophecy took effect three hundreth ſixty and one yeer after. After this, King *Ioſias* tranſported himſelf to the Iſraelites (who had avoided the captivity and ſervitude of the Aſſyrians) and perſwaded them to forſake their impieties, and the ſervices they had performed to ſtrange gods, and to honour the Soveraign and true God of their fathers, and to cleave unto him. He made a ſearch alſo thorow every houſe, borough and city, fearing leſt as yet there ſhould be an idoll hidden. He likewiſe ſought out the chariots that were made by his anceſtors, in honour of the Sunne, and all that which was adored whatſoever it were, and utterly aboliſhed the ſame. After he had in this ſort purged the countrey, he aſſembled all the people in Jeruſalem, where he celebrated the feaſt of unleavenned bread, and the ſolemnity of Eaſter. Towards the performance whereof, he gave the people young kids and lambes, to the number of thirty thouſand, and three thouſand bullocks for burnt-offerings and the chief among the Levites diſtributed amongſt the other Levites five hundreth lambes, and five hundreth bullocks. Having therefore ſuch an abundance of beaſts, they

2 *Chron* 34.29 *ad finem.* A lively image of a godly Prince.

The truth of the divine oracles 1 *King.* 13.1, *ad* 4.

2 *Kings* 23.5, 21. The celebration of the Paſſeover. v.21. &c.

ſacrificed

The yeer of the world, 3321. before Christs Nativitie, 643.

Hedio & Ruffinus, chap. 9. alias, chap 5.

ſacrificed according to the Law of *Moſes*, (the Prieſts taking charge thereof, and confirming the reſt of the people by their example.) Neither was there ever ſuch a ſolemnity kept by the Hebrews, ſince the time of *Samuel* the Prophet; becauſe all things were done according to the Laws and the ancient cuſtomes, which were obſerved in the time of their fathers. After this, *Joſias* lived in peace, riches, honour, and eſtimation amongſt all men: and thus finiſhed his life. G

CHAP. V.

Divers exploits of NECHAO.

The year of the world, 3334. before Christs Nativitie, 630.

The Egyptians work their paſſage thorow Judea.

NECHAO King of Egypt having gathered great forces, conducted his army towards the flood Euphrates, to war againſt the Medes and Babylonians, who had deſtroyed the Empire of Aſſyria: for *Nechao* affected the government of all Aſia. Now when he drew near unto the city of Mende (which was under *Joſias* ſubjection) King *Joſias* denied him paſſage, and would not ſuffer his army to march thorow his countrey. For which cauſe *Nechao* ſent an Herald unto him, to let him underſtand, that it was not againſt him that he made war, but that he beat his courſe towards Euphrates: for which cauſe he wiſhed him in no ſort to hinder his intended journey, leſt thereby he ſhould be conſtrained to make war upon him. But *Joſias* reſpected not this demand of his, but reſolved himſelf to hinder his paſſage thorow his countrey: And truly I ſuppoſe that the deſtinies pricked him forward to this arrogance, to the end he might have ſome occaſion to do ſome thing againſt *Nechao*. For whileſt he diſpoſed his army, and rode from one band to another, being mounted upon his chariot, he was ſtrucken with an arrow that was ſhot by a certain Egyptian, which cooled and tempered the ſpleen he had in war. For feeling himſelf ſorely oppreſſed with pain, by reaſon of his wound, he commanded his army to retire, and returned himſelf to Jeruſalem, where he died of his wound, and was buried with his fathers with great magnificence, after he had lived nine and thirty years, and reigned thirty and one. For him the people mourned with great heavineſs, lamenting and ſorrowing for many dayes. The Prophet *Jeremy* alſo made a deploration over him in lamentable verſe, which is as yet extant even in theſe dayes. This Prophet left in writing thoſe evils which ſhould afterwards happen unto the citie, and the captivitie wherewith we are intangled at this preſent, and the ſurpriſal of Babylon. Neither hath he alone fore-told the ſame, but the Prophet *Ezekiel* hath likewiſe done the like; who firſt left two books written of the ſame argument. Theſe two Prophets were of the race of the Prieſts. But *Jeremy* kept in Jeruſalem, from the fourteenth year of the reign of *Joſias*, until the deſtruction of the Citie and Temple; as in time and place convenient we will declare, ſetting down thoſe occurrences that happened to this Prophet. After the death of *Joſias* (hitherto mentioned) his ſonne *Joz* ſucceeded him in the kingdom, at ſuch time as he was twenty and three years old, who reigned in Jeruſalem: his mothers name was *Ametala*: he was a man full of impiety, and of a malignant and perverſe nature. The King of Egypt returning from the warre, ſent unto *Joaz*, commanding him to meet with him in Samath a citie of Syria, where he was no ſooner arrived, but he kept him priſoner, committing the kingdom to *Eliachim* his brother (on the fathers ſide) who was his elder brother likewiſe. He changed his name likewiſe, and called him *Joachim*: he impoſed a tribute alſo on Judea, of one hundred talents of ſilver, and a talent of gold, which *Joachim* paid, and as touching *Joaz*, he led him into Egypt, where he finiſhed his dayes, after he had been King three moneths, and ten dayes. Now *Joachims* mother was called *Zabuda*, of the city of Abuma. He was a wicked perſon, and of a malignant nature, having neither piety towards God, nor reſpect of equitie towards men. H I K L

2 King. 23.29. Joſias death. 2 Chron. 35.22, 23, 24. An Epitaph written by Jeremy on Joſias. 2.25. Which was the Lam of Jeremiah. Jeremiah propheciеth the captivity of Babylon. In what time Jeremy lived. Joaz King of Iuda. 2 King. 23.30. ad finem. 2 Chron. 36.1. ad 5. Hedio & Ruffinus, chap. 7. alias, chap. 6. Eliacim called Ioachim, made king of Iuda.

The year of the world, 3335 before the Nativity of Christ, 629.

CHAP. VI. M

NABUCHODONOSORS *Army cometh into Syria.*

The yeer of the world, 3336. before Christs Nativity, 628.

2 Kings 25. per tot. 2 Chron. 36.6 7. ad 21. Nebuchodonoſor king of Babylon warreth againſt the Egyptians.

IN the fourth year of his reign, a certain man called *Nabuchodonoſor*, poſſeſſed the kingdome of Babylon; who at that time went out with a great army againſt Carchabeſa (a city ſcituate near unto Euphrates) reſolving with himſelf to fight againſt *Nechao* King of Egypt, under whoſe power all Syria was ſubject. *Nechao* underſtanding of the Babylonians intent, and how great his army was, made very little account thereof, but with a huge armie addreſſed himſelf towards Euphrates, with an intent to repulſe *Nabuchodonoſor*. But he was overcome in battel, and loſt divers tho uſands

A thousands of his men. Whereupon, the Babylonian (passing Euphrates) seized all Syria as far as Pelusium (Judea onely excepted.) The fouth year that *Nabuchodonosor* reigned over these conquered countries, and in the eighth year of the reign of *Joachim* over the Hebrews, the Babylonian led forth his army against the Jews with a mighty power, threatning them to use all hostility, except *Joachim* would pay him tribute. *Joachim* fearing his threats, bought his peace with silver, and payed for three years space the tributes that were imposed on him. But in the third year (understanding that the Egyptian was up in arms against the Babylonian) he denyed the payment of the tribute, notwithstanding he was frustrated of his hope, for the Ægyptians were not so hardy as to make war. All which the Prophet *Jeremy* daily foretold him, signifying unto him that he builded his hope in vain upon the Ægyptians, and that it would fall out that the City should be overthrown by the King of Babylon, and

B *Joachim* himself should be delivered prisoner into his hands. But because there was no means for them to escape this justice, all that which he said was nothing availeable. For notwithstanding the people and Governours heard thereof, yet made they no reckoning of the same, but were displeased with those counsels which he proposed unto them, accusing *Jeremy* as if he took pleasure to utter and publish ominous and adverse presages against the king; they likewise called him in question before the Kings Counsel, and required that he might be condemned. Whereupon some of them gave sentence against him: they reproving the advice of the Elders that were thus addicted, took a more discreet course, and caused the Prophet to depart out of the Kings house, forbidding his adversaries to do him any mischief: they protesting that he had not onely foretold the future calamities of the City, but that

C many before him had done the like, as *Micheas* and divers others; and yet that no one of them had suffered any evil by the Kings of their time, but that contrariwise *Micheas* had been honoured as a Prophet sent from God. By these words they appeased the people, and delivered *Jeremy* from the death intended against him. This man wrote all his Prophecies, and read them to the people in their fasts, and assembled them in the Temple in the ninth month of the fifth year of the reign of *Joachim*, which book he had composed touching that which should happen unto the City, the Temple, and the people. When the Governors heard the same, they took the book from him, and commanded that both he and his Secretarie *Baruch* should withdraw themselves out of the sight of men: and they took the book,

D and presented it unto the King; who in the presence of his friends, commanded his Secretary to read the same: and after he had heard the contents thereof, he waxed wondrous wroth, and renting it in peeces, cast it into the fire, intending that it should never be seen. He sent out likewise a strict commission to seek out *Jeremy* and his Secretary *Baruch*, and to lead them out to be punished. But they had prevented his indignation.

The year of the world 3316. before the Nativity of Christ, 688.

2 Kings 24. 1 and 2. Joachim payeth Nabuchodonezzar tribute.

The year of the world 3318. before the nativity of Christ, 686.

Hed o & Ruffinus chap. 8 Joachim revolteth from the king of Babylon.

The year of the world, 3325. before the Nativity of Christ, 679.

Jeremy foretelleth the destruction of Jerusalem. Jer. 25. 24.

CHAP. VII.

Nabuchodonosor *putteth* Joachim *to death, and establisheth* Joachin *in the kingdome.*

E NOt long after this, he went out to meet the King of Babylon, who was marched out to make warre against him: and being incredulous and careless of the Prophets predictions, he opened the gates unto him, supposing that he intended him no evil. But when the Babylonians were entred into the City, the King observed not his promises, but put all such to death as were in the flower and beauty of their years, and spared none of the inhabitants of Jerusalem, with them also he slew their King *Joachim*, and caused his body to be cast from the top of the walls, and vouchsafed him no sepulture, establishing *Joachin* his son King of the country and of the City. Moreover he took three thousand of the most honourable Citizens of Jerusalem prisoners and led them to Babylon with him, amongst whom was the Prophet *Ezechiel*, at that time very young in years. This was the

F end of King *Joachim*; who lived thirty six years, and reigned eleven. *Joachin* that succeeded him in the kingdome, was the son of *Nosta* of Jerusalem, and reigned three moneths and ten days.

Nabuchadnezzar entertainment into the city, and cruelty. 2 King. 24. 10. and 12. Joachim or Jechonias king of Juda.

CHAP.

The year of the world, 3346. before Christs Nativity, 618.

CHAP. VIII.

G

Nabuchodonosor *changeth his purpose, and besiegeth* Joachin, *and receiveth him under composition.*

Hedio & Rufinus, chap. 9. 2 Kings 25 27.

AS soon as the Babylonian had bestowed the kingdome of Judea on *Joachin*, he was seized with a sudden fear, which made him suspect lest *Joachin* remembring himself of the injuries he had done unto him by the murther of his father, might draw the countrie into rebellion, and revolt against him. For which cause he sent out certain forces, and besieged *Joachin* in Jerusalem: who being a man of a good nature, and of an upright heart, was loth to forsake the Citie in that danger without a Governour, considering that it was for his cause that the Common-weal was in that hazard. For which cause, taking his H wife, and his neareſt a-kin with him, he delivered them into the hands of the Captains that were sent against him, receiving an oath from them, that neither they nor the Citie should receive any harm. But this promise continued not a year: for the king of Babylon observed it not, but commanded his Captains to imprison all the youth and artificers that were in the Citie, and to bring them bound unto him. The number of them was ten thousand eight hundred thirty and two persons, besides *Joachin*, his mother, and his near allies, whom they took prisoners.

Nabuchodonosor a truce-breaker.

CHAP. IX.

Sedechias *is made King over Jerusalem, by the Babylonians.*

I

2 Kings 24.17. Sedechias king of Jerusalem leduc d by his Courtiers and false prophets, giveth no ear to Jeremy.

IN stead of *Joachin*, he appointed *Sedechias* his Uncle King of Jerusalem, whom he bound by an oath that he should govern the countrey without any innovation, or partial favour towards the Egyptians. This *Sedechias* was one and twenty years old, at such time as he came unto the kingdome, and was *Joachims* brother by the mothers side: he was a contemner of all laws, and a perverter of ordinances. For the young men that were about him were without the fear of God, and all the people under his dominions, committed whatsoever outrages were best liking unto them. For this cause the Prophet *Jeremy* came unto him, protesting oftentimes against him. and denouncing, that if he renounced not all those impieties and iniquities he used, and addicted not himself to that K which was just (but gave ear unto his Governours, amongst which there were many wicked men, and to those false Prophets that mis-led him, trusting that the Babylonians should not make war against his City, but that the Egyptians should levie an army and overcome them) that then he should incur much misery: for (said he) they have no truth in their sayings, and those things also which they pronounce are not to be spoken. Whilest *Sedechias* gave ear to these discourses of the Prophet, he was perswaded, and acknowledged all that to be true which he had spoken, and very profitable both for him, and his people; but anon after his friends corrupted him, and diverted him according to their own opinions. *Ezechiel* also at the same time, had Prophesied in Babylon all those calamities which were to fall upon the Temple, and sent notice to Jerusalem of that which he had had received from God. Notwithstanding, *Sedechias* gave no credit to his Propheſies, by reason that all the Pro- L phets were accustomed to accord in all things the one with the other, as touching the surprisal of the City, and the imprisonment of *Sedechias*: but *Ezekiel* differed in this, that he said that *Sedechias* should not see Babylon; notwithstanding that *Jeremy* had Propheſied, that the King of Babylon should lead him away prisoner in bonds: because therefore these two accorded not in their sayings, he concluded that the matter wherein they agreed, was of no consequence. Notwithstanding all things happened unto him according as the Prophets had pronounced, as we will declare in a convenient place. After that he had continued his alliance and friendship with the king of Babylon for the space of eight years, he brake the league that was between them, and confederated with the Egyptians (under hope that they should overcome the Babylonians.) Which when the king of Babylon understood, he M led forth his army against him, and destroyed his countrey to the uttermost; so that after he had taken his Cities of defence, he finally planted his army and besieged Jerusalem. The Egyptian perceiving the state wherein his allie *Sedechias* was, levied an huge army, and came into Judea with an intent to raise the siege. Whereupon the Babylonian withdrew his army from Jerusalem to encounter with the Egyptian, and fought with him, and overcame him in battel, and pursued him with such alacrity, that he put him to flight, and drave him altogether out of Syria. As soon as the Babylonian was dislodged from Jerusalem, the false prophe-

Ezekiel prophesieth the destruction of the Temple.

v. 20. Sedechias revolts from the Babylonian. Hedio & Rufinus chap. 10. 2 Kings 25.4. and 12.

The king of Egypt coming to rescue the king of Jerusalem, is overthrown by Nabuchodonosor with all his army, and driven out of Syria.

A phets deceived *Sedechias*, telling him that the Babylonian ſhould never more return, to make warre either againſt him, or his Nation, and that he ſhould never any more depart from his houſe in Babylon; and that they who had been led away captives, ſhould return home again, loaden with thoſe veſſels of the Temple which the King of Babylon had taken from them.

The yeer of the world, 3346. before the Nativity of Chriſt, 618.

But the Prophet *Jeremie* preſenting himſelf before the King, prophecied the contrary to theſe Impoſtors, aſſuring both him and the people, that no profit could befall them by means of the Egyptians, for that the Babylonians ſhould overcome them, and ſhould return and encamp before Jeruſalem, and beſiege the ſame, and deſtroy the people by famine, and lead them away priſoners that were remaining, and carry away all their ſubſtance; and that after they were ſeized of the riches of their Temple, they ſhould finally burn the ſame.

Sedechias ſeduced by falſe prophets. The prophecy of the captivite of Babilon and the delitie.

B *As for the Citie, they ſhould raze it: and (ſaid he) they ſhall keep us captive for the ſpace of ſeventie years: And from this ſervitude the Perſians and Medes ſhall deliver us, at ſuch time as they have gotten the Empire out of the hands of the Babilonians: then ſhall they ſend us back again into our countrey, and we ſhall build our Temple anew, and eſtabliſh the Citie of Jeruſalem.*

Jer. 25.v.1. *ad* 12. *Jer.* 29.1. *ad* 10. *Ezek.* 37. *per totum.*

Divers men gave credit to theſe words of *Jeremie*; but the Governours and contemners of God, intreated him very cruelly, as if he had been a man tranſported out of his ſence. And whereas he had an intent to viſit his native Countrey Anathoth, ſome twentie ſtounds off Jeruſalem, one of the Magiſtrates encountring him in his journey, and laying hold on him, retained him, loading him with this ſlander, that he went and ſtole away to ſubmit

C himſelf to the Babilonians. But *Jeremie* anſwered, that he was falſely accuſed, and that he repaired onely to the place where he was born. This Prince giving him no credit, arreſted him, and brought him before the judgement ſeat, where he ſuſtained all ſorts of outrages and torments, and was ſhut up in priſon to be puniſhed, and remained there for a time, ſuffering the extremitie of wrong and injurie. The ninth yeer of the reign of *Sedechias*, and on the tenth day of the ninth moneth, the King of Babylon came and encamped the ſecond time before Jeruſalem, and intrenched himſelf round about the ſame, for the ſpace of eighteen moneths, and laid battery and ſiege thereto, with as great ſpleen as might be poſſible: And they that were beſieged therein, were encountred with two moſt hainous afflictions, famine, and moſt grievous peſtilence. At this time the Prophet *Jeremy* being

The yeer of the world, 3354. before Chriſt, 610.

Jeruſalem beſieged. 2 *King.* 25.1. *ad* 10. *Jer.* 39.1. *ad* 14.

D in priſon, held not his peace, but cried with a loud voice, and preached and exhorted the people, willing them to entertain the Babylonians, and to open their gates unto them: becauſe that in ſo doing they might warrantize themſelves with all their families, whereas otherwayes they were aſſured of deſtruction. "He foretold them alſo, that, if any one re-
"mained in the Citie, he ſhould moſt aſſuredly either periſh by famine, or the enemies fury:
"but if ſo be they ſubmitted themſelves to the enemies mercy, they ſhould eſcape from
"death. But thoſe Governours that heard him ſpeak after this ſort, gave him no credit, in
"that they were not as yet preſſed with the danger: for which cauſe they came unto the king
"and after a deſpiteful manner, told him all that which had been ſpoken, accuſing *Jeremy*, and
"reproving him for a mad man; urging this, that he had abated their courage, and by his wo-

Two mightie enemies, famin and peſtilence. Jeremy perſwadeth them to yeeld.

E "ful predictions, had weakned the hearts of the people, which were otherwayes ready to
"fight for him and their Countrey, by reaſon that he flying unto the enemie, menaced them
"with the ſurprizal and utter ruine of their citie. But the King in regard of the natural huma-
nitie and juſtice that was in him, was not any wayes whetted in reſpect of his own intereſt;
yet to the intent he might not ſeem to be utterly oppoſed to the Governours, by contradicting them, he delivered the Prophet into their hands, to deal with him howſoever they pleaſed. Who having obtained this libertie from the King, entred the priſon on the ſudden, and laying hold on *Jeremy*, they let him down into a pit full of mud, to the intent he might die in that place, and be ſtrangled by the ordure: in effect, he was ſet therein up to the neck. But one of the Kings ſervants (an Ethiopian by nation) certified the King of the Prophets

Jer. 39.11, 12. The reward of godlie preachers in this life.

F affliction, aſſuring him that his friends and Governours did not juſtly, ſo to thruſt and bury the Prophet in the mud, and curſedly to conſpire againſt him, tiring him with bonds and tortures worſe then death. For which cauſe the King hearing this news, was ſorry that he had delivered the Prophet to the Governours, and commanded the Ethiopian to take thirtie men of his Court with him (with cords and ſuch other things neceſſary, as might concern the ſafetie of the Prophet) charging him with all expedition to deliver him from that captivitie. Hereupon the Ethiopian furniſhed with men and neceſſarie means, drew the Prophet out of the mud, and diſmiſſed him without any guard. That done, the King ſent for him in ſecret, demanding of him if he had any meſſage to deliver him from God, praying him to let him underſtand whatſoever he knew as touching the ſucceſs of the ſiege. The Prophets

Sedechias neglecteth the Prophets good counſel for feat of the Governours.

answer was, that although he should tell him, yet it would not be believed, and that if he G
The year of the world, 3354. before Christs Nativitie, 610. should exhort him, he would not give ear or listen unto him. But (said he) O King, thy friends have condemned me to death, as if I had been a most wicked malefactor. But where are they now at this present that have deceived thee, and born thee in hand, saying, that the Babylonian would not come and besiege thee? Now will I take heed how I tell thee the truth, for fear lest thou condemn me to death.

Hereupon the King swore unto him that he should not die, neither that he would deliver him into the hands of the Governours: for which cause Jeremie *grounding himself upon the faith which he had plighted unto him, counselled the King to yield up the Citie to the Babylonian, because that God had willed him to signifie unto the King, that if he would save his life, and avoid the eminent danger, and save his Citie from utter ruine, and preserve the Temple from burning, he* H *should submit; or otherwise, that none but he should be the cause of all those evils that should happen unto the Citie and Citizens, and of that calamitie that should confound both him and all his family. When the King heard this, he told him that he would do according as he had counselled him, and perform whatsoever he thought necessary to be done: but that he feared his friends, who were already of the Babylonian faction, lest being accused by them, he should be delivered (by their means, and the Kings displeasure) unto death. But the Prophet encouraged him, telling him that his fear was in vain; assuring him that he should suffer no evil, if so be he yielded up the Citie: and that neither his wife, nor children, nor the sacred Temple should endure either disaster, death, or overthrow.*

Upon these words the King dismissed *Jeremy*, chargeing him to communicate the coun- I
sell that was held between them to no one of the Citizens, no not to the Princes, if so be they should light of any inkling of their conference, or ask of him wherefore the King had sent for him: advising him to answer, if so be they were inquisitive, that he resorted to the King, to request him that he might be no more imprisoned: all which the Prophet performed; but they instanced him very much to know, for what cause the King had sent for him.

CHAP. X.

Jerusalem is taken, and the people carried into Babylon by Nabuchodonosor. K

2 King. 25. 1, &c. Jerusalem besieged 18. moneths, and at length taken.

MEan while, the Babylonian continued his violent siege against the Citie of Jerusalem, and having raised Towers upon certain Bulwrakes, he drave away by this means all those that approached neer unto the wals: he raised also (round about the circuit of the Citie) divers plat-forms, that equalled the walls in height. Mean-while, the Citie was as valiantly and couragiously defended by the inhabitants; for neither pestilence, nor famine plucked down their spirits: And although that within the Citie they were tormented with these scourges, yet were not their resolutions distracted by the warre, neither did the enemies inventions astonish them, nor their Engines affright them; but that they invented new Countermines: so that all the battell betwixt the Babylonians and Jews L
seemed to be a trial both of valour and Art: whilest these by the one doe assuredly hope to surprize the Citie, and the other thought their safetie consisteth herein, if they ceased not by new inventions to frustrate their enemies endeavours: And in this estate continued they both, for the space of eighteen moneths, untill they were consumed by famine, and by the darts that were shot against them by those that shot from the Towers. At length, the City was taken by the Princes of Babylon (in the eleventh yeer of the reign of *Zedechias*, the ninth day of the fourth moneth) who were put in trust by *Nabuchodonosor* to perform the siege. For touching his own person he made his abode in the Citie of Reblata. Now if any man be desirous to know the names of them that had commandment at such time as Jerusalem was surprized, these they be, *Nergelear*, *Aremantus*, *Emegar*, *Nabosar*, and *Echarampsor*. The Citie being taken about midnight, the Princes of the enemies Army entred M
into the Temple; which when *Zedechias* understood, he took his wives and his children, with the Princes and his friends, and fled thorow a great valley by the desart: which when the Babylonians understood by certain Jews that were revolted, and had submitted themselves unto them, they arose early in the morning to pursue them, and overtooke and surprized them neer unto Jericho. Whereupon those Princes and friends of *Sedechias* that had taken their flight with him, seeing the enemies neer unto them, forsook him, and scattering themselves here and there, concluded each of them to save himself. When as therefore the enemies had apprehended him, who was attended by a few followers onely, and accompanied by his children and wives, they brought him unto the Kings presence; who

The yeer of the world, 3356. before Christs nativity, 608.

v. 5, 6, 7 Sedechias flieth by night, and is surprised by the enemie.

no

A no ſooner beheld him, but he called him wicked and perfidious, and upbraideth him with breach of his promiſe, and contempt of his Majeſtie, to whom he had ſworn he would keep it to his uſe. Furthermore he reproached him for his ingratitude, in that having received the royaltie from his hands (which he had taken from *Joachin* to beſtow on him) he had notwithſtanding employed all his forces againſt his benefactour. But (ſaid he) that great God that hateth thy treachery, hath delivered thee into my hands: and when he had ſpoken theſe words, he cauſed *Sedechias* friends and children to be ſlain before his eyes, with all his other priſoners: afterwards commanding his eyes to be plucked out, he led him to Babylon. All which happened unto him, according as the Prophets, *Jeremy* and *Ezekiel* had fore-told him: namely, that he ſhould be ſurprized and brought before the king of Babylon, and ſhould ſpeak with him face to face, and ſhould ſee him with his eyes (for ſo had *Jeremy* propheciedd) but being made blinde and conducted to Babylon, he ſhould not ſee the City of Ba-
B bylon (according as *Ezekiel* had fore-told.) All which may ſufficiently expreſſe to thoſe that know not the nature of God, how divers and admirable his judgements be, in diſpoſing all things in good order, and preſignifying thoſe things that are to come, even as in this place there appeareth a moſt ſignal example of humane errour and incredulitie, by which it was not lawful for them to avoid their future calamity, neither ſhunne their unremovable deſtiny. Thus was the race of the Kings extinguiſhed that deſcended from *David*, who were in number one and twenty, that reigned after him. All of them together governed five hundred and fourteen years ſix moneths, and ten dayes: adding thereunto the twenty years of the firſt king *Saul*, who was of another Tribe. After this, the Babylonian ſent *Nabu-*
C *zardan* General of his army unto Jeruſalem to ſpoil the Temple, giving him in charge to burn both it and the kings palace, and to raze and level the City with the ground; and afterwards to tranſport the people into Babylon. Who arrived there the eleventh year of the reign of *Sedekias*, ſpoiled the Temple, and carried away the veſſels that were conſecrated to Gods ſervice, both thoſe of gold, as alſo them of ſilver: he took likewiſe the great Laver that was given by *Solomon*; the columnes and pillars of braſſe, with their chapters likewiſe, and the tables and candleſticks of gold: and after he had born away all things, he burned then Temple the firſt day of the fifth moneth of the eleventh year of *Sedechias* reign which was the eighteenth of *Nabuch donoſors* government. He burned alſo the Kings royal Palace, and razed the City. This temple was burned 470. years, ſix moneths, and ten dayes after the foundation thereof: and in the year 1062. ſix moneths and ten dayes after the departure of
D the people out of Egypt: and 1950. years, ſix moneths, and ten dayes, after the Deluge: from the creation of *Adam* untill the ruine of the Temple, there were three thouſand five hundred and thirteen years, ſix monethes, and ten dayes. Thus have we ſet down the number of the years, and orderly expreſſed what, and in what time every thing hath been performed. The General for the king of Babylon having deſtroyed the City, and tranſported the people, took priſoner the high Prieſt *Sareas*, and his fellow in the office, the Prieſt *Sephan*, with the governours and keepers of the Temple, which were three; the Eunuch alſo which had the charge over the reſt, and ſeven of *Sedechias* frends, and his Secretary, beſides ſixty other Governours, all which (together with the veſſels which he had pillaged) he ſent to Reblatha a City of Syria, unto the king of Babylon; who commanded in
E that place that the high Prieſt and Governours ſhould be beheaded: as for the reſt of the priſoners, and *Sedechias* the kipg, he carried them with him to Babylon; he ſent alſo in bonds with the reſt, *Joſadoch* the ſonne of *Sareas* the high Prieſt, whom he had put to death in Reblatha (as we have heretofore declared.) And for that we have reckoned up the race of the kings, and ſet dowu likewiſe what they were, and how long they continued, me ſeemeth that it ſhall not be unneceſſary to recite the names of the high Prieſts, and to report who they have been, that have adminiſtred the Prieſthood under the Kings. *Sadoc* was the firſt high Prieſt of the Temple builded by *Solomon*. After him his ſonne *Achimas* ſucceeded in that honour, and after *Achimas*, *Azarias*, after whom ſucceeded *Joram*, and after *Joram*
F *Joſchua*, after *Joſchua Axioram*, who had for his ſucceſſour *Phideas*, to *Phideas* ſucceeded *Sudeas*, to *Sudeas Julus*, to *Julus Jotham*, to *Jotham Urias*, to *Urias Nerias*, ro *Nerias Odeas*, to *Odeas Saldum*, to *Saldum Elcias*, to *Elcias Sareas*, to *Sareas Joſadoch*, who was carried away priſoner into Babylon: all which have ſucceeded in the Prieſthood by lineal deſcent. When *Nabuchodonoſor* was come to Babylon, he ſhut up *Sedechias* in priſon, where he kept him untill he died, and after his death he honoured him with a royal Tombe. He likewiſe offered the veſſels that he had taken out of the Temple of Jeruſalem unto his gods, and cauſed the people to inhabite the countrey of Babylon, delivering the high Prieſt from his bonds. The General *Nabuzardan* that led the people away captive, left the poorer ſort in the countrey

The year of the world, 3356. before Chriſts Nativity, 608.

v. 5, 6, 7. Sedechias hath his eyes pulled out and his children ſlain before his face.

How many & how long the kings reigned that were of Davids line. v. 9, ad 18.

The Temple, the Palace, and the City ſpoiled and burnt.

v. 18. ad 22. The captivity of Babylon.

The high Prieſts in Jeruſalem

Jer. 52. 10, 11. Sedechias death.

Hedio & Ruffinus, ch ap. 11.

of Judea; and thoſe alſo that voluntarily yeelded themſelves unto him, over whom he appointed Godolias the ſon of Aicam Governour (a man that was both upright and noble) commanding them to till the land, and to pay their aſſigned tribute to the King. He drew the Prophet *Jeremy* alſo out of priſon, perſwading him to repair with him to the King of Babylon: telling him that he had received expreſſe commandment from the king, to furniſh him with all things neceſſary for that journey: but if he were not contented to repair to Babylon, he ſhould declare unto him in what place he would make his abode, to the intent he might certifie the king thereof. But the Prophet would not follow him, neither depart or ſojourn in any other place, deſiring rather to live amidſt the ruins of his countrey, and among the pitious reliques of his poor nation. H

The year of the world, 3356. before Chriſts Nativity, 608.

C. 40. v. 4. Godolias captain of the fugitives. Jeremy ſet at liberty by the Babylonian, and richly offered and preſented.

When the General *Nebuzardan* underſtood his reſolution, he gave charge to the Governour *Godolias* (whom he left in Judea) to have care of him, and to furniſh him with all that which he wanted, and after he had gratified him with preſents, he departed. Mean while *Jeremy* dwelt in the City of Maſphath, praying *Nebuzardan* that he would ſend him his diſciple *Baruch* (the ſon of *Neria*, a man of a noble family, and excellently learned in that countrey language.) Now when as theſe that during the ſiege of Jeruſalem were retired out of the city, underſtood of the retreat of the Babylonians, they aſſembled together from all parts, and came to Maſphath to *Godolias*, under the conduct of *John* the ſon of *Careas*, and *Jezanais* and *Sareas*, and others. And beſides theſe, a certain man called *Iſmael* of the I blood royal, a wicked and fraudulent man, who during the ſiege of the City, had retired himſelf to *Bathal* king of the Ammonites, and had ſojourned with him during all the troubles. Who being in this ſort aſſembled before him, *Godolias* counſelled to remain in that countrey without any fear of the Babylonians, promiſing that in manuring their land, they ſhould incurre no inconvenience. All which he confirmed unto them by an oath, adding further, that if any diſturbance were offered to any man, he would readily aſſiſt him. He gave each one this advice likewiſe, to inhabite any City that beſt liked them: promiſing them to ſend them thither, with ſuch things as appertained to them, to build them houſes and furniſh their habitation; promiſing them that when time ſerved, he would make their K proviſion of corn, wine, and oyl, for their maintenance during the winter time; which when he had propoſed theſe conditions unto them, he gave them leave to depart, and inhabite the countrey whereſoever they beſt liked. Now when the rumour ran amongſt the people of Judea, that *Godolias* had thus courteouſly entertained thoſe that were fugitives, and how he had permitted them to inhabite and till the countrey (provided that they payed their tribute to the Babylonian) divers of them repaired incontinently to him, and inhabited the countrey. And *John* and the other Governours being with him, and aſſured both of his clemency and courteſie, began intirely to love him. For which cauſe they told him, that *Bathal* king of the Ammonites had ſent *Iſmael* to murther him by ſome treachery, that by that meanes he might have the dominion over the Iſraelites that remained, in that he was of the blood royal. Aſſuring him, that the means of his deliverance from that treaſon, was, if ſo be he L would command them to kill *Iſmael* in ſecret: aſſuring him on the contrary ſide, that they feared, that if *Iſmael* ſhould happen to kill him, their whole Nation that remained, was like to fall to utter ruine. But *Godolias* told him plainly, that theſe ſtratagems they intended, » were practiſed againſt a man that had received pleaſure at his hands: and that it was not » likely that he whom he had ſuccoured during the time of his neceſſity, would be ſo wicked » or impious againſt his benefactor, as to attempt to murther him, whom in any occaſion or » neceſſity he could not, but to his great ſhame and indignity, either fly or forſake. Yea, ſaid » he, although thoſe things were true which you informe me of, yet had I rather die, then » oppreſſe a man that hath committed his life to my truſt. For which cauſe *John* and the reſt » (ſeeing their perſwaſions were in vain) departed from him. Some thirty dayes after, *Iſmael* M (accompanied with ten men) came to Maſphath to *Godolias*, who received them with preſents and magnificent entertainment, ſo that to expreſſe to *Iſmael* and his companions how heartily they were welcome, *Godolias* drunk ſo hard that he was ſomewhat overſeen with wine. Now when *Iſmael* perceived him to be in that ſort, and overloaden with drink and ſleep, he ſtept unto him with his ten aſſociates, and cut both his throat and theirs, who kept him company at the banquet; after which murther, he iſſued out by night and ſlew all the Jewes that were left in the City, and thoſe Babylonian ſouldiers alſo that were left in garriſon in that place. The next day there came foureſcore men of the countrey to *Godolias* with preſents, being utterly ignorant of that which had happened. *Iſmael* knowing them, called them unto him, as if he intended to bring them to *Godolias*, and as ſoon as they were entred, he locked the court, and ſlew them, and afterwards caſt their bodies into a deep ditch, to the

Ba uch diſmiſſed out of priſon. v.6. ad finem. The Jewes reſort to Maſphath to Godolias.

intent

A intent they might not be diſcovered. Of this number there were ſome that eſcaped, who beſought him that they might not be put to death, before they had delivered certain moveables, garments and corn that they had hidden in the field: which when *Iſmael* underſtood, he ſpared them: but he kept them priſoners that were in Maſphath, with their wives and children, in the number of whom were the daughters of *Sedechias*, whom *Nabuzardan* had left with *Godolias*. This done, he retired back again to the King of the Ammonites. *John* and the governours of his company, underſtanding of the acts committed by *Iſmael* in Maſphath, and above all, of the murther of *Godolias*, they were wonderfully diſpleaſed: ſo that each of them aſſembling his private force, iſſued forth to purſue and perſecute *Iſmael*, whom they overtook neer unto a fountain in Hebron. The priſoners that were with *Iſmael*, ſeeing *John* his confederates, took courage, ſuppoſing that it was ſome ſuccours that came to
B help them, & forſooke him that led them, and began to joyn with *Johns* followers: and thus fled *Iſmael* with his eight men, to the King of the Ammonites. *John* gathering together all thoſe whom he had reſcued from *Iſmaels* hands, both Eunuchs, women, and children, retired into a certain place called Mandra, where he ſojourned all that day, reſolving from thence to depart into Egypt, fearing leſt the Babylonians ſhould put him to death, if they ſhould remain in Judea, for that they would be diſpleaſed with the death of *Godolias*, whom they had planted in the government.

The year of the world,3336. before the Nativity of Chriſt, 608.

v. 12. ad finem. John releaſeth Iſmaels captives.

Being thus plunged and perplexed with theſe deliberations; they addreſſed themſelves to the Prophet *Jeremy*, beſeeching him to enquire of God, and to certifie them, what it behoved
C them to do in this their doubtful eſtate, binding themſelves by an oath to do that which *Ieremy* ſhould command them." Hereupon the Prophet promiſed that he would ask counſel of "God for them: and ſome ten dayes after, God appeared unto him, and willed him to certifie "*John*, the governours, and the reſt of the people, that if they inhabited Judea, he would aſ- "ſiſt them, and have care of them, and keep them ſo, as the Babylonians (whom they feared) ſhould do them no harm: but if they departed into Egypt, he would abandon them, and "would be ſo incenſed againſt them, that he ſhould thrall them in the like miſery, as their bre- "thren had indured in times paſt. Whileſt the Prophet thus warned them from God, they would not believe him, in that he commanded them to remain in that place by Gods pre-
D ſcript ordinance: but they imagined that under a falſe pretext of Gods command, he had counſelled them thereto, but that in effect he ſpake in favour of his diſciple *Baruch*, perſwading them to ſtay there, to the end they might be conſumed by the Babylonians: Contemning therefore the counſel which God gave them by the Prophet: both *John* and the reſt of the multitude went into Egypt, and led with them both *Baruch* and *Ieremy*. Whither they were no ſooner come, but God told the Prophet, that the Babylonian ſhould lead his army into Egypt; for which cauſe he willed him to fore-tell the people that Egypt ſhould be deſtroyed, and that they ſhould partly be ſlain in that place, and partly led captive to Babylon. Which came in like manner to paſſe: for in the fifth year after the deſtruction of Jeruſalem
E (which was the three and twentieth year of the reign of *Nabuchodonoſor*) *Nabuchodonoſor* in in his own perſon led his army into Cœloſyria, and having conquered the ſame, he made war upon the Ammonites and Moabites. And after he had brought theſe Nations under his obeyſance, he went and fought againſt the King of Egypt, and overcame him: and after he had ſlain their King that governed at that time, and planted another in his place, he afterwards toook the Jews that he found in that countrey, and carried them priſoners into Babylon. By this means we have learned that the eſtate of the Hebrews being brought to this point, hath been tranſlated twice to the other ſide of Euphrates. For the people of the two Tribes, were captived by the Aſſyrians, during the reigne of *Oſeas*; and conſequently that of the two
F Tribes under *Nabuchodonoſor* King of the Babylonians and Chaldees upon the taking in of Jeruſalem. True it is that *Salmanazar*, after he had diſplaced the Iſraelites, planted the Chutheans in their place, who beforetime inhabited the innermoſt of the countries of Perſia and Media, and were called Samaritanes, according to the name of the place which they inhabited; but the Babylonian having led the two Tribes priſoners, hath not planted any other people in their places.

*Ier.*42. *poſtrem.* The prophecy of the Babylonian armie, and the Jews captivitie.

The year of the world,3361. before the Nativity of Chriſt, 603.

For this cauſe, Judea, Jeruſalem, and the Temple, remained deſart for the ſpace of ſeventy yeers: and all the time that paſſed between the captivitie of the Iſraelites, untill the deſtruction of the two Tribes, was a hundred and thirty yeers, ſix moneths, and ten dayes. But *Nabuchodonoſor* choſe the moſt nobleſt young men amongſt the Jews (and ſuch as were allied to King *Sedechias*, and eſteemed likewiſe for the good diſpoſition and faire proportion of their bodies and faces) and committed them to maſters to be inſtructed, commanding that every one of them ſhould be gelded, according as they were accuſtomed to deal with

The year of the world, 3361. *before Christs nativitie,* 603.

young children of other Nations, whom he ſubdued by force. He allowed them victual G
from his own table, and they were taught and inſtructed in the diſcipline of the countrey,
and in the Chaldee tongue. Theſe were very apt to learn wiſdom: and for that cauſe he
commanded that they ſhould be trained up in the exerciſe thereof. Of theſe were four of
Zedekias kindred, fair in body, and vertuous in nature, who were called *Daniel*, *Ananias*, *Miſael*, and *Azarias*; whoſe names the Babylonian changed, and willed them to be called by
other names, diſtinct and different from their own: *Daniel* was called *Belthaſar*; *Ananias*, *Sidrach*; *Miſael*, *Miſach*; and *Azarias*, *Abednago*. Theſe did the King eſteem very highly for
their excellent nature, and for the great affection that they had to attain unto learning and
wiſdom, wherein they profited greatly, and were for that cauſe highly reckoned of by
him. And whereas *Daniel* and his kinſmen thought good to live auſteerly, and to abſtain H
from thoſe meats that came from the Kings table, and in general from all things that had
life, they went to *Askenas* the Eunuch (who had the care and charge over them) beſeeching
him to convert thoſe meats to his own uſe, which were ſent from the Kings table, and
allow them herbs and dates, and ſuch things as had no life; becauſe they intended to hold
that courſe of life and to forſake all others. *Askenas* told them, that he was ready to condiſcend unto their demands; but that he feared, leſt being called for by the King, they ſhould
be found to be lean in body, and diſcoloured in face (for without doubt following that diet,
they muſt needly loſe their colours, and be leſs diſpoſed in compariſon of others) which
might be the cauſe to bring him into hazard of his head. They perceiving that *Askenas* in-
tended nought elſe but his ſecuritie, perſwaded him to allow them but ten dayes of appro- I
bation, under condition, that if by that regiment of diet, their habitude of body ſhould not
be any wayes altred, they might continue in that faſhion of life and diet, which they had in-
tended from that day forwards: but if they ſhould be found lean and weak, and leſs propor-
tionable then they that fed upon the Kings allowance, that then they ſhould return to
their accuſtomed diet. Now it ſo fell out, that not only their bodies were better in growth,
but they ſeemed rather better fed, and of a taller ſtature then the reſt: ſo that they that
lived upon the Kings ordinarie, ſeem'd lean and weariſh; whereas *Daniel* and his companions
made ſhew, as if they had been nouriſhed with dainties, and brought up in abundance. From
that time forward, *Askenas* took all that which was allowed the four young men from the
Kings table, and boldly kept it to himſelf, giving them in ſtead thereof, the diet that they
choſe and delighted in. They having their ſpirits more pure and ſubtil to comprehend K
their maſters inſtructions, and their bodies more ſtrong to endure labour (for their ſpirits
were not charged with diverſity of meats, nor their bodies effeminated for the ſame cauſe)
attained the more readily to all that doctrine that was taught them by the Hebrews and
Chaldees: *Daniel* eſpecially having profited in wiſdome, ſtudied the interpretation of
dreams, and God appeared unto him. Two years after the ſurpriſal of Egypt, King *Nabu-*
chodonoſor dreamed a wonderful dream, the iſſue whereof God made him ſee in a dream:
but he forgat the ſame when he aroſe out of his bed. And for that cauſe ſent he for his Chal-
dees and divines, telling them that he had dreamed a dream, but that he had forgot the
ſame, commanding them to declare unto him what the dream was, and the ſignification L
thereof alſo. Wherunto they anſwered, that it was impoſſible for men to ſound out the ſecret
thereof; notwithſtanding they promiſed him, that if he would declare his viſion unto them,
they would cauſe him to underſtand the ſignification thereof. Hereupon *Nabuchadonoſor*
threatned them with death, except they repreſented his dream unto him; and they proteſt-
ing that they could not fulfill his requeſt, he commanded them all to be ſlain. But *Daniel*
hearing how the King had condemned all the Sages to death, and knowing that both he and
his companions had part in that danger, addreſſed himſelf to *Ariochus* the Captain of the
Kings guard, requiring him to inform him, for what cauſe the King had adjudged the Chal-
dees and Sages to be put to death: And having intelligence what had happened as touching M
the dream, & how the King by forgetting the ſame, had charged them to inform him therin,
and how they had anſwered that it was impoſſible for them to perform the ſame, and how
thereby they had provoked the King to diſpleaſure: he beſought *Ariochus* to go unto the
King, and to procure one nights reprieve in the behalf of the Egyptians and Chaldees, in
that he hoped during that night time to beſeech God, and intreat from him both the dream
and the ſignification thereof. Hereupon *Ariochus* told the King that *Daniel* had requeſted,
who reſpited the execution of the Magicians for that night, untill he might ſee what
would become of *Daniels* promiſe: who retyring himſelf with his companions into his
chamber, beſought God all the night long to manifeſt unto him the dream, and deliver
the Magicians and Chaldees from the Kings wrath, with whom both he and the reſt of his
companions

Hedio & Ruffinus, chap. 12. *Dan.* 1.v.6,17. Daniels forwardneſs and his fellows towardneſs in ſtudying wiſdom and good letters.

The year of the world, 3363. *before Christs Nativity,* 601.

*Dan.*2.1. *ad* 16 Nabuchodonoſor dreaming, forgetteth his viſion, ſendeth for the Magicians not able to diſcover his doubts he threatneth them with death.

companions were like to die, except he might know what the King had dreamt the night past, and what was the interpretation thereof. Whereupon God (having compassion of the danger wherein they were, and taking pleasure in *Daniels* wisdome) signified unto him both the dream and the signification thereof, to the intent the King might be resolved in the meaning thereof. *The year of the world, 3363. before Christs Nativitie, 601.*

Daniel having received the truth from God, arose very joyfully, and certified his brethren (who had already lost all hope of life, and thought on no other thing but death) and gave them courage and hope of life. Having therefore rendred thanks unto God, for that he had had compassion of their younger years, as soon as it was day he went unto *Arioch* requesting him that he might be brought to the kings presence, certifying him that he would open "unto him the dream which he had seen the night past. Now when *Daniel* was brought unto "the kings presence, he besought him that he would not esteem him to be more wise then "the other Chaldeans and Magicians, in that, whereas none of them could expound his "dream, he did attempt to express the same: for that came not to pass, by reason of his expe- "rience, or for that he was more industrious then they were, but (said he) God hath had com- "passion on us that were in danger of death; & at such time as I requested him to grant me, "and my countrey-men life, he hath certified me both of your dream, and the signification "thereof. I was not so much agrieved, for that in our innocency we were adjudged to death "by thee, as affraid of thine estimation & glory, which was hazarded by condemning so ma- "ny, and so innocent and just men to death: wheras that which you have required of them, "savoureth nothing of humane wit, but is the only work of God: Whilest therefore thou "thoughtest in thy self, who it was that should command the whole world after thy self, at "such time as thou wert asleep, God intending to let thee know all those that should govern "after thee, presented thee with this dream. It seemed unto thee that thou sawest a great sta- "tue, whereof the head was of gold; the shoulders and arms of silver; the belly and thighs "of brass; and the legs and feet of iron. Thou beheldest after that, a great stone (that was "drawn from a mountain) that fell upon the statue, and beat down and burst the same, and "left no whole piece thereof; so that the gold, silver, iron & brass, were powdered as small as "dust: whereupon a violent wind seemed to blow, which by the fury and force thereof, was "born away and scattered into divers countries: on the other side the stone grew so mighty, "that it seemed to fil that whole earth. This was that vision that appeared unto you, the signi- "fication whereof is expressed after this manner: The head of gold signifieth your self (and "those Kings of Babylon that have been before you.) The two hands and shoulders signifie "that your Empire shall be restored by two kings, the one part by the king of the East, cloa- "thed in brass, whose force shall be abated by another power resembling that of iron, and he "shall have the power over the whole earth, by reason of the nature of iron, which is more "strong then gold, silver, or brass; he told the King also what the stone signified.* But for mine own part, I thought it not expedient to express in this place: because the onely Butt and intent of my writings is only to register such things as are past, and not such matters as are to come. But if any man have a desire to know these things; and cannot bridle his curiositie, but will understand such matters as are hidden, let him read the book of *Daniel*, which he shall finde amidst the sacred Scriptures. When King *Nabuchodonosor* had heard those things, and remembred himself of his dream, he was astonished at *Daniels* wisdome, and casting himself prostrate on the earth, after the manner of those that adore God, he embraced *Daniel*, giving direction that sacrifice should be offered unto him, as if he were God. Moreover, he called him by the name of God, and committed the administration of his whole kingdome to him and his companions, who by reason of the commotions and conspiracies of their malignours & detractours, happened to fall into most imminent and dreadful danger, upon the occasion that ensueth. The King built a golden Image sixtie cubits high, and six in bigness, and erected it in a great Plain neer unto Babylon: and being ready to dedicate the same, he assembled all the Governours and Princes of his countries, commanding them first of all, that as soon as they should hear the trumpet sound, they should prostrate themselves on the earth to adore the statue; threatning that whosoever should do the contrary, he should be cast into a burning furnace: whereas therefore all of them adored the statue upon the sound of the Trumpet; *Daniel* and his companions utterly refused to perform that duty, alledging for their justification, that they would not transgress the laws of their countrey: for which cause being apprehended, they were instantly cast into the furnace of fire, and (protected therein by Gods providence) escaped death beyond all mens expectation. For the fire touched them not, neither could it burn during their aboad in the furnace. For God so fortified their bodies, that they could not be consumed by fire: which accident made

à v. 20 *ad* 24. The vision and the Revelation thereof opened to Daniel.

à v. 26 *ad finem* Daniel telleth the King his dream, and the interpretation thereof.

Nabuchodonosors dream of the four monarchies of the world.

à v. 46 *ad finem* Daniel and his fellows advanced to honour.

The year of the world, 3364. before Christs Nativitie, 600.

The Kings edict for honouring the golden statue. *Dan.* 3. 1, *ad* 19

v. 19 *ad finem* Daniel and his kinsmen refusing to adore the statue are cast into the furnace.

* That Nebuchadnezzar, or Jo- sephus, by Daniel, or Ezechiel, may understand the stone cut out of the mountain without hands, to signifie Jesus Christ

made them in great eſtimation with the King, for that he ſaw that they were vertuous and G
The year of the world, 3364. before Chriſts nativity, 620. beloved of God: and for that cauſe they were highly honoured by him. Not long after this, the King ſaw another viſion in his ſleep, which ſignified unto him, that being caſt from his Empire, he ſhould converſe with ſavage beaſts, and that having lived in that eſtate in the deſart, for the ſpace of ſeven years, he ſhould recover his Kingdom again. Having had this dream, he aſſembled the Magicians once more, demanding their anſwer, and the ſignification thereof. But it was impoſſible for any one of them, either to find out, or declare the intelligence of this dream unto the King: Onely *Daniel* diſcovered the ſame, and the effect was anſwerable to his prediction. For the King paſſed the fore-limited time in the deſart, ſo that no man durſt intermeddle with the affairs of eſtate during ſeven years. But after he had called upon God, that it would pleaſe him to reſtore him to his kingdom, he repoſ- H
Dan. 4. 1, ad 29. The dream, and expoſition thereof. ſeſſed the ſame again. Let no man in this place accuſe me for reporting theſe particularities, according as I have found them written in holy books: for in the entrance of my hiſtory I have anſwered thoſe objections: ſo that I have openly poteſted, that I will only faithfully tranſlate the Hebrew Hiſtories into the Greek tongue: and according to my promiſe, relate that which is contained therein, without adding any thing of mine own, or concealing ought of another mans. After that *Nabuchadonoſor* had reigned fourty three years, he died: he was a man of execution, and more happy then any of his predeceſſors. *Beroſus* maketh mention of his acts, in the third book of the *Chaldaique* Hiſtorie, where he ſpeaketh thus.

Nabuchodonoſors death.

The year of the world, 3381. before Chriſts Nativitie, 583.

" His father *Nabuchodonoſor*, having notice that the Governour whom he had appointed over
" Egypt, and the neighbouring parts of Cœloſyria & Phœnicia, was revolted from him, be- I
" ing at that time in himſelf unable to endure the troubles of war) committed a part of his
" forces unto his ſon *Nabuchodonoſor*, who was in the flower of his age, and ſent him forth a-
" gainſt him: who encountring the Rebel, and fighting with him, overcame him, and
" brought the countrey under his ſubjection. Mean-while, *Nabuchodonoſor* the father died of
" a ſickneſs in Babylon, after he had reigned one and twentie years. *Nabuchodonoſor* the ſon,
" having notice of his fathers death, gave order to the affairs of Egypt, and the reſt of the
" countrey: and committing the care and tranſportation of the Jews, Syrians, Egyptians,
" and Phœnicians to his friends, to bring them to Babylon with his armie and carriage,
" he with a few men made haſtie journies thorow the deſart. And when he had taken the
" adminiſtration of the kingdom upon him (which in his abſence was in the hands of the
" Chaldees, and by their Chieftain was reſerved untill his return, unto his uſe) he became K
" Lord of all his fathers Empire. When his priſoners were arrived, he aſſigned them conveni-
" ent dwelling places in the countrey of Babylon; & with the ſpoils of war, he magnificently
" repaired and decked the Temple of Bell, and other places. He enlarged the old City, and
" repaired and beautified it with other buildings: by means whereof, they that would beſiege
" the ſame, were hindred from cutting off the current of the river, to the prejudice of the in-
" habitants. He environed it inwardly with a treble wall, and outwardly with as mightie
" and as many encloſures, and made all of burnt brick. The walls were magnificently buil-
" ded, & the gates bravely adorned in manner of Temples. He cauſed a Palace to be builded
" near unto his fathers ancient Palace: the magnificence and ornament whereof, I am too L
" weak witted to expreſs; only this thing moſt memorable, I have thought good to note
" down, that theſe huge, great and pompous buildings were finiſhed in fifteen dayes. In this
" Palace he had vaults raiſed ſo high, that in outward appearance they ſeemed to be moun-
" tains, on which all ſorts of trees were planted. He deviſed and prepared alſo a goodly gar-
" den, and called it the hanging garden, becauſe his wife (hauing been brought up in the
" countrey of Media) deſired to have a place conformable to that of her birth. *Megaſthenes*
Megaſthenes of Nabuchodonoſor. Diocles. Philoſtratus. " in the fourth book of his Indian Hiſtorie, maketh mention of this garden in that place,
" where he enforced himſelf to prove, that this king ſurpaſſed *Hercules* in valour and execu-
" on of worthy actions. For he ſaid, that *Nabuchodonoſor* overcame the chief Citie of Lybia, M
" and a great part of Spain. *Diocles* in the ſecond book of the Perſian Hiſtorie, and *Philoſtra-*
" *tus* in his Phœnician and Indian Hiſtorie, make mention of this King, ſaying that he over-
" came the citie of Tyre, at the end of thirteen years; at ſuch time as *Ithobal* reigned over the
" Tyrians. This is the ſum of all that which the Hiſtoriographers write as touching this
" King.

A

CHAP. XI.

Nebuchadonoſors *ſucceſſors: the deſtruction of Babylon by* Cyrus *King of Perſia.*

The year of the world, 3382. before the Nativity of Chriſt, 582.

AFter *Nabuchodonoſors* death, his ſonne *Evilmerodach* obtained the kingdome, who incontinently delivered *Jechonias* King of Jeruſalem out of priſon, and held him in the number of his moſt eſteemed friends, and gave him preſents, and committed the government of the palace of Babylon into his hands. For his father had not kept his promiſe with *Jechonias*, when he ſurrendred himſelf, his wife, children, and B friends into his hands, in the behalf of his countrey, and to the intent that the City of Jeruſalem ſhould not be razed by thoſe that beſieged it, as we have heretofore declared. *Evilmerodach* died in the eighteenth year of his reign, and *Nigliſar* his ſon obtained the kingdome, which he poſſeſſed fourty years, and afterward died. After him the ſucceſſion of the kingdome came unto his ſon called *Laboſardach*, which continued in him but for the ſpace of nine moneths, and after his death it came unto *Balthaſar*, who by the Babylonian was called *Naboandel*. Againſt him *Cyrus* king of Perſia, and *Darius* king of Media made war; at ſuch time as he was beſieged in Babylon, there hapned a marvellous and prodigious ſpectacle.

Evilmerodach releaſeth Jechonias from his long impriſonment. 4 King. 25. 27. Jer. 52. 31. ad finem. Nigliſar. Laboſardach Balthaſar, of Naboandel King of Babylon.

C *Balthaſar* ſate upon a certain feſtival in a royal chamber, where he was ſerved with great ſtore of veſſel fit for his Majeſtie and royaltie; and with him at the banquet there ſate his concubines, and moſt intireſt friends. At which time (to ſhew his magnificence) he cauſed thoſe veſſels to be brought out of the Temple of his god, which *Nabuchodonoſor* his predeceſſor (fearing to employ to his own uſe) had ſtored up in his Idols temple. But *Balthaſar* was ſo puffed with pride, that he drank out of them, and employed them to his uſes. Now ſo came it to paſſe, that whileſt he quaffed, and blaſphemed the Name of God, he ſaw a hand iſſuing from a wall, which wrote in the ſame certain ſyllables: by which viſion being ſomewhat terrified, he aſſembled his Magicians and Chaldees, and all that ſorts of people (who amongſt thoſe barbarous nations made profeſſion to interpret prodigies and dreams) to the intent they might ſignifie unto him the meaning and underſtanding of that writing. Now D when theſe Magicians had told him that they could in no ſort ſound or underſtand the ſame, the king was ſore vexed and troubled at this unexpected viſion: whereupon he cauſed it to be proclaimed thorow his countrey, that whoſoever ſhould read that writing, and declare the meaning thereof, he would give him a golden chain, a purple robe (ſuch as the king of Chaldees wore) and beſides all this, the third part of his Empire. After this proclamation, the Magicians aſſembled together with greater concourſe, and were farre more diligent and inquiſitive to find out the ſignification of the writing: but they were no leſſe grounded therein then they were at the firſt. Mean while, the kings grandmother ſeeing him wholly amated in mind, began to comfort him, and to tell him that there was a certain man amongſt the priſoners of Juda, led thither at ſuch time as *Nabuchodonoſor* deſtroyed Jeruſalem, whoſe name was *Daniel*, a man wiſe and expert in ſearching out of things that were impoſ- E ſible, and onely known unto God, who evidently expounded that which *Nabuchodonoſor* required at ſuch time, as no other man could ſatisfie his demand. Whereupon the king called him unto his preſence, and telling him what proofs he had heard of his wiſdome, and of that divine ſpirit that was in him, and how he onely was fit to interpret thoſe things which otherwiſe were obſcured from other mens knowledge; he prayed him to informe him what that hand-writing ſignified, promiſing him in reward thereof a purple garment, a golden chain, and the third part of his Empire: to the end that being honoured with theſe titles for his wiſdome, he might grow famous amongſt all men, who demanding the reaſon, ſhould F know the intent why he was honoured. But *Daniel* (refuſing all theſe preſents of his, "in that the wiſdome that is given from above, is not corrupted thereby, but is freely an- "ſwerable to thoſe that have need thereof) told him that that writing did foretell him the end "of his life, becauſe he had not learned to fear God, neither to lift up his thoughts higher then humane nature, notwithſtanding he had ſeen the chaſtiſement wherewith his predeceſſour had been puniſhed, for the outrages he committed againſt God. For that *Nabuchodonoſor* having been driven to lead his life amongſt beaſts by reaſon of his impieties, after divers requeſts and ſupplications, had obtained mercy, and was returned unto humane converſation, and into his own kingdome, for which cauſe all the time of his life he praiſed Almighty God the governour of all things: whereas he had omitted to do the like, and had

The year of the world, 3421. before Chriſts Nativity, 543.

Dan. 5. 5. 6. 7. ad 30. Balthaſar ſeeth a hand thruſt out of a wall, and writing certain ſyllables.

The year of the world, 3425. before Chriſts Nativity, 539.

blaſphe-

blaſphemed the Name of God in divers ſorts, and had ſwilled both himſelf and his concubines in the veſſels dedicated to God: For this cauſe God was diſpleaſed with him, and certified him by this writing, what end he ſhould expect. Whereupon he expounded the writings in theſe termes: *Mane* (which is as much to ſay, as number) ſheweth that God hath numbred the dayes of thy life and dominion, which ſhall endure but a little while; *Thekel* ſignifieth a balance; God therefore (ſaid he) waying the government, ſheweth that it ſhall be overthrown: *Phares*, this word ſignifieth a fragment, God ſhall break thy kingdome, & divide it among the Meads, and Perſians. When the king had heard this interpretation, he was very ſorrowful (according as the nature of things ſo dyſaſterous, and ſo apparant required.) Notwithſtanding he delaied not to performe thoſe preſents which he had promiſed the Prophet, although (as he well perceived) the words aboaded him ill, and gave him all that which he promiſed him, conſidering with himſelf, that it was his own deſtiny that he ought to accuſe, and not *Daniel*, who like a vertuous man had declared the truth of things: notwithſtanding they were very unſavoury to his ear. Not long after, this *Balthaſar* and the City were overthrown and taken by *Cyrus* King of Perſia and his army; For this was that *Balthaſar*, under whom, and in the ſeventeenth year of whoſe reign, the ſurpriſal of Babylon hapned. This as far as I could gather, was the end of king *Nebuchodonoſors* poſterity.

Darius, who (with his allie *Cyrus*) had deſtroyed the ſtate of the Babylonians, was threeſcore and two years old at ſuch time as he took Babylon. He was *Aſtyages* ſonne, and is otherewaies called by the Greeks. He took the Prophet *Daniel*, and led him with him into Media, and kept him near unto him, doing him much honour: for he was of the number of the three governours whom he conſtituted over three hundred and threeſcore Provinces; for ſo had *Darius* commanded it. Now *Daniel* being thus honoured and beloved by *Darius*, and onely truſted by him in all things, for that God was with him, was grievouſly hated: for they are moſt hainouſly hated, who have greateſt intereſt in Princes favours. Whereas therefore they that were jealous of the good eſteeme which he had with *Darius*, ſought occaſion to calumniate and backbite him, he warily cut off all opportunity thereof; for he would neither be bribed with ſilver, nor corrupted with preſents ſuppoſing it to be an act of much diſhoneſty to receive gifts after a man had done any courteſies. He therefore gave his maligners no manner of ground to detract from his reputation. Yet notwithſtanding, they ſeeing they could find no hole in his coat, whereby his honour might be touched, blamed, or calumniated, they ſought out a new means to diſgrace him. For they perceiving that *Daniel* did thrice every day make his prayer unto God, they ſuppoſed that they had found a juſt pretext to work his ruine. For which cauſe they came unto *Darius*, certifying that the Princes and Governours had concluded together to this effect: that for 30 dayes ſpace an interminſſion ſhould be granted to the people; during which time, it was neither lawful for them to demand any thing, neither of himſelf, or of any man or God whatſoever; and if any man ſhould attempt any thing againſt this common decree, it was ordered that he ſhould be caſt into the Lions den. But the king perceiving not the drift of their malice, nor how they ſought by this device to entrap *Daniel*, told them that he liked of the decree, and promiſed to confirme the ſame, and propounded a publick edict, wherein the Princes reſolutions were ratified. Now whileſt all men endeavoured through fear, carefully and deligently to obſerve this edict, *Daniel* ſet light thereby, and according to his accuſtomed manner ſtanding in all mens ſight, he worſhipped his God, and prayed unto him. Whereupon the Princes (having got that occaſion which they long expected) came readily unto the king, and accuſed *Daniel* for that he onely amongſt the reſt had preſumed to infringe their decree: urging moreover, that he did it not for the religion ſake that was in him, but becauſe he was obſerved and watcht by his maligners. And for that they feared leſt *Darius* by reaſon of the great affection he bare unto *Daniel*, ſhould be ready to pardon him (notwithſtanding he had tranſgreſſed their edict) they concluded upon no milder judgement, but that he might be caſt into the Lions den, according to the forme of the edict. *Darius* hoping that God would deliver *Daniel*; and that no harme ſhould befall him by the jawes of wilde beaſts, exhorted him patiently to endure that adventure. Now as ſoon as he was caſt into the den, the king ſealed up the ſtone that cloſed the mouth thereof and departed, ſpending all that night without repaſt or repoſe, ſo grievouſly was he diſtempered in *Daniels* behalf. And when the day was come, as ſoon as he aroſe, he came unto the denne, and finding the ſeal unbroken wherewith he had marked the ſtone, he opened the ſame, and called unto *Daniel* with a loud voice, asking him if he were whole and in ſafety? He hearing the king ſpeak, anſwered, that he had received no hurt. Whereupon *Darius* commanded that they ſhould draw him out of the Lions den. His adverſaries perceiving that *Daniel* had eſcaped all inconveniences (becauſe

The eye of the world, 3425. before the nativity of Chriſt, 1539.

v.2. ad 29. Daniel interpreteth the writing to the King.

The King performeth his promiſes to Daniel.

v. 31. Babylon ſurprized by Cyrus king of Perſia.

The force of envy.

Daniels honour and uprightneſſe. Hedio & Ruffinus, chap. 14. Dan 6. à v. 4, ad 15.

v. 16. Daniel caſt into the Lyons den.

A cauſe that God had taken care of him) would not that he ſhould eſcape: and thereupon told the King that the Lions did neither touch nor approach *Daniel*, becauſe they had been fed and gorged before. For which cauſe the King diſpleaſed with their injurious malice, commanded a quantity of fleſh to be caſt unto the Lions; and when they were glutted, he willed that *Daniels* enemies ſhould be caſt among them, to the intent he might know whether the Lions would touch them or no, when they were gorged. At which time *Darius* ſaw very manifeſtly, that God had by his power warranted *Daniel* from death. For as ſoon as the Nobles were caſt into the den, the Lions ſpared not one of them, but tore them all in pieces, as if they had been hungry and without meat. I ſuppoſe that theſe Lions having been a little " before glutted with meat, did not annoy theſe men by reaſon of their famine; but I rather " judge that their malignity did whet on their fury: for when as God ſo pleaſeth, unreaſonable "
B creatures doe juſtice upon malignant and envious men. *Daniels* adverſaries being in this " ſort exterminated and deſtroyed, *Darius* gave notice hereof to all the ſubjects of his provinces praiſing that God whom *Daniel* adored; ſaying, that he was the onely true God, who had all power: he honoured *Daniel* likewiſe with eſpeciall regard, eſteeming him amongſt the chiefeſt of his familiars. He therefore being thus famous and admirable (becauſe he was beloved by God) builded in Ecbatane in the countrey of the Medes a magnificent Caſtle, and a marvellous monument that remaineth even unto this day, which ſeemeth to thoſe that look thereon, that it is but newly builded, and made but that very day which they behold the ſame; the beauty thereof ſeemeth ſo living and perfect, as that continuance of time doth in no ſort deface it. For it fareth with buildings as with men, they wax old and are in-
C feebled by yeers, and loſe their beauty; at this day all the Kings of Media, Perſia, and Parthia, are intombed in this Caſtle, and the charge thereof is committed to a Prieſt, who is a Jew: and this cuſtome continueth even untill this day. Neither is that to be buried in ſilence, which is worthy eſpeciall admiration in this man: For all exceeding felicitie that was incident to a moſt famous Prophet attended him; and during his whole life-time he was both moſt highly honoured by Kings, and reverenced by the common ſort: and after his death his memory is perdurable. For all the books which he left in writing, are read amongſt us even at this preſent; and we have been perſwaded by the reading thereof, that *Daniel* had conference with God. For he hath not onely prophecied of things to come (as other Prophets have done) but alſo hath determined the time wherein thoſe things ſhould happen.
D And whereas other Prophets were accuſtomed to foretell adverſities, and for that occaſion were miſliked both by Princes and their people, *Daniel* foretold them alwaies good ſucceſſes ſo that he hath drawn unto him the good will of all men, by reaſon of thoſe pleaſing predictions that he pronounced; and by the iſſues thereof, he hath obtained a teſtimony of truth, and a reputation likewiſe of divinitie, and hath left us certain writings, by which he hath manifeſtly declared the immutabilitie and exact certaintie of his prophecies.

The yeer of the world, 3425. before Chriſts Nativity, 539.

Daniels enemies rent in pieces by the Lions. *v. 24. ad finem.*

Daniels prophecies.

It is ſaid, that being at Suſa the Metropolitane Citie of Perſia, at ſuch time as he walked abroad attended by his familiars, that there fell an earth-quake with a great noiſe: ſo that he was left alone, and all his companions fled from him. And that thereupon being ſore troubled, he fell upon his face, and both his hands: at which time ſome one touched him, and
E commanded him to ſtand up, and to ſee that which ſhould happen to his countrey-men after divers ages. Beeing therefore raiſed upright, there was a great Ram ſhewed unto him, that had divers hornes, the laſt whereof was the greateſt of all. Afterwards he looked towards the Weſt, and perceived a Goat carried thorow the ayre, that butted at the Ram, and having encountred him twice, had beaten and trampled him under his feet. Thirdly, he ſaw a Goat, in whoſe forehead there grew one great horne onely: which being broken, foure others brake out in ſtead thereof, bending each of them towards the foure windes of the world. He hath written alſo, that from them, there ſhall ariſe another little one alſo, which as God (who preſented the viſion to him) told him, being grown to perfection, ſhould war againſt the whole nation of the Jews, and take the Citie by force, and confound the eſtate
F of the Temple, and hinder the ſacrifices, for one thouſand two hundreth ninetie and ſixe dayes.

Dan. 7.3, *ad* 27. Daniels viſion of the Ram and Goat, by whom the Kings of Media and Perſia were preſigured.

Daniel writeth that he ſaw theſe things in the field of *Suſa*, and hath declared that God himſelfe told him what that viſion ſignified; which was, that the Ram ſignified the Kingdomes of the Perſians, and the Medes: His hornes ſignified the Kings that were to reigne in thoſe Kingdomes; and that the laſt horne ſignified the laſt King, who ſhould ſurpaſſe all the reſt in riches and glory. That the Goat ſignified, that there ſhould come a certain King among the Greeks, who ſhould fight at two ſeverall times with the Perſian, and ſhould overcome him in warre; and afterwards poſſeſſe the whole government: And that by the great horne

horne that grew in the front of the Goat, the first King was represented; and how that after G
The yeer of the world. 3425. *before Christs Nativity.* 539. he was taken away, foure other should spring thereout. And whereas every one of these turned themselves toward the foure corners of the world, it was a signe that after the death of the first, he should have foure successors, that should part the Kingdome between them, who neither should be his allies or children; yet such notwithstanding as should command the world for many yeers: That from them, there should arise a certain King, that should oppose himself against the Hebrew Nation, and their laws, and should overthrow their policie, spoile their Temple, and be a let that for three yeers space the sacrifices should not be solemnized. Now so hath it hapned, that our Nation hath been so handled under *Antiochus* the famous, as *Daniel* had foreseen, and hath written divers yeers before, all that which should happen.

Daniels predictions of the Romane Empire *Dan. 9 pertotum* At the same time *Daniel* wrote as touching the Empire of the Romanes, how it should H destroy our nation: and hath left all these things in writing, according as God declared them unto him; so that they who read and consider those things that have hapned; admire *Daniel* for the honour that God dignified him with, and finde thereby that Epicures erre, who drive all divine providence from humane life, and affirme that God governeth not the affaires of the world; or that the world is administred by a happy and incorruptible essence, which causeth all things to continue in their being: but say, that the world is managed by it selfe, by casualty, without any conductor, or such a one that hath care thereof. For if it were so, and that it were destitute of a soveraign Governour (as we see ships destitute of their Pilots to be drowned by the windes; and charriots that have no drivers to conduct them, to beate one against another) even so should it perish, and should ruinate it selfe by such an irregular I motion. By these things therefore that *Daniel* hath foretold, I judge, that they are far estranged from the truth, that affirme that God hath no care of humane affaires; for if we see that all things happen casuall, then happen they not according to his prophecie. But I have written hereof according as I have found and read: and if any one will think otherwise, let him continue his opinion as long as him lift.

The Epicures errour convicted.

The Eleventh Book of the Antiquities of the Jewes; K

Written by *Flavius Josephus.*

The contents of the chapters of the eleventh book.

1 Cyrus *King of Persia dismisseth the Iews from Babylon, and permitteth them to return into* L
their countrey, and contributeth towards the reparation of the Temple.
2 *The Kings Governours hinder the building of the Temple.*
3 Cambyses *commandeth the Iews that they should not build the Temple.*
4 Darius, Hystaspis *sonne buildeth a Temple for the Iews.*
5 *The bountie of* Xerces (Darius *sonne*) *toward the Hebrew nation.*
6 *How during* Artaxerxes *reigne, the whole nation of the Iews were almost extingueshed through* Amans *treachery.*
7 Bagoses, *Generall of* Artaxerxes *the youngers Army, doth much injury to the Iews.*
8 *How bountifull* Alexander *of Macedon was unto the Iews.*

M

CHAP.

A

CHAP. I.

The yeer of the world, 3466. before Christs nativitie, 538.

Cyrus King of Persia dismisseth the Iews from Babylon, and permitteth them to return into their countrey, and contributeth towards the building of the Temple.

B THE first yeer of the reign of *Cyrus* (which was the seventieth after that our Nation was translated from Judæa to Babylon) God had compassion of the captivitie and calamitie of his poore afflicted people: and even as he had foretold them before the destruction of the Citie, that after they had served *Nabuchodonosor* and his posteritie for seventie yeers, he would again restore them to their Countrey wherein they were born, where they should build a Temple, and enjoy their former felicitie, so brought he it to pass.

The end of the Babylonian captivitie, after seventie yeers.

Ezra 1 principium.

The edict of Cyrus king of Persia.

For he awakened the spirit of *Cyrus*, and made him write his Letters thorow out all Asia to this effect: *Thus saith the King* Cyrus, *since the Almightie God hath made me King of the whole world, I am perswaded that it is he whom the Iewish Nation do adore: for he hath declared my name by his Prophets before I was born, and hath said, that I should build his Temple in Jerusalem, which is in the Countrey of Judæa.* Now *Cyrus* knew these things by reading C of a Book of Prophesie, written by *Esay*, two hundreth and ten yeers before his time. For (he saith) that God did secretly reveal these things unto him, speaking to this effect; I will that *Cyrus*, whom I have declared King over many Nations, shall send my people back into their Countrey of Judæa, and shall build my Temple. *These things did* Esay *foretell one hundreth and fourtie yeers before the ruine of the Temple.* Cyrus *in reading these things (being ravished in admiration of the Majestie of God) was surprized with an affection and zeal to finish that which was written.* He therefore called for all the men of greatest reckoning among the Jews that were in Babylon, and told them that he gave them license, to return into their Countrey, and to repair the City of Jerusalem, and erect the Temple of God; promising them that he himself would assist them. And to that effect he wrote unto his Governours, D and Princes of those Countries that confined upon Judea: charging them to contribute both gold and silver towards the building of the Temple, and to furnish them with cattel for the sacrifice. After that *Cyrus* had certified the Israelites of this his intent, the Princes of the two Tribes of *Juda* and *Benjamin*, with all the Levites and Priests departed thence, and repaired to Jerusalem: Nevertheless, divers of the Iews remained in Babylon, in that they were loth to abandon those possessions they had gotten. As soon as they came unto the Kings friends they afforded them both favour and aid, and furnished them with necessary matter to build the Temple, some of them with gold, other some with silver, and the rest with a certain number of oxen and horses: Thus payed they their vowes unto God, and offered sacrifices according to the ancient custome, as if the citie had been new builded again, and the E ancient service of God but newly awakened. *Cyrus* sent them back also those vessels consecrated to God, which King *Nabuchodonosor* had sent unto Babylon after he had spoyled the Temple; and delivered them to *Mithridates* his treasurer, commanding him to carry and commit them to *Abassars* hands, who should have the custody thereof, untill the Temple were builded, to the end that at such time as it were compleat, he might deliver them to the Priests and Princes of the people, to be restored again to the service of the Temple. He sent Letters also to the Governours of Syria to this effect: *Cyrus King to Sisine, and Sarabasame health.* I have permitted those Iews that inhabite my countrey, to return into their native "countrey, and to reedifie their City, and erect the Temple of God in Ierusalem, in the "same place where it stood before. I have also sent my treasurer *Mithridates* and *Zorobabel* F "the Prince of the Iews, with expres charge and authoritie, to lay the foundations of the "same, and to build it sixty cubits in height, and as many in breadth; making three lies of "hewen stone, and another of such timber as the countrey affordeth; the Altar likewise, "whereupon they may offer sacrifice unto God: And my pleasure is that the charge of "all these things come out of my coffers. I have also sent back those vessels which "*Nabuchodonosor* took out of the Temple, and have delivered them to the treasurer *Mithri-*"*dates*, and to *Zorobabel* the Prince of the Iews, to be conveighed to Ierusalem, and restored "to the Temple of God: the number whereof I have hereunder subscribed. Fifty lavers of "gold, and four hundreth of silver; fifty pots of gold, and four hundreth of silver; fiftie golden "lieves, and five hundreth of silver; thirty Ewers of gold, and three hundreth of silver; thirty

Esaychap 44. v. 5, and 13. 45 v. 1, and 2. Prophesie of Cyrus.

v. 5. Cyrus permitteth the Iews to return into their Countrey to build their temple and citie.

v. 7 8. The vessels belonging to the Temple sent back from Babylon to Ierusalem.

8 9 10. Cyrus mandate to the Princes of Syria.

"great viols of gold, and two thousand foure hundreth of silver; and besides all these, one G
"thousand other great vessels. I release them also of the tribute which their predecessors
"were accustomed to pay, namely, the levie of cattel, wine and oyle, and of two hundreth five
"thousand five hundreth drachmes; and two thousand five hundreth measures of Wheat,
"yielding fine flower, Commanding the necessary furnitures to be delivered them out of
"the Tributes of Samaria; and the Priests shal offer up these sacrifices in Ierusalem according
"to the ordinance of *Moses*: and during their sacrifice, they shall make prayers unto God
"for the preservation of the King, and his house, to the end that the Empire of the Persians
"may be still permanent. And my will is, that they that disobey and contradict these things
"shall be hanged on the gibbet; and that their goods be confiscate. These were the Con- H
tents of his Letters. Now the number of those that returned together from the captivitie into Ierusalem, was fourty two thousand foure hundreth sixtie two.

The year of the world 3426. before Christs Nativity 538.

c. 2. v. 1, 2. ad finem. The number of the Jewes that returned from the captivitie of Babylon to Jerusalem.

CHAP. II.

The Governours of the King do hinder the building of the Temple.

WHilest these men laid the foundations of the Temple, and were very affectionately busie about the building thereof, the Nations that bordered upon them, and in especial the Chutheans (whom *Salmanazar* King of Assyria sent from Persia and Media to inhabite in Samaria, at such time as he translated the people of the I ten Tribes) incited the Princes and Governours, to interdict the Iews for raising and building their Citie, and reedifying the Temple. Who corrupted with silver, sold their negligence, and delay to the Chutheans, which they used in those buildings. For *Cyrus* intending his other warres, was ignorant hereof, and having conducted his Army against the Massagetes, it was his hap incontinently to finish his life. When as therefore *Cambyses* his son had obtained the kingdome, they of Syria and Phœnicia, the Ammonites, Moabites, and Samaritans wrote their Letters to *Cambyses* in these terms:

Hedio & Russinus chap. 2. *Eid. 4. 2. ad 11.* The Samaritans inhibit the Jews from building the Temple. *Alias chap 3. v. 11, ad 17.* The Letters of the Samaritans and others, written to Cambyses, as touching the reedifying of the City, and Temple of Jerusalem.

O King, thy servants, Rathymus *the Secretarie,* Semelius *the scribe, and those men that are Counsellers in Syria and Phœnicia, give thee to understand, that those Jews that were led captive into Babylon, are returned back into this country, and do build a wicked and rebellious Citie, and* K *repair the places and walls of the same, and reedifie their Temple likewise. Know therefore, that if these things be permitted to be finished, that they will no more endure to be thy subjects and tributaries, but will oppose themselves against their Kings, holding it more fit to command, then to obey. We have therefore thought good, that whilest they are thus on working, and affectionate in rearing their Temple, to write unto your Majestie, to the intent you may not neglect to examine your fathers Records, wherein you shall always finde that the Jewes have been Rebels, and enemies to their Kings; and that the Citie hath been for this cause laid desolate untill this present. We have thought good to signifie thus much to your Majestie, which perhaps is unknown unto you, because that if this Citie be once more re-inhabited and inclosed with a wall, your way is shut up* L *from passing into Cœlosyria and Phœnice.*

The year of the world 3435. before the Nativity of Christ, 529.

CHAP. III.

Cambyses *inhibiteth the Iews to build the Temple.*

WHen *Cambyses* had read this Letter (in that he was by nature both wicked and malicious) he grew inwardly jealous and displeased at the contents thereof, and wrote back again after this manner: "The King *Cambyses* to *Rathymus* the Secretary of his casual events, and to *Belsen* and *Semelius* Scribes, and to all his other Coun- M
"sellers and inhabitants in Samaria and Phœnicia, Health. Having read your Letters, I have
"commanded the Records of mine Ancestors to be examined, and I find that the Citie of
"Ierusalem hath been always enemie to their Kings, and that the Inhabitants thereof have
"always raised sedition and wars. I have likewise found, that their Kings have been mighty,
"and violent, and that they have vexed Syria and Phœnicia with continuall Tributes. For
"this cause I have ordained, that the Iews shall not be permitted to re-edifie their citie, for
"fear lest their malice should augment by such occasion which they have continually used against their Kings. Incontinently after the receit and reading of these Letters, *Rathymus* and the Scribe *Semelius*, and those of their faction, took their horse, and rode hastily to Ierusalem, leading with them a great number of people, prohibiting the Iews from the building

v. 17 ad 22. Chambyses answer, wherein he inhibiteth the Jews from building the City or Temple

A building either of their City or Temple. Thus was this work interrupted until the second year of the reign of *Darius* King of Persia, for the space of nine years. For *Cambyses* reigned six years, during which time he subdued Egypt, and upon his return from thence, he died in Damasco. And after the death of *Cambyses*, the *Magi* that held the Empire of the Persians for the space of one year being taken away, the seven families of Persia made *Darius* (the son of *Hystaspis*) King.

The year of the world, 3443. before Christs nativity, 521.

Hedio & Ruffinus, chap. 9. *alias*, chap. 4. Darius the son of Hystaspis made Emperour of the Persians.

CHAP. IV.

Darius *the son of* Hystaspis *causeth the Temple to builded.*

B THis *Darius*, during the time that he lived a private life, made a vow unto God, that if he obtained the kingdom, he would send back unto the Temple of Jerusalem all those vessels, which were as yet remaining in Babylon. It fortuned that about the same time, *Zorobabel*, who was appointed Governour over the Captive Jews, came unto him from Jerusalem. For he was the Kings ancient friend: for which cause he with the other two were chosen to be of his guard; and obtained thereby that honour which he expected. The first year of the reign of *Darius*, he entertained all his courtiers with great pomp and magnificence, both those of his household, as they also that were his Governours and Princes of Media and Persia, and the Commanders in India confining upon Æthiopia, with all the Chief-

Ezra 5. v 6. *ad finem.* Darius voweth to send the sacred vessels to Jerusalem. Zorobabel.

C tains of his Army, in one hundred twenty and seven Provinces. Now after they had made good cheer, and were full of wine, they departed each of them unto their lodgings, to betake themselves to rest: But King *Darius* laid in his bed, reposed very little all the night long, but passed the time without sleep: for which cause seeing he could take no rest, he began to devise and discourse with three of his guard, promising him that should most truly and aptly answer those questions that he should demand, to grant him license in way of reward to wear a purple garment, and to drink in golden cups, to lie on a gilded bed, and to ride on a chariot harnessed with gold, and to bear the Tiara or linen wreath, and wear a golden chain about his neck, and sit in the next place to the King; and should likewise be called his kins-

Darius propoundeth three questions to three of his guard.

D man in regard of his wisdome. After he had made these large promises, he demanded of the first, whether wine were the strongest? of the second, whether the King were stronger? of the third, whether women, or truth, were the most strongest of the three? As soon as he had delivered them these questions to deliberate upon, he laid him down to rest. Upon the next morrow he sent for the Princes, Chieftains, and Governours of Persia and Media, and afterwards sitting aloft in that throne from whence he was accustomed to determine the differences amongst his subjects, he commanded those three young men of his guard, in the presence of that Princely assistance, publickly to yield the resolution of those questions he had proposed unto them.

E Whereupon the first of them began after this manner to express the force of wine. "Noble Princes, when I consider the force of wine, I find nothing that may surmount the same: "for wine intangleth and deceiveth the understanding, and maketh the Princes understanding like to the poor mans, who is abandoned; & giveth the slave that freedom in discourse, "which appertaineth to men of greatest liberty: It maketh the poor resemble the rich: it "changeth and transformeth the soul, asswageth the miserable mans grief, and maketh the "indebted forget their bonds, and to think themselves very rich; so that they ruminate on "no abject things, but talk of talents, and such things as appertain unto the richer sort, it cau-"seth them to lose all apprehension both of Princes and Kings, and taketh from them the "remembrance of their friends and familiars: It armeth them against their greatest friends, "and maketh them suppose their neareſt wel-willers to be strangers; and when the wine "concocted by night and sleep hath forsaken them, they rise and know not what things they

The first expresseth the power of wine.

F "have committed in their drunkenness.

"When the first of them had in this sort declared his resolution, as touching wine, he was "silent; and the next began to speak of the Kings force, shewing that it was of mighty conse-"quence, and more powerful then any other thing that seemeth to have force and intelli-"gence; and thus handled he the subject of his demonstration. Kings (saith he) have domi-"nion over men, who have the ability to inforce the earth, at their pleasure can command "the sea to serve them: Kings have power and dominion over those men who master and "command the untamed and mightiest creatures, it therefore appeareth that their force and "puissance exceedeth all these. If they command their subjects to wage war, and to expose "themselves to danger, they are obedient: and if they send them out against their enemies,

The second extolleth the Kings power, 3 *Esd* 4.

The year of the world, 3443. before Christs Nativity, 521.

"they willingly obeyed them by reason of their force: By their ordinance they level moun- G
"tains, beat down wals, and raze towers. And if they command their subjects to kill or to be
"killed, they resist not, for fear left they should seem to transgress the Kings commande-
"ment. When they have obtained the victory, all the glory and profit of the war redoun-
"deth unto the King. They likewise that bear no arms, but intend the tillage of the earth,
"after they have travelled and supported all the toile of their tillage, reap and gather the
"fruits, to the end to pay the King his tribute: And if he will or command any thing, it
"must needly be performed without any intermission or omission. Furthermore when the
"King is addicted to any pleasures, or intendeth to enjoy his pleasant and delightful rest,
"during the time that he sleepeth, he is guarded by them that watch, who are as it were
"tied unto him, through the fear and aw they have of him: For not one of them dare for- H
"sake him when he sleepeth, nor depart from him to follow their own affairs, but intend
"those services only which he thinketh necessary, which is the guard of his person. Who
"therefore will not esteem the Kings forces to be greater then any others, since so many
people obey him in whatsoever, and whensoever he commandeth?

Zorobabel, the third, expresseth the power of women, and at length attributeth the palme unto truth.

After he had spoken to this effect, *Zorobabel*, who was the third, began to justifie in respect of women and truth, and spake after this manner: "True it is, that wine hath much force, and
"no less true that all men obey the King; yet far more mighty is the power of a woman.
"For by a woman the King was bred, and brought into this world, & those men that plant
"the vineyards where wines do grow, are born and nourished by women; and generally
"there is not any thing which we enjoy not by them. For they weave us garments, they have
"the care and custody of our houses; neither is it possible for us to be severed from women. I
"Yea, they that possess much gold and abundance of silver, and other things of great and in-
"estimable price; only upon the sight of a fair woman forsake all these things, and will fol-
"low after the beauty which they beheld, and for onely possession thereof, content them-
"selves to lose all things. We forsake likewise our father and mother, and the countrey that
"hath bred us, and forget our friends for our wives sake; yea, we will willingly content our
"selves to die with them. Yet is there a greater and further demonstration of the most migh-
"ty power of a woman. For whatsoever we travel for, all the pains that we endure both by
"land & sea, to the intent we may reap some fruits of our labours, do we not carry all this to
"give unto our wives, as unto those who were our mistresses? I have seen the King like-
"wise, who is so great a Lord, endure a stroke on the ear, by *Apame* the daughter of *Rhapsaces* K
"his concubine, and patiently endure when she took the Diadem from his head, and set it on
"her own. When she laughed, he laughed; and when she was displeased he was displeased:
"and according as her passion changed, so flattered he, and humbly submitted his affection
"to her pleasures, according as he saw her passionate or pleased.

But whilst the Princes in way admiration beheld one another, he began to discourse of truth, saying: "I have already declared what the force of women is; yet notwithstanding both the
"King and they are more feeble then truth. For whereas the earth is huge and mighty, the
"heaven likewise of an immeasurable height, and the sun of unspeakable celerity; and where-
"as the will of God both governeth and moveth these things (because God is just and true) L
"it therefore followeth, that truth is the most mightiest of all things; against which, injus-
"tice may no wayes prevail. Furthermore, all other things notwithstanding they seem to be
"of value, yet are they mortal and of little continuance: but truth is immortal and everlast-
"ing. Moreover, all those things which we receive thereby, are neither mortal, neither sub-
"ject to the injuries of time, fortune, or alteration: but continue just and lawful, and separa-
"ted from all stain of injustice. When *Zorobabel* had spoken after this manner, he made an
end of his discourse: Whereupon, all the assembly began to pronounce that his assertions were of most value, and that only verity had an immutable force, and an indeterminable con-
tinuance. Whereupon the King commanded him to ask what he would, as touching that M
which he had promised to give, because he intended to grant it him, as to the wisest, and best learned amongst the rest. For (said he) thou shalt sit henceforth next unto me, and shalt be called my familiar.

Zorobabel obtained both praise and great rewards by his good discourse.

Ezra 1. and 5. Darius being put in memory of his vow, commandeth that the Temple should be restored. Hedio & Ruffinus, chap. 4.

When the King had spoken thus, *Zorobabel* called to his remembrance the vow that the King had made, if so be at any time he obtained the kingdom: namely, that he would build Jerusalem, and the Temple of God, and restore those vessels likewise, which were taken away by *Nabuchodonosor*, and carried into Babylon. For this (said he) O King, is my request which you permitted me to ask, and you promised me to grant at that time as I was judged wise and well lettered by you. The King took great pleasure at these words of his, and rising from his Throne, kissed him. He wrote also to his Governours and Princes, that they

should

A should send away *Zorobabel*, and those of his company to build the Temple. Moreover, he sent letters to them of Syria and Phœnicia, commanding them to cut down the Cedars of Libanus, and to send them to Ierusalem towards the building of the Citie; publishing a Law, that all Iews should be made free, if so be they would resort unto Iudæa; forbidding all commissaries and Princes, to impose any charge upon the Jews, for the necessities of the kingdome; permitting that all the Countrey which they might occupie, might be inhabited by them, and exempt from Tributes: commanding the Idumæans, Samaritans, and Cœlosyrians to restore those lands unto the Jews which they unlawfully held, and the other lawfully claimed for their inheritance: And besides that, to deliver them in way of contribution fiftie talents of silver towards the building of the Temple, permitting them to offer their ordinary sacrifice. He likewise commanded that all the necessaries and vestments, which either the B high Priest, or the ordinary sacrificers used in the service of God, should be furnished at his charges. He willed also that the Levites should have instruments of Musick delivered unto them, to praise God with; and that certain portions of land might be allotted for them that had the guard of the Citie, and the Temple. Moreover, he allowed them a certain summe of money every yeer for their ordinary maintenance. After this, he sent back all those vessels which *Cyrus* before-time had resolved to restore unto Jerusalem.

The yeer of the world, 3443. before Christs nativity, 521.

Darius Letters for the libertie, possession and erection of the Temple, granted to the Jews. 1 Esd. 6. v. 7, 8, ad 16.

When *Zorobabel* had obtained these things above named at the Kings hands, he issued out of the palace, and lifting up his eyes unto heaven, he began to give God thanks for the wisedom and victory he had granted him, & for the good succes he had given him in *Darius* presence. For (said he) O Lord, if thou hadst not been favourable unto me, I had not obtained C it. After he had at this time, and in this sort given thanks for the present, and prayed God to shew himself alwayes favourable hereafrer, he repaired to Babylon, and told his countreymen what good news he had received from the King: who hearing the same, gave God thanks also, who had restored them once more to the possession of that countrey wherin they were born: and they fell to feasting and banquetting for seven dayes space, for the restoring unto their countrey, as if they had solemnized the feasts of their birthdayes. Anon after they made choice of those Governours and common sort, that (with their wives, their children and horses) should return unto Ierusalem, who by the assistance of *Darius* convoy, performed that journey to Ierusalem with joy and consolation; playing on their Psalteries, Flutes, and D Cymbals; and were after this manner conducted on their way, with delight, by the number of those Iewes that remained as yet in Babylon. Thus therefore went they forward, being a certain and determinate number of every family. I have not thought it meet to repeat these families name by name, for fear I should confound my Story, and lest the Readers should any wayes be distracted or interrupted in their readings. Notwithstanding, the whole number of those that went, and were above twelve years old of the tribes of *Juda*, and *Benjamin*, were four millions, six hundreth twentie and eight thousand. There were likewise foure thousand and seventie Levites: And of their wives and children together, fourtie thousand, seven hundreth, fourtie and two. Besides these, there were of Singers of the Tribe of *Levi*, one hundred, twenty and eight; of Porters, one hundred and ten; and of sacred servants E three hundreth twenty and two. There were certain others likewise, that pretended that they were of the race of the Israelites, yet could not they give testimony of their descent; the number of whom was six hundreth fiftie and two Of the number of the Priests, they that had espowsed wives (whose genealogie could not be derived, and who were not found also in the genealogies of the Priests and Levites) they were about five hundreth, twenty and five. The multitude of servants that followed or attended on them, were seven thousand, three hundreth thirty and seven. There were also two hundreth, fourty rnd five Singers of men and women: foure hundreth, thirty and five Camels; and five hundreth twentie and five other beasts to carry their carriage. The Conductor of this above named multitude, was *Zorobabel* the son of *Salathiel*, descended of *Davids* line, and of the Tribe of *Juda*; and *Jesus* the son of *Josedech* the high Priest; besides which were *Mordochæus* and *Serabæus*, who were chosen F by the people to be their Governours, who contributed one hundreth pounds of gold, and five hundreth of silver. Thus the Priests and Levites, and a part of all the people of the Iews which were then in Babylon, were conducted to dwell in Ierusalem; the other part of them following a little after, returned every one into his own countrey.

v. 22. Glad tidings brought to the Jews.

The Jews depart from Babylon to Jerusalem.

3. Esd. 5. The number of the Jews that went out of Babylon.

Zorobabel Chieftain, and Jesus high Priest of this company.

The seventh moneth after their departure out of Babylon, the high Priest *Jesus*, and the Governour *Zarobabel* sent messengers thorow all the Countrey, and assembled the people from all quarters of the region, who with all alacritie and expedition repaired to Jerusalem. There erected they an Altar in the same place, where beforetime it was builded, to the

1 Esd. 3. 6. ad finem.

The year of the world, 3443. before Christs nativitie, 521.

end they might offer lawful ſacrifices thereon, according to *Moſes* Law: in which action of G
theirs, they yielded little content to their neighbour Nations, who in generall were incenſed againſt them. They celebrated alſo at that time the feaſt of Tabernacles, according as the Law-maker had ordained: afterwards they offered oblations, and continuall ſacrifices, obſerving their Sabbaths and all holy ſolemnities. And they that had made any vowes, performed the ſame, and ſacrificed from the new moon untill the ſeventh moneth. After this they began to build the Temple, and delivered great ſums of money to the hewers of ſtone, and Maſons; and gave ſtrangers their ordinary diet, who brought them ſtone and timber. For it was an eaſie matter for the Sidonians, and an act well pleaſing unto them, to bring wood and timber from Libanus, and to bind it, and gathering it together in rafters to ſhip it, and land it at the Port of Joppa. For *Cyrus* had before-time given them that command- H
ment, and now the ſecond time they were injoyned thereunto by *Darius*.

C. 3. v. 4, 5. The feaſt of Tabernacles.

The Temple began to be built, v. 8.

The ſecond year after their arrival in Jeruſalem, the Iews aſſembled together in the ſecond moneth, and the building of the Temple went forward; ſo that having laid the foundation thereof in the firſt day of December, they builded upon the ſame, the ſecond year. Over this work thoſe Levites that were above twenty years of age, were overſeers: with them alſo was *Jeſus*, and his ſons and brothers joyned, and *Zolimiel* the brother of *Juda* the ſon of *Aminadab*, and his ſons. And through the diligence that theſe overſeers of the Temple uſed, it was ſooner finiſhed, then it was expected. As ſoon as the Sanctuary was builded, the Prieſts apparelled in their accuſtomed habits, and the Levites, and the ſonnes of *Aſaph* aroſe, and with Trumpets prayſed God, according as *David* firſt of all had ſet down the I
manner of his ſervice. The Prieſts and Levites with the Elders of the Tribes, calling unto their minds how great and precious the firſt Temple was, and beholding that which was builded upon the preſent, far inferiour to the precedent, and perceiving how much the ancient wealth and dignitie of the Temple was abaſed; they were confuſed thereat, and being unable to overcome their paſſion, they burſt out into lamentations and tears. But the people were contented with that which they beheld, and without any eſtimate or mention of the former Temple, they tormented not themſelves in comparing the one with the other; neither thought they upon the difference and bigneſs betwixt the preſent, and that which ſtood in times paſt: yet notwithſtanding, the Elders lamented, and the Prieſts complained,

The Samaritans deſirous to further the building of the Temple, are rejected.

that the new erected Temple was far leſs then the former; yet the noiſe of the trumpets K
drowned their laments, and the joyfull applauſes of the people their mournings.

The Samaritans hearing the noiſe of the trumpets, ran out to know the cauſe thereof, in that they were lewdly affected toward the tribe of *Juda* and *Benjamin*; and underſtanding that the Iews which were returned from Babylon, had reedified the Temple, they addreſſed themſelves to *Zorobabel* and *Jeſus*, and to the chief Governours of the families, requiring them that it might be lawfull for them to repair the Temple with them; and to have part in the building thereof. For (ſaid they) we honour God no leſs then you, we pray unto him, and adore him; we conform our ſelves to your cuſtomes, ever ſince the time that *Salmanazar* King of Aſſyria removed us out of Chuthea and Media hither. To theſe demands of L
theirs, *Zorobabel* and *Jeſus* the high Prieſt, and the Governours of the tribes anſwered, that

The Samaritans ſuppoſe to hinder the building of the Temple. *C. 4. v. 1, ad 6.*

it was impoſſible for them to admit their aſſiſtance in the building of the Temple, for that they had received their firſt commandment from *Cyrus* to perform the ſame, and afterwards from *Darius*: notwithſtanding, they gave them licence to adore therein, offering them that the temple ſhould be common to both, if they pleaſed: yea, and acceſſible to all other nations, that would repair thither to adore God. The Chutheans (for ſo were the Samaritans called) hearing this anſwer, were ſore offended; and perſwaded the other Nations of Syria, to require the Princes (who continued their authoritie ſince the time of *Cyrus*, and afterwards ruled in *Cambyſes* time) to hinder the building of the Temple; and to delay the Iews,

The Syrian Princes examine the cauſe why the Iews repair their Citie and Temple.

who were ſo intent and buſie in their work. Whereupon *Siſin* Governour in Syria and Phœnicia, and *Sarabazan*, accompanied with others, came unto Ieruſalem; and demanded of the M
Chieftains of the Iews, by whoſe permiſſion they builded the Temble, which rather ſeemed to be a Fort then a Temple, and for what cauſe they fortified their Citie with gates and ſo ſtrong walls? *Zorobabel* and *Jeſus* the high Prieſt anſwered, that they were the ſervants of the living God, and that their Temple had been built by one of their Kings, who was opulent, and ſurpaſſed all other in vertue, that after it had continued long time in venerable eſtimation; but by reaſon their fathers had committed impietie againſt God, *Nabuchodonoſor* King of Babylon and Chaldæa, having taken the Citie by force, deſtroyed the ſame; and after he had ſpoyled the Citie, he burned it, and tranſported the people captive into Babylon.

But

A But after that *Cyrus* King of Perſia had obtained the Kingdome of Babylon, he commanded by his expreſſe letters ſealed with his royall ſeale, that they ſhould reedifie the Temple, and ordained that all that which *Nabuchodonoſor* carried from thence, as well gifts as veſſels, ſhould be delivered to *Zorobabel* and the Treaſurer *Mithidrates*, to be conveighed to Jeruſalem, and be placed again in the Temple, as ſoon as it ſhould be builded. And he commanded alſo, that it ſhould be preſently reedified, willing *Abaſſar* to repaire to Jeruſalem, and give order for all that which was requiſite; who reſorting thither as ſoon as he had received *Cyrus* letters, did ſpeedily lay the foundations anew. From that time forward untill this preſent it hath been continued; but the ſubtiltie and the malignitie of their enemie had wrought ſo much, that as yet it remained imperfect. If therefore it pleaſe you, and you think it good, ſignifie that you heare, by your letters to *Darius*, to the end that examining the regiſters of
B the Kings, he may finde that we are not faulty in any thing of that which we have ſaid. When *Zorobabel* and *Ieſus* had anſwered to this effect; *Siſin* and they that acccompanied him, thought not good to hinder the building, untill ſuch time as they had certified *Darius* hereof, for which cauſe they wrote unto him preſently. Hereupon the Jews were much diſcomforted and troubled, fearing leſt the King ſhould change his minde in reſpect of the building of Jeruſalem and the Temple. But two Prophets, *Aggeus* and *Zachary* (who were amongſt them) began to perſwade them, willing them to fear no dyſaſter from the Perſians, becauſe God had aſſured them: for which cauſe the people gave credit to the Prophets, and diligently intended their building, and intermitted no one day.

The yeer of the world, 3344. before christs nativity, 520.

1 Eſdras 5. v. 3 4, 5. 6.

v. 1, 2, 3. Aggeus and Zachary the Prophets.

When the Samaritans had in this ſort written to *Darius*, and accuſed the Jews unto him
C for fortifying their city, and reedifying their Temple, and how it ſeemed rather to be a fort, then ſome ſacred place, and had further alleadged that it would be no profit unto him, and moreover had produced *Cambyſes* letters, by which they were forbidden to build the Temple; he underſtood that the reeſtabliſhment of Jeruſalem ſtood not with the ſecuritie of his ſtate. But when he had read *Siſins* letters and his aſſociates, he commanded that the Panchartes and Chronicles of the Kings ſhould be ſearched, how the matter had paſt; and there was found in Ecbatane a citie of the Medes, in a tower a certain book, in which theſe things were written. " The firſt yeer of the reign of *Cyrus*, commandement was given to build the " Temple of Jeruſalem, and the Altar therein: It was likewiſe decreed, that the hight " of the Temple ſhould be ſixty cubites, and the breadth as many; three ſtories of hewed "
D ſtone, and one ſtory of the wood of that countrey: and it was ordained that the expence of " that building ſhould be deducted out of the Kings revenews. Moreover he commanded, that " reſtitution ſhould be made unto the inhabitants of Ieruſalem, of thoſe veſſels that were " taken away by *Nabuchodonoſor*, and carried away to Babylon: And the commiſſion to effect " all theſe things was given to *Abaſſa* Governour of Syria and Phœnicia and his companions, " to the end that they might depart from theſe places, and the Iews might be permitted to " build therein. Furthermore, he ordained that the charge of this pile and building ſhould be " gathered out of the tributes of his countries, & that they ſhould furniſh the Iews with buls, " weathers, lambs goats, flower, oyle, and wine, and all other things which the Prieſts ſhould " think meet to offer ſacrifice, to the intent that they might pray for the preſervation of the "
E King of Perſia: commanding that they that ſhould tranſgreſſe or contradict this commandement of his, ſhould be laid hold on, and hanged on a Iibbet, and that their goods ſhould be confiſcate to the Kings uſe. Moreover he beſought God, that if any man went about to " hinder the building of the Temple, that he ſhould puniſh him, and ſtrike him, and reſtrain " his wickedneſſe thereby. When *Darius* had found theſe things written in his Panchartes " and Chronicles, he wrote back to *Siſin* and his companions in this forme: King *Darius* to *Siſin* and *Sarabazan*, with their aſſociates; health. Having found amongſt the memorials of *Cyrus* the copy of your miſſive; I have ſent it you, and my pleaſure is that the contents thereof be executed. Fare you well.

c. 5. à v. 7, ad finem. The Samaritans indeavouring to hinder the reparation of the Temple and citie do further it the more.

c. 6. 4, 5, 6. Cyrus decree as touching the Temple and the Jews.

The yeer of the world, 3450. before christs nativity, 514.

Nehem. 2. v. 2, 3, 4.

v. 7, 8. Darius Epiſtle to the pretects of Syria.

Siſin and his aſſociates being certified of the Kings pleaſure; reſolved themſelves con-
F formably to execute the ſame: and taking the care of the ſacred buildings upon them, they aſſiſted the Princes and Magiſtrates of the Iews in ſuch ſort, as the building of the Temple was finiſhed with great diligence, by the inſtigation of the Prophets *Aggeus* and *Zachary*, according to Gods commandement, and by the directions of the Kings *Cyrus* and *Darius*; ſo that it was finiſhed within ſeven yeers. In the ninth yeer of the reign of *Darius*, and the three and twentie of the eleventh moneth, called by us *Ader*, and by the Macedonians *Diſtre*, the Prieſts and Levites, and all the reſt of the people offered ſacrifices for the renovation of their former felicitie, after their captivity, and for their new Temple alſo: ſacrificing one hundred buls, two hundreth ſheep, foure hundreth lambs, twelve goats, according to the number

Ezra 6 17. The finiſhing of the temple.

number of the twelve Tribes of Iſrael; and for the ſinnes of each of them. The Prieſts and Levites alſo (according to the laws of *Moſes*) appointed Porters to every gate. For the Jews had builded galleries round about, and within the Temple. G

The year of the world 3450 before Chriſts Nativity, 514.

Now when the feaſt of unleavened bread (which is the feaſt of Eaſter) drew neer, in the firſt moneth called Xanthicus by the Macedonians, and Niſan by the Hebrews, all the people of the townsround about Jeruſalem reſorted thither, and celebrated the feaſt; purifying both themſelves, their wives, and children, according to the ordinance of their forefathers: And after they had ſolemnized the feaſt called Eaſter, or the Paſſeover in the fourteen Moon, they banquetted for ſeven dayes ſpace, ſparing no coſt how great ſoever he were. They offered burnt offerings alſo, and ſacrifices of thankſgiving, acknowledging Gods goodneſſe that had brought them home into their native countrey, to live according to the laws of their forefathers, and had made them gracious in the King of Perſias eyes. Thus dwelled H they in Ieruſalem all in joy, ſacrificing and ſerving God with great affection, and living under the government of their Nobilitie. For the chiefeſt authoritie remained in the high Prieſts, untill the Aſmonæans obtained the Kingdome: for before the captivitie of Babylon, they were under the government of Kings, who began from *Saul* and *Davids* times, about ſome five hundreth, thirtie two yeers, ſix moneth, and ſo many dayes; and before their Kings certain Governours called Iudges reigned: and under this ſort of policy lived they more then five hundred yeers; from the death of *Moſes* and *Ioſua*. See here the eſtate of the Iews delivered from their captivitie, during the dayes of *Cyrus* and *Darius*. True it is that the Samaritanes were their mightie and malicious adverſaries, and did them many miſchiefs, truſting in their riches, and pretending themſelves to be the Perſians kinſmen, becauſe their originall I proceeded from thence. For they refuſed to pay that tribute, which the King had commanded them to diſburſe unto the Iews to make their ſacrifices, and had their Governours likewiſe affectionate and forward to further malice; neither was there any of them idle or negligent in working them miſchief, either in themſelves, or by others. For which cauſe, the Iews determined to ſend Embaſſadours unto King *Darius*, to accuſe the Samaritanes; and to that intent *Zorobabel* and four others were ſent. As ſoon therefore as the King underſtood by theſe Embaſſadours, what crimes and accuſations they had brought againſt the Samaritanes, he diſpatched his letters, and addreſſed them to the Governours and Councell of Samaria; the tenour of which letters was to this effect. King *Darius* to *Tangara* and *Sambaba* Governours of Samaria, to *Sadrach* and *Bobelon*, and to their companions our ſervants being in Samaria; health. *Zorobabel*, *Ananias*, and *Mardocheus*, Embaſſadours in the behalf of the K Iews, accuſe you to be perturbers of the building of their Temple; alleadging that you refuſe to diſcharge that, which by my decree you ought to furniſh them with, for the charge of the ſacrifices. My will is therefore, that upon the ſight of theſe letters, you deliver out of the royall treaſury in Samaria, appointed for the tributes, all that which ſhall be neceſſarie for them to perform their ſacrifices, upon the requeſts of the Prieſts, to the intent they let paſſe no day without ſacrifice and prayer unto God for me, and for the Perſians. This was the contents of his letters.

v.15. The Temple dedicated 23. of March, or as it is in the firſt of Eſdras 6. dedicated the third of March.

v.16 &c. The Paſſeover celebrated.

The form of commonweal in Ieruſalem.

The Samaritanes mighty enemies of the Iews.

The embaſſage of the Jews to Darius.

The year of the world 3464. before Chriſts Nativity, 500.

C.7 v.11,12. A commandment to ſupply the charge of the building of the Temple and ſacrifices.

L

CHAP. V.

The beneficence of Xerxes, Darius *ſonne, towards the Iews.*

Hedio & Ruffinus chap 5. 1 Eſdras 7. Xerxes King of Perſia. Eſdras learned in the law.

AFter *Darius* death, his ſonne *Xerxes* ſucceeded him, not onely as heir in the government of his Kingdome, but alſo as ſucceſſour unto his pietie and devotion towards God: for he no wayes changed thoſe inſtitutions of his fathers that concerned religious ſervice, but with great benevolence favoured all the Jews. During his reigne *Ioacim* the ſonne of *Ieſus* was high Prieſt: Amongſt them alſo that remained in Babylon, there lived an high Prieſt with the Iews in that place called *Eſdras*, a juſt man, and one of great reputation amongſt the people: and whereas he was very skilfull in the Laws of *Moſes*, he obtained great friendſhip with the King. This man intending (with certain other Jews of Babylon) to make his repair unto Jeruſalem, beſought the King that he would vouchſafe to beſtow his letters of commendations to the Governours of Syria in his behalf. Whereupon the King wrote his letters patents of grace, certifying „ his favour towards *Eſdras*, to the Princes in thoſe parts, to this effect: *Xerxes* King of Kings, „ to *Eſdras* the high Prieſt, & Reader of the divine Law, health. It is decreed by me and ſe„ ven other of my Councel, that whoſoever in my Kingdome of the Iſraelites, their Prieſts, or Levites

M

N.Iam.2 1. ad 11. Xerxes favoureth the Jews.

A Levites will repair with thee unto Jeruſalem, he may freely perform the ſame with my good licence, and reviſit Judea according to the law of God; bearing with you thoſe preſents unto the God of Iſrael, which both I and my friends have vowed. I likewiſe give thee licence to take with thee all the gold and ſilver whatſoever, that any of thy nation living here in Babylon will offer up unto God, to buy offerings to be ſacrificed upon the Altar of thy God: and to make whatſoever veſſels of gold or ſilver, which either thou or thy brethren ſhall think meet. Thoſe ſacred veſſells alſo which are given thee, thou ſhalt dedicate unto thy God, and if there be ought elſe requiſite in this behalf, that according to thy wiſedome ſhalt thou provide, and the charges ſhalt thou receive out of my treaſury. I have alſo commended thee to the Treaſurers of Syria and Phœnicia; and have written to them, that whatſoever *Eſdras* the Prieſt and Reader of the Law of God ſhall require, they ſhall preſently
B deliver it him. And to the end that God may be favourable to me and my children, my will is that an hundred meaſures of wheat be given unto God, according to the law. I command you alſo that are Magiſtrates, that you exact nothing, neither impoſe any taxations on the Prieſts, Levites, ſacred ſinging-men, porters, or holy officers. But thou *Eſdras* (according to the wiſedome given thee from above) ſhalt appoint Judges, who ſhall in Syria and Phœnicia execute juſtice unto the people, according to the ſervice of the law. Teach thou likewiſe freely all ſuch as are ignorant, ſo that whoſoever violateth either Gods or the kings law, he may be fined, or elſe condemned to death, as not ſinning through ignorance, but of contumacy. Farewell.

The yeer of the world, 3506. before Chriſts Nativitie, 498.

C When *Eſdras* had received this letter, he was wonderfully contented, and began to adore God, confeſſing openly that it was he, who was the author of that favour he had received at the Kings hands: for which cauſe he ſaid, that the onely thankſgiving appertained to him. And after he had red this Letter unto the Iews that were at that time reſident in Babylon, he kept the originall, but ſent the copy to all thoſe of his nation, being in the countrey of the Medes: who underſtanding of the Kings affection towards God, and his favour towards *Eſdras*, were very joyfull; and divers amongſt them took their goods and came unto Babylon, deſiring to return to Ieruſalem: but all the reſt of the Iſraelites would not abandon or leave their quiet dwelling there. For which cauſe it came to paſſe, that two tribes were un-
D der the obedience of the Romans in Aſia and Europe: but the ten Tribes were on the other ſide of Euphrates, even untill this day; being many infinites of thouſands, whoſe number may not be comprehended. With *Eſdras* there departed a great number of Prieſts, Levites, Porters, Singing-men, and ſervants of the Temple. Now after that he had aſſembled thoſe of the captivity, that inhabited on this ſide Euphrates, and ſojourned there three dayes, he commanded them to ſolemnize a faſt, and to pray unto God for his preſervation, and that no evil might happen unto him; and that neither their enemies nor any other might do them any violence. For *Eſdras* had foretold the King, that God would be their Protector, and that therefore he required no convey of horſmen at his hand for his ſecurity. After
E that they had recommended themſelves unto God, they ſet forward on their way, the twelfth day of the firſt moneth of the ſeventh year of the reign of *Xerxes*, and arrived in Jeruſalem in the fifth moneth of the ſame year. Whereupon he incontinently preſented unto the Treaſurers (who were of the race of the Prieſts) the ſilver that was conſecrated, namely, ſix hundred and fifty talents, of ſilver veſſel an hundred talents, of veſſel of gold twentie talents, of brazen veſſel (more precious then gold) weighing twelve talents. Theſe were the preſents of the King and his friends, and of the Iſraelites that dwelt in Babylon.

v. 16, 17, 18. Eſdras aſſembled the Jews that dwelt in Babylon.

Eſdras repaireth to Jeruſalem, and committeth the veſſels and other precious preſents to the Treaſurers hands.

When *Eſdras* had delivered theſe above named preſents unto the hands of the Prieſts, he offered burnt offerings unto God, according to the law, namely, twelve buls for the publick conſervation of the people, ſeventie two rammes and lambs, and twelve goats for the expiation of ſinne. And after them he delivered the Kings Letters to his Princes and
F Governours in Cœloſyria and Phœnicia: who being conſtrained to execute that which was enjoyned them by the King, honoured the Nation of the Jews, and ſupplied them every wayes in their neceſſities. This counſel had *Eſdras* himſelf given of their departure. But in my opinion God (having regard of his wiſdome and integritie) did happily advance his deliberation.

Not long after this, there came certain men unto him, complaining that ſome of the people, Prieſts, and Levites had tranſgreſſed againſt the policy, and broken the Laws of the countrey, for that they had eſpouſed certain ſtrange women, and confounded the race of the Prieſts; requiring him that he would have an inward regard to Gods ordinances, for fear leſt he (conceiving a general hatred againſt them all) ſhould ſend them anew ſome grievous calamities. For which cauſe *Eſdras* devoured with ſorrow, incontinently rent his clothes,

and

The yeer of the world, 3506. before Christs Nativitie, 418.

and tore his hair, and pulled his beard, and cast himself upon the ground, because the principals among the people had part in that offence. And for that he feared lest if he should command them to forsake their wives, and those children they had begotten by them, he should not be obeyed, he persisted in grief, and lay continually couched upon the ground. Whereupon, all those resorted unto him who were not guilty, and wept and lamented with him for that which had hapned. Whereupon *Esdras* (raising himself from the earth, and lifting up his hands to heaven) said, that he was ashamed to look thereupon, because the offences of the people were so hainous; who had forgotten the inconvenience that had befallen their forefathers for their impieties, beseeching God that he would reserve some remainder and seed of the adversity and captivity, which at that time happened unto them, and that he would once more establish them again in Jerusalem their native countrey: that he would take compassion on them, and grant them pardon for those sinnes which at that present were committed by them: for which though they deserved death, yet hoped they in the mercies of God for their deliverance. Whilest thus both he and those that came unto him lamented round about him, with their wives and children, a certain man called *Achonius*, one of the principal men of Jerusalem, repaired unto him; and said, that they had sinned, because they had espoused strange women; and perswaded *Esdras* to adjure them all, to banish both them and the children begotten by them; wishing that they, who obeyed not the law, might be punished. *Esdras* (perswaded by these words) made all the Princes of the Priests, Levites, and Tribes of Israel sweare, that they would dismisse their wives and children, according to the counsell of *Achonius*. And as soon as he had received their oaths, he departed from the Temple unto *Iohns* house the sonne of *Eliasib*, and there spent he all the day without tasting any meat, by reason of the grief which so inwardly he had conceived.

Esdras prayers for the Levites that had married strangers. *Esd.* 9. *per totum*

G

H

I

Whence therefore it was published by Edict, that all they that were returned from the captivity, should repair within two or three dayes to Ierusalem (under the penalty that they, who defaulted therein, and came not within the prefixed time, should be held as excommunicate, and their goods confiscate to the publique treasury of the Temple, by the ordinance of the Priests:) they of the Tribes of Iuda and Benjamin came thither within three dayes, on the twentieth day of the ninth month, called by the Hebrews Thebeth, and by the Macedonians Apellæus. And as soon as they were seated in the upper part of the temple in the presence and assistance of the Elders, although the weather were very intemperate, by reason of the frost; *Esdras* arose and reproved them for that they had transgressed the law, in taking wives unto them, who were not of their nation: for which cause he told them that if they would perform a matter that were agreeable unto God, and profitable for themselves, they should dismisse such wives. Whereupon with a loud voice, they all cried, that they would do it willingly; but that there was no small number of them, and that the time was winter, and the matter of that consequence, as one or two dayes could not end it: For which cause they thoght it very needful, that the execution were deferred for a while; and that at the length, some of the Princes who were free from that sinne, with certain other chosen Elders of every place, should make inquisition of them that had married wives contrarie to the prescript of the law. Which being approved by them, about the new moon of the tenth moneth this inquisition began, which continued until the new moon of the moneth ensuing: and there were many of the family of *Jesus* the high Priest, and of the Priests, Levites, & Israelites, that (making more account of the observation of the laws, then of the natural affections to their wives and children) did presently put away their wives, and those children they had by them, and sacrificed certain rams for a peace-offering unto God: whose names it were as needless matter to reckon up in this place.

Esd. 10. v. 5. 10, 11.

K

L

When *Esdras* had in this sort reformed the errour committed by such marriages, he so corrected the evil custome thereof, that this confirmation continued firm and irrevocable for ever. In the seventh moneth, they solemnized the feast of tabernacles: whereto when all the people were resorted, they all gathered togerther in an open place in the Temple towards the gate that looketh Eastward, requiring *Esdras* that he would read *Moses* ordinances unto them; which he performed, and standing up in the midst of the multitude, he read the law unto them from the morning until noon. By which reading, not onely for the present, but for the time to come, they learned that which was just; and also calling to memory that which was past, they were so discomforted, that the tears fell from their eyes, in thinking with themselves, that if they had kept the law, they had not suffered any of those evils, by which they had been tormented. But *Esdras* beholding them in that estate, willing each of them to repair homeward, and to weep no more, because that day was a solemn and holy day, wherein they ought not to weep, because it was forbidden. He rather commanded them

M

The reading of Moses law. *Nehem.* 8. v. 1. & 11.

to

A to intend their feasts and pleasures, assuring them that the repentance and grief of those faults that were committed by them in times past, ought to serve them and instruct them to assure and defence themselves, to the end that hereafter they commit not the like. They following *Esdras* exhortation, began to celebrate the solemnity, and continued their feasts in their Tabernacles during eight dayes. After which time they returned every one unto his house, praising God in hymnes; and thanking *Esdras* for the amendment of those unlawfull marriages that had happened in their policy: who after he had gotten great honour among the people, finished his life, being loaden with yeers, and was buried honourably in Jerusalem. About the same time also died *Ioacim* the high Priest, whose sonne *Eliacim* succeeded in his place.

The year of the world, 3506. before Christs nativity, 458.

After this it came to passe that a certain man that was one of the captive Jews, and King *Xerxes* Butler called *Nehemias*, walking before the citie of Susa (which was the Metropolitane citie of Persia) heard certain strangers that came from farre: who upon their entrie into the citie, devised the one with the other in the Hebrew tongue; for which cause he drew neer unto them, and asked them whence they came. Who returning him this answer, that they came from Judea: he began to demand of them again, of the estate of Jerusalem, their native City, and how the people fared. To whom they answered, that they were in very bad estate, and that their citie wals were converted to dust and razed, and that the nations round about them afflicted the Jews with many outrages, in making inrodes into their countrey, and spoiling them daily, not sparing them by night; so that divers of them were led away prisoners; yea some Citizens of Jerusalem, and that daily the high wayes were found full of dead bodies. Hereupon *Nehemias* began to weep (thorow the inward compassion he had of his distressed brethren) and looking up towards heaven: How long (said he) O Lord, wilt thou see our nation thus afflicted without taking care of us? Behold how we are made a prey to all men. Whilest thus he walked before the gate, and lamented bitterly, news was brought him that the King was ready to sit down to his meat: For which cause he gave attendance according to his office, and served the King dutifully, during his time of repast. As soon as supper was done, the King grew pleasant & joyful, and casting his eyes upon *Nehemias* (whom he perceived to be heavie and disconsolate) he asked him what he ailed? *Nehemias* (after he had besought God to give him grace and perswasive speech to discourse unto the King) answered: O King, how is it possible that I should be other but discomforted, and that grief should not pierce even unto the very center of my soul, when I hear that the walls of Jerusalem (which is my native countrey) are levelled with the ground, and the sepulchres and monuments of my predecessors are defaced, and the gates of the Citie are burned? Do me therefore this grace, that I may resort thither, and repair the same, and finish the rest of the building of the Temple.

Nehe. 1. 1 ad 5.

The year of the world, 3519. before Christs Nativity, 445.

This said, the King gave eare to his request, and promised him his Letters, assuring him that he would addresse them to the Governours, commanding them to do him honour, and to furnish him with all things necessarie, to accomplish that which he intended. For which cause (said he) cease thou to be sad, and do thy service willingly. Hereupon *Nehemias* adored God, and thanked the King, for the promise he had made him; and therefore by the pleasure he conceived, he cleared that confusion and sorrow that before that time he bare in his countenance. The next day the King called for him, and gave him letters unto *Sadeas* the Governour of Syria, Phœnicia and Samaria, in which he commanded him to honour *Nehemias*, and to furnish him with all things necessarie for that building which he intended. As soon as he came to Babylon, he took divers of his countrey men with him, who willingly followed him, and went with him unto Jerusalem in the five and twentieth yeer of the reign of *Xerxes*, and after he had presented his letters before God, he delivered them to *Sadeas*, and the other Governours. Afterwards, assembling the people in Ierusalem, he stood up in midst of them, and spake unto the whole congregation to this effect: You men of Iury, there is none of you but knoweth that God hath our forefathers *Abraham*, *Isaac*, and *Jacob* in perpetuall memory, and that in regard of their justice, he hath never failed to have care of us: by his mercy likewise I have received the favour from the King to repair your wals, and finish the rest of the Temple. I therefore pray you (who are assuredly perswaded of the "envie and hatred the neighbouring Nations bear unto you, who hearing that we are intent "and busie in our building, will over-presse us, and labour by all means possible to hinder us) "first to assure your selves in Gods providence; who will oppose himself against the hatred "which they bear us, and afterwards to intermit neither day nor night in prosecution of the "building, but with all care continue the work, in that the opportunitie of the time doth "challenge our diligence therein. After he had spoken to this effect, he gave order that the "

Nehemias having gotten licence and authority to build the wals of Jerusalem, inciteth the people thereunto. *Nehem.* 2. v. 1. ad 11.

Governour

Governours should take the measure of the wall, and distribute the task among the people, according to the burroughs and towns, and according to every mans abilitie: and after he had promised to imploy both himself, and all his familie therein, he dismissed the assembly. Hereupon the Jews (incited by his authoritie) addressed themselves to the work; which name of Jews was first imposed both on them and their religion, by reason of the Tribe of Juda, who first of all came into these places. G

The year of the world, 3519 before Christs Nativity, 445.

Nehem. 4. 1. ad 15.

The Ammonites, Moabites, Samaritanes, and all the inhabitants of Cœlosyria, understanding the walls were raised with such haste and diligence, were sore aggrieved, and resolved with themselves to lie in ambush, and to hinder them in their deliberations; so that they slew divers Jews, and sought the means likewise to murther *Nehemias* himself: and having hired certain strangers with money to commit the fact, they laid in wait for him. They bred also a fear and trouble amongst them, by spreading certain rumours, that divers nations intended to make warre against them: by which reports (being too much distracted) they desisted somewhat in the prosecution of their building. Yet none of these things could weaken *Nehemias* diligence or resolution, but that (keeping a court of guard round about him) he instantly prosecuted his purpose, setting light by all occurrents: so great was his affection to accomplish his intent. And for that cause did he carefully and intentively stand upon his guard, not for that he feared death, but for that he beleeved that after his departure the Jews would not finish the building of the wals. He commanded afterwards, that the workmen in their travell should have their furnitures fast by them, so that both Masons and labourers carried their swords. H

v. 16. ad finem. The ardent care in building the wals of Jerusalem.

Moreover, he gave order that they should have their targets by them; and he placed certain trumpetters, some five hundred foot distant the one from the other, charging them that as soon as they discovered the enemy from any part, they should incontinently sound the allarum, and give notice unto the people to arm themselves, and prepare for the fight, for fear they should be surprised and found naked. He himself also walked the round, about the City by night time, with an indefatigable courage, and without either eating or sleeping at his pleasure, but onely for necessitie sake: and this labour endured he for the space of two yeers, and three moneths: for the wall of Jerusalem was builded again in that time, in the eight and twentieth yeer of the reigne of *Xerxes*, and in the ninth moneth. After the City was fortified, *Nehemias* and the people offered sacrifices unto God, and spent eight dayes in feasting. When the rumour was spread abroad that this building was finished, the inhabitants of Syria were sore displeased. But *Nehemias* perceiving that the Citie was weakly manned, besought the Priests and Levites to forsake their dwellings without the City, and to come and dwell within, and to that intent he builded them houses upon his own charge. He ordained likewise, that they that intended their husbandry, should bring the tenths of their fruits unto Jerusalem, to the intent that the Priests and Levites by enjoying their continuall maintenance, might intermit no time in the service of God: wherein he was willingly obeyed. By this means, the City of Jerusalem was very well peopled. After that *Nehemias* had honourably executed divers other worthy actions deserving praise, he died at such time as he was loaden with age. He was a man of good nature, just and highly affectionated towards his countrey: he left the City of Jerusalem incompassed with a wall, for a perpetuall memory of his love unto his countrey. All these things happened during the reigne of *Xerxes*. I K L

The wals of Jerusalem finished.

The year of the world, 3527. before Christs nativity, 437.

Provision for the Priests.

1 *Esdras* 10. The death of Nehemias.

CHAP. VI.

How during the reigne of of Artaxerxes, *the whole Nation of the Iews were in danger to be extinguished by* Amans *teachery.*

Hedio & Rufinus, hap. 6. *Esther* 1. 1.

AFter the death of *Xerxes*, the Kingdome fell to *Cyrus* his sonne, who by the Grecians was called *Artaxerxes*. Under his government all the race of the Jews, both men, women and children, were in danger to be utterly exterminated: the cause whereof I will hereafter declare. But first of all it behoveth me to speak somewhat of the King, and declare how it came to passe, that he married an Hebrew woman of the bloud royall, by whose means (as it is said) our nation was preserved. M

The year of the world, 3543. before Christs Nativity, 421.

After that *Artaxerxes* had taken the Kingdome upon him, and established Governours over one hundred and seven and twenty Provinces, from India as farre as Æthiopia; in the third yeer of his reigne, he entertained and feasted all his friends with great magnificence, the nations of Persia likewise with their Governours (according as it became a King so opulent, who

A who as prepared for one hundred and eighty dayes to make ſhew of his wealth and bountie.) He feaſted after this, for the ſpace of ſeaven daies the Embaſſadours of all nations in the city of Suſa: and the ſetting forth of the banquet was ſuch, as enſueth. He ſate in a Tent, whoſe pillars were of Gold and ſilver, covered with linnen and ſcarlet vails, which were of that greatneſſe, that divers thouſands of men might take their refection therein. All the cates were ſerved in veſſels of Gold, inriched with precious ſtones very glorious to behold. The King likewiſe commanded his ſervants (that attended the feaſt) that they ſhould enforce no man to drink, by filling continually, according to the manner of the Perſians, but to permit every one of the gueſts to drink according to his diſcretion. He ſent alſo thorowout

B all the Countrey, commanding a ceſſation from all labour, and that every one ſhould make holiday for many dayes in honour of his royalty. The Queen *Vaſthi* alſo made a banquet unto her women in the royal Palace. Now whereas the King was deſirous to ſhew the majeſty of his Queen to thoſe he had invited, he ſent unto her, commanding her to reſort unto the banquet in more royal manner then the reſt of her attendants: but ſhe too curiouſly tied to the obſervation of the law of the Perſians (which forbiddeth women to be ſeen by ſtrangers) went not unto the King: and notwithſtanding he ſent his Eunuchs divers times unto her, yet perſiſted ſhe in her refuſal to come unto him. Whereupon the King (moved with diſpleaſure) gave over his banquet, and ariſing therefro, he called unto him his ſeven Counſellers, to whom (according to the uſe of the Perſians) it belonged to expound the

C Laws; and accuſed his wife, telling them how grievouſly he had been wronged by her, for that being ſent for by him divers times to accompany him at his banquet, ſhe had every way refuſed to obey him: he therefore commanded them to declare their opinion, what puniſhment appertained to her. One amongſt them called *Mucheus* anſwered, that the injurie was not onely offered unto him, but to all the Perſians: who being after that manner deſpiſed by their wives, were like to paſſe their lives ignominiouſly, for that no one of them would acknowledg duty towards their husbands, taking their example from the Queens diſobedience, which ſhe ſhewed towards him, who was the Governour over all. Whereupon he concluded, that ſhe that had thus diſhonoured him, ſhould be grievouſly puniſhed: which done he thought it meet that this ordinance of the Kings might be publiſhed thorow all

D Nations, that Queen *Vaſthi* ſhould be ſeparated from his bed, and another woman choſen in her place. But the King who vehemently loved her, and could hardly endure to be ſeparated from her, knowing that he could not keep her contrary to law, was wholly devoured in ſorrow, for that he might not be maſter of that which he deſired. Which when his familiars perceived, they counſelled him to forget the memory and love of a woman ſo unprofitable, and to ſend and ſeek out thorow all his countries for the faireſt woman amongſt them, whom he might chuſe and take to wife, that ſurpaſſed all others in beauty; for that by the interview and company of another woman, the great affection which he bare unto *Vaſthi*, might be extinguiſhed. The King allowing and ratifying this counſel of theirs, ſent out certain meſſengers and deputies, commanding them to bring unto his preſence the

E faireſt Virgins that were to be found in his Kingdome: when as therefore they had aſſembled a great number of them, they found in Babylon a young Orphelin (without either father or mother) who was brought up under her Uncle (whoſe name was *Maraocheus*) of the Tribe of *Benjamin*, and one of the greateſt men amongſt the Jews. It came to paſſe, that this *Eſther* (for ſuch was her name) was judged to be the faireſt amongſt the reſt, who for her amiable countenance, made all men to ſtand and gaze to behold her. She therefore was delivered in charge unto one of the Eunuchs, who carefully attended her with all the diligence that was poſſible, decking her with odors and precious perfumes, according to the cuſtome of noble women; and after this manner were four hundred Virgins entertained for the ſpace of ſix moneths. Now when he that was put in truſt with this commiſſion, thought theſe Vir-

F gins to be ſufficiently prepared, and that they deſerved to approach the Princes bed, he ſent every day one unto the King to keep him company: who after ſome embraces ſent her preſently back again unto the Eunuch. But when as *Eſther* came unto his preſence, he ſettled his affection more on her then on all the reſt, and being ſurpriſed with her love, he took her for his lawful wife: and the nuptials were ſolemnly celebrated in the ſeventh yeer of his reign, and in the twelfth moneth called by us Adar, and generally February: and he ſent poſts thorow all his kingdomes to proclaim a feaſt in honour of his marriage: he himſelf alſo feaſted the Perſians, and Medes, and the Princes of the Nations, for a whole moneths ſpace for the ſame cauſe. At ſuch time as *Eſther* entred into the royal Palace, he ſet a diademe upon her head, and ſo lived with her, that he never queſtioned with her either of her birth, or Nation. Her Uncle alſo came from Babylon to Suſa (the chief City Perſia) where

The year of the world 3543. before Chriſt, 461.

C. 1. v. 10, 11. Aſſuerus ſendeth for Vaſthi to grace his feaſts, ſhe refuſeth, & therefore is caſt off by him.

The year of the world. 3545. before the Nativity 459.

The year of the world 3450. before the nativity of Chriſt, 456.

The maiden Eſther made Queen. Heſter 2. 7. 8 9. 10. Mardocheus came from Babylon to Suſa.

where every day he walked before the Palace gate, enquiring how *Eſther* did: for that he loved her as dearly as if ſhe had been his own natural daughter. Now the King had made a law that no man ſhould approach his preſence, except he were called, during the time that he was in his Throne; and round about his ſeat there ſtood certain Officers with their axes, ready to puniſh thoſe who being uncalled ſhould attempt to approach the throne. The king himſelf ſate aloft, and holding in his hand a golden Scepter, whenſoever he intended to ſave the life of any one that approached his Throne uncalled, he ſtretched forth the ſame and touched him therewith: who being thus touched by theſe, means avoided the penalty of death. And as touching theſe things we have ſufficiently ſpoken in this place. G

The year of the world, 3546. before the nativity of Chriſt, 458.

The Kings command that no man ſhould approach his throne, except he were called. Eſther 4 v. 11.

Not long after this, when as *Bagathous* and *Theodeſtes*, two of the kings Eunuchs, had conſpired againſt him; *Barnabazus*, who was of the Hebrew Nation and one of their ſervants, diſcloſing their treaſon, diſcovered it to the Queens Uncle *Mardocheus*, who by her means made the king privy to their conſpiracy. Who, ſore troubled herewith, found out the truth by examination, and after he had commanded them to be executed on the Gibbet, he for that time gave no recompence to *Mardocheus* for the ſafeguard of his life; he onely commanded his name to be regiſtred and Chronicled in his Commentaries, commanding that he ſhould attend in the Palace, and be eſteemed for one of the kings moſt inward friends. H

Mardocheus diſcovereth the traitors. Eſther.2.21,22.

Now as often as *Aman* (the ſon of *Amadath* an Amalechite) came unto the Palace to viſit the king, all thoſe that were either Perſians or ſtrangers (according to the kings eſpecial direction) did him honour: But *Mardocheus* ſhewed him no honour (both by reaſon of that upright judgement that was in him, as alſo for that the laws of the Jewes forbad the ſame.) Which when *Aman* had obſerved, he demanded whence he was? and underſtanding that he was a Jew, he was much diſpleaſed, ſaying in himſelf, that the Perſians who were of freer condition, caſt themſelves proſtrate before him, and he that was but a ſlave diſdained to do the like. Intending therefore to revenge himſelf on *Mardocheus*, he thought it not ſufficient to procure his puniſhment at the kings hands, but reſolved wholly to exterminate his race (for he was by nature a capital enemy of the Jews, by reaſon that the Amalechites, from whom he challenged his deſcent, had been wholy ruinated by them.) For which cauſe, he addreſſed himſelf unto the king, and accuſed them, ſaying, that there was a certain curſed nation „ ſpread through his whole kingdome inſociable, and abhoring the cuſtomes of other men „ who uſed divers laws and ceremonies hateful both for their manners and ſtudies, to all the „ reſt of his ſubjects, and all mortal men. This nation (ſaith he) if thou wilt do a gracious „ and acceptable favour unto thy people, thou ſhalt utterly extinguiſh, and leave neither cap- „ tive nor ſlave alive amongſt them. And leſt your Majeſties tribute would be any wayes im- „ paired by theſe means, I promiſe you of mine own revenews fourty thouſand talents of ſil- „ ver; deſiring rather willingly to forbear ſo much money, then that your kingdome ſhould „ be unpurged of ſuch a curſed race of men. When *Aman* had made this his requeſt, the king „ anſwered that he forgave him the money, and that he permitted him to deal with that Nation as beſt him liked. When *Aman* had obtained this his deſire, he preſently ſent an Edict thorow all nations in the kings name, and to this effect: the great king *Artaxerxes* unto his Governours of an hundred and ſeven and twenty Provinces, extending from India as farre as Æthiopia: Health. Having obtained the Empire over ſo may Nations, and extended „ my dominion over the world, according to mine own pleaſure, without being conſtrained to „ offend any of my ſubjects, by uſing our power more proudly and importunately then be- „ cometh us, but ſhewing our ſelves favourable and merciful in providing for their peace „ and plentiful eſtate, we have ſearched out the means thereof, to the intent that we might „ perceive the fruit. Being therefore admoniſhed by my friend *Aman* (who for his wiſdome „ and juſtice is more honoured then all other by me, and for his approved fidelity, hath the „ ſecond place in authority next me) that there is a certain race of men intermedled among „ you, enemies to all humanity, uſing none but their own laws, and ſuch that are different „ from others, diſobedient to their kings, and of depraved manners and cuſtomes, that „ neither allow our Monarchy, nor further our affairs: I will and command, that they „ (being made known by *Aman*, a man whom we hold as dear as our father) be ſlain, „ with their wifes and children; ſo as you ſpare none of them, attributing more unto your „ own mercy then our Edict: and this command we to be done the fourteenth day of the „ twelfth moneth of this preſent year, that in one day cutting off all our enemies, hereafter „ it may be lawful for you to live in peace and ſecurity. This Edict being ſpread thorow all „ places of the countrey, and publiſhed in every City, all men addreſſed themſelves againſt the prefixed day, utterly to exterminate the Jews, and no leſſe diligence was there uſed in Suſan the Metropolitane City: Mean while the king and *Aman* feaſted, and made

A man being honoured by all men, is neglected by the Jewes, Heſter 3.1,2,3,4. C.5.9.

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v. 6 The deſtruction of the Jews granted unto Aman.

good

A good cheer, whileſt the Citie hung in ſuſpence, being troubled with the expectation of the event of that which ſhould follow. But *Mardocheus* having intelligence hereof, rent his garments, put on ſackcloth, and caſt aſhes on his head, walking thorow the Citie, and crying that their nation had not committed any crime that deſerved death: and uſing theſe or ſuch like ſpeeches, he came unto the Kings Palace: and ſtood before the gate, becauſe it was unlawful for him to enter thereinto in that habit: The like alſo did the Jews that were in the Cities, where thoſe Edicts had been publiſhed againſt them, weeping and lamenting their miſeries. But when the news hereof was brought unto the Queen, that *Mardocheus* ſtood before the Palace gate in a lamentable eſtate, ſhe was ſore troubled, and ſent certain of her ſervants unto him, to command him to exchange his attire, but they could not perſwade him to put off his ſackcloth, becauſe the inconvenience, for which he had put it on, was not

B over-paſt. She therefore called unto her, her Eunuch *Acratheus*, and ſent him unto *Mardocheus*, to know what hatefull accident had befalne him, that made him put on his deſolate habit, and powre forth thoſe lamentable tears (notwithſtanding, ſhe had inſtantly prayed him to diſrobe him of the one, and drie up the other.) Hereupon *Mardocheus* told the Eunuch, of the Edict made againſt the Jews, and ſent by the King unto all his Provinces; the offer of the mony that *Aman* likewiſe had tendered to the King, whereby he had bought the utter ruine of his Nation at the Kings hands; moreover, he gave him the copie of that which had been proclaimed in *Suſan*, to be delivered unto *Eſther*: whom he commanded to beſeech the King, and to eſteem it no diſhonour to put on an abject and baſe garment, to ſave her

C Nation, and to preſerve the Iews from that death, whereunto at that time they were expoſed: for that *Aman* the next in honour to the King, had accuſed the Iews, and incenſed his Majeſty againſt them. When *Eſther* underſtood this, ſhe ſent again unto *Mardocheus*, giving him to underſtand that ſhe was not called for by the King; and that whoſoever entred unto him, and was not called, ſhould die, except the King would warrantize him by ſtretching out his golden Scepter; for he, unto whom the King intended that favour, although he were not called unto him, yet ſuffered he not death, but obtained pardon. When theſe things were reported by the Eunuch from *Eſther* unto *Mardocheus*, he commanded him to tell her, that ſhe ought not ſo much to tender the particular reſpect of her life, as the lives of her whole Nation; aſſuring her, that if at that preſent ſhe had not care of them, their

D ſuccour ſhould onely proceed from God by ſome other means then this: but ſhe and her fathers houſe ſhould be deſtroyed by them whom ſhe had contemned. Upon this reply, *Eſther* ſent the ſame meſſenger back again unto *Mardocheus*, commanding him to repair unto *Suſan*, and to call a generall aſſembly of all the Iews that remained there, willing them for three dayes ſpace to faſt and abſtain from all kind of meat for her ſafety, and that both her ſelf and her ſervants would do the like, promiſing them that at that time ſhe would preſent her ſelf unto the King, notwithſtanding his contrary Edict; and that if ſhe muſt needs die, ſhe would willingly endure it.

Mardocheus, following this direction of hers, cauſed the people to faſt, and to pray unto God for her: he likewiſe himſelf beſought him that it might pleaſe him at that preſent to

E have compaſſion on their deſolate and diſtreſſed Nation; as before that time he had oftentimes had care of them: and that as he had pardoned them at ſuch time as they had offended; ſo now alſo at this preſent he would deliver them from that perdition which was denounced againſt them. For that they were not in danger to die infamouſly for any offence of their own, but becauſe he onely had incenſed *Aman* unto diſpleaſure, in that he would not adore him, or perform that honour unto him, which is onely due to God: for which cauſe in deſpight he had imagined this thing againſt them, who would not tranſgreſs the divine ordinances. The people likewiſe prayed to the like effect, beſeeching God that he would have care of their preſervation, and warrantize the Iſraelites in what place ſoever they were, from the miſery at hand, which was before their eyes, and already expected by them. *Eſther* alſo beſought God (according to her countrey manner) caſting her ſelf proſtrate on the earth, clo-

F thed in ſackcloth, and abſtaining for three dayes ſpace from meat and drink, and what thing ſoever elſe was delectable, beſeeching God to have compaſſion upon her, that when ſhe preſented her ſelf before the King, ſhe might have words fit to perſwade and mollifie him, and grace and beauty far more amiable then ever ſhe had, to the end that by theſe two means ſhe might be the better enabled to appeaſe the King, if ſo be he were diſpleaſed againſt her; and to ſuccour her brethren agitated and toſſed in extreme danger, where-through the King might enforce his hatred againſt the enemies of the Jews, and take compaſſion of their imminent danger, which without his prevention would ſurely fall upon them. After ſhe had in this ſort for three dayes ſpace both faſted and prayed, ſhe caſt off her mourning attire,

The year of the world 3549. before Chriſts Nativity 415.

The lamentation of the Jews upon the hearing of this Edict, *Esther* 4.1, 2. &c.

The year of the world 3554. before Chriſts nativity 410.

c. 16, 17. Faſting and praying unto God for the ſafetie of the people.

c. 5. 1, 2. &c. Eſther reſorteth to the king to ſollicite him in the behalf of the Jews.

The year of the world, 3[illegible] before the birth of Chriſt, 410.

and changed her habit, attiring her ſelf like a majeſticall Queen, having two of her ſervants on whom ſhe leaned, and the third that followed her, carried up with the tops of her fingers her train, which was large and trailed on the ground: and in this equipage came ſhe unto the King, having her cheeks ſtained with crimſon bluſhes, making ſhew of Majeſtie mixed with beautie, and not altogether eſtranged from fear. But when ſhe beheld the King ſitting aloft in his throne, glorious in his garments diſtinguiſht with gold, and adorned with pearl, and rich ſtones; a certain fear ſuddenly fell upon her, and by chance he had caſt a frowning and ireful look on her: whereupon being preſently aſtoniſhed her members failed her, her colour faded, and ſhe fell betwixt her handmaids armes in a ſwoune. Hereon, the King (by the will of God, as I verily eſteem) changed his affection; and (ſuſpecting leſt fear ſhould cauſe his wife to fall into ſome grievous accident) he ſuddenly leapt from his Throne, and embracing her with both his armes, he raiſed her up, and kiſſed her, and ſpake comfortable words unto her, praying her to be of good courage, and not to ſuſpect any ſiniſter misfortune, for that ſhe came unto him without any motion of his: That the ordinance was onely made for his ſubjects, for which cauſe he willed her (who was equall in government with him) to fear nothing: whereupon he took his Scepter in his hand and laid it on the Queens neck, (according to the law) enforcing himſelf to deliver her from all fear; by which means ſhe recovered her vigour and courage; and ſpake after this manner: O King (ſaid ſhe) I cannot eaſily expreſs unto you the inconvenience that is ſuddenly fallen upon me: For as ſoon as I beheld the great fair, and redoubted Majeſtie of your perſon, my ſpirits forſook me, and my heart failed me. Now whileſt ſhe ſpake theſe words with pain and feebleneſs, the King was touched with compaſſion; ſo as he animated and encouraged her, and commanded her to expect nothing but good; yea (ſaid he) if thou demandeſt the half of my kingdome, I will grant it thee. But *Eſther* onely requeſted this at his hands, that onely he and his intire friend *Aman* would vouchſafe to grace her with their preſence at her banquet: which the King readily granted her. Now when they were come unto the banquet, and in the midſt of their cups, the King commanded *Eſther* to ask what ſhe would, and he would grant it her, aſſuring her that he would refuſe her in nothing; yea, although ſhe demanded the half of his kingdome. But ſhe deferred to diſcover her ſuit untill the next day, requiring him once more to repair with *Aman* unto her banquet. When the King had promiſed to reviſit her, *Aman* departed with great joy, for that he alone had the credit to banquet with the King and *Eſther*, and no other had ever obtained the like honour amongſt any Kings of that dominion. But in his return perceiving *Mardocheus* in the Court, he was ſore moved, becauſe that (notwithſtanding he had lookt upon him) he had not done him honour: when as therefore he came home unto his houſe, he called *Zaraza* his wife, and his friends, and told them what honour not onely the King, but the Queen alſo had done him; and how he only with the King had ſupped that day with the Queen; and was invited the next day alſo to banquet with the king: notwithſtanding he told them that he was diſcontented, becauſe he ſaw *Mardocheus* the Jew in the Court. *Zaraza* his wife told him, that he ſhould cauſe a gallows to be raiſed of fiftie cubits high, and that the next day he ſhould demand licence of the king, that *Mardocheus* might be hanged on the gibbet. *Aman* praying his wives counſell, commanded his ſervants to prepare the timber, and erect the Gallows in his Court, to the end to hang *Mardocheus* thereon: which they diligently performed. But God mocked at *Amans* curſed hope, and knowing certainly what ſhould happen, took pleaſure to ſee it prepared. For the very ſame night he deprived the King of ſleep, who very loth to ſpend the time idlely whileſt he was awake, but to imploy it in ſomething that was profitable for his kingdome, he commanded his Secretary to bring him the Chronicles of the kings his predeceſſors, and of thoſe things that were done by himſelf, and to read the ſame. When as therefore they were brought and read, he found that a certain man whoſe name was there ſet down, had received a great poſſeſſion for reward in reacknowledgement of his vertue. He read likewiſe of another that had obtained recompence for his fidelitie, and conſequently of others; till at laſt he came to the place where the Eunuchs *Bagotheus* and *Theodeſtes* were noted down for a ſecret conſpiracy againſt the perſon of the King; and how it was diſcovered by *Mardocheus*. Now when the Secretary (having onely recited this accident) turned over to another Hiſtory, the King ſtayed him, and asked him if he found therein written, that he had given any recompence to *Mardocheus*? He anſwered that he found nothing ſet down. Whereupon the King commanded him to give over, and inquired of thoſe to whom that Office appertained, what houre of the night it was: and knowing that the morning was already diſcovered, he commanded that ſome one ſhould certifie him, which of his familiars attended before the Palace. At this time it chanced

v. 4. 8.

v. 9.

Amans hatred againſt Mardocheus.

v. 14.

A laudable cuſtome in a King *Eſth.* 6. 1, 2.

v. 3, 4.

G H I K L M

A chanced that *Aman* was found there, who repaired thither ſooner then he was accuſtomed with an intent to beſeech the King, that it might be lawful for him to put *Mordocheus* to death.

Now when the officers had brought the King tidings that *Aman* was before the palace; they were commanded preſently to call him in. As ſoon as he came into the Kings preſence he ſaid unto him: Knowing that thou art my affectionate and onely friend, I prithee give me thy counſel, how I may condignly honour him, according to my greatneſſe, whom I do moſt affectionately love? *Aman* thinking the advice he ſhould give, ſhould be given for himſelf (becauſe he ſuppoſed that he onely was beloved by the King more then all others) counſelled him that which in his opinion was the beſt, in this manner. For (ſaid he) if you intend to inveſt the man with glory, who (as you ſay) is beloved by you, cauſe him to be mounted
B upon a brave horſe, and let him be apparelled in a royal habit, and put a chain of gold about his neck, and let ſome one of thy chiefeſt friends march before him, and proclaim thorowout the City, that thus is the man honoured whom the king loveth. *Aman* gave this counſel, in that he hoped that it ſhould be his own fortune. But the King (highly contented with this his advice) turning towards him, ſpake thus unto him: Thou haſt an horſe, a garment, and a chain, ſeek out therefore the Jew *Mardocheus*; and give them him, and march thou before him, making this publick crie: For (ſaid he) thou art mine inward friend, and it is very decent that the execution of that thing be committed to thy truſt, which thou haſt ſo faithfully counſelled. And this command I to be done in this ſort; becauſe *Mardocheus* hath been the preſerver of my life. *Aman* hearing theſe words, beyond all expectation, was confuſed
C in his ſpirit, and being wholly diſcomforted, knew not which way to turn him, he therefore iſſued out, having with him the horſe, the purple habit, and the chain of Gold. Meeting therefore with *Mardocheus* before the palace, who was clothed in ſackcloth, he enjoyned him to lay his mourning habit aſide, and to cloath himſelf in purple. But he (who was wholly ignorant of that which had happened, and ſuppoſing that he mocked him) ſaid: O thou wickedeſt man amongſt men, doeſt thou thus mock at our afflictions? Notwithſtanding, being afterwards informed that the King had beſtowed this honour on him for ſaving his life, and diſcovering the treachery of thoſe Eunuchs that would have ſlain him, he put upon him the ſcarlet habit that the King wore ordinarily, and put the chain about his neck, and afterwards mounting his horſe, he went round about the City: *Aman* alſo walking before him, and
D crying, that thus ſhould be dealt and done with him whom the King honoured, loved, and thought worthy of eſtimation. Now after they had circuited the whole City, *Mardocheus* gave his attendance on the King, but *Aman* came not in preſence; ſo much was he aſhamed at that which had happened: for which cauſe he repaired home, and told his wife and friends, with tears, of all that which had hapned; who told him, that it was no waies poſſible for him to revenge himſelf as yet on *Mardocheus*, becauſe God was with him.

Now whileſt they were diſcourſing and debating this matter together, *Eſthers* Eunuchs came to haſten *Aman* to the banquet, and *Sabuchadas* one of the Eunuchs ſeeing the gibbet erected in *Amans* lodging (whereon he intended to execute *Mardocheus*) demanded of one of the ſervants, wherefore it was raiſed up: and underſtanding that it was for the Queens
E uncle, whom *Aman* would require at the Kings hands, to the end he might put him to death, for that time he held his peace. But when the King being ſeated with *Aman* at the banquet, required the Queen to declare what ſhe would require that he might grant her, ſhe began to lament the danger of her people, ſaying, that ſhe with her whole Nation were made a prey to the ſword, and that for that cauſe ſhe brake out into that diſcourſe: For (ſaid ſhe) I had not troubled your Majeſty, neither had I been aggrieved, if you had commanded that all the Jews ſhould be ſold, and led away captives to extream miſery; for that affliction might have been born: ſhe therefore prayed him to redeem them from thoſe miſeries. When as therefore the King demanded who it was, that practiſed that tyranny, ſhe began publickly to accuſe *Aman*, ſaying, that he alone was that wretched and envious man, who had complotted their tragedy. Hereupon the King was very ſore troubled, and roſe from the ban-
F quet to depart into the garden: then began *Aman* to pray and beſeech *Eſther* to forgive him his offence, for that at that preſent he was in a dangerous eſtate. Now whileſt he was fallen upon her bed to beſeech her favour, the King entred, and grew the more diſpleaſed at that he ſaw, and ſaid, O thou curſed amongſt men, dareſt thou attempt to enforce my wife? *Aman* was wholly confounded with this queſtion; ſo as he had not a word to anſwer him. Hereupon the Eunuch *Sabuchadas* ſtepping forth, accuſed him for that he had found him in his lodging erecting a gibbet for *Mardocheus*, aſſuring the King that one of his houſhold ſervants had told him it, at ſuch time as he was ſent to call him to the banquet; alledging moreover, that

v. 1. *of the* 5514. *chils* ...ator, 410.

v. 7, 8, 9.

v. 10. Honor offered to Mardocheus.

v. 11.

v. 12.

v. 13.

Esther 7. 1.

v. 2.

v. 3, 4.

5, 6.

7, 8, 9, 10. Aman having all his treacherie and cruelty discovered, in the banquet is adjudged to the gallows.

The year of the world, 3554. before Christs Nativity, 410.

the gibbet was fifty cubits high. Which when the King understood, he adjudged *Aman* to no other death, but that which he intended against *Mardocheus*; and thereupon presently commanded that he should be hanged upon the same gibbet, untill he were dead. And in this place it behoveth me to admire the Majestie of God, in considering what his wisdome and justice is, in that he not onely punished the wickedness of *Aman* (as he had deserved) but also caused him to fall into the same snare which he had prepared for another man. Thus died *Aman*, who had unjustly abused the Kings friendship: as for his goods, they were given unto the Queen. G

Hester 8. 1, 2. *Amans goods bestowed on Mardocheus.*

After this, the King called for *Mardocheus* unto him (for already he had notice that he was his wifes uncle) and gave him the ring which he had given unto *Aman*: the Queen likewise gave him his goods, and required the King to deliver the Nation of the Jewes from that dismay whereinto they were fallen, through the peril of their lives: letting him to see those letters which were sent by *Aman* the Amadathite thorow all his countreys, assuring him that she could not live to behold the death of her brethren, and the total ruin of her countrey. The King assured her, that he had undertaken nothing that might discomfort her: avowing to her, that he would not contradict her will, wishing her to write her self in the Kings name all that which she would have done in the behalf of the Jews; promising that when she had done the same, he would seal it with his own seal, giving her authority to send the same thorow all his Realms: to the end that they that read those Letters, confirmed by the Kings seal, should not any wayes contradict the execution of the same. Whereupon he sent for his Secretaries of estate, commanding them to write unto the Magistrates of all the Nations as touching the Jews, and to the Princes and Governours of one hundreth, twenty and seven Provinces, from India as far as Æthiopia. The Contents of which Letters were these: H I

5. ad finem. The Kings Letters for the security of the Jews.

Artaxerxes the great King, to the Governours and those that faithfully rule under us, Health. Many men being puffed up with pride, by reason of the many and mighty benefits and honours, which they receive through the too lavish liberality of their benefactours, do not onely exercise their pride towards their inferiours, but also are not afraid to wax insolent against them, who are the authors of their benefits, extinguishing as much as in them lieth, all gratuity that hath ever been amongst men; and being corrupted with unexpected felicity, abuse those graces amongst them, by whom they have gotten the same, in effect no wayes fearing God, whose power they suppose they can deceive. On the other side, other K some enhanced to the administration of the Common-weal, and giving place to the hatred they have conceived against some particular men, deceive their Princes, and by false accusations and detractions, provoke and kindle their wrath against those, who have not done amisse: whence it cometh to passe, that they are sometimes in extream danger to lose their life. The proof whereof appeareth not onely in ancient Histories (the knowledge whereof we have onely obtained by hear-say) but by that likewise which hath been audaciously attempted before our eyes; so that hereafter we ought not to give credit to detractions and accusations, nor to such things as men inforce themselves to perswade: but it behoveth every man to judge according to the truth of that he knoweth, and to punish that which is faulty, and to pardon that which requireth pardon, in considering the acts, and not the L words that are spoken. For it is most notorious unto all men, that *Aman* the Amadathite (an Amalechite by Nation, and by that means a stranger, and not of the Persian blood, but entertained by us) hath in all things enjoyed the fruit of our bounty hitherto; so that he hath been called our father, honoured by all men, and obtained amongst all men, and in all things, the second place of honour after us: yet could he not equally make use of his good hap, neither with prudent advice entertain the greatness of his felicity; but hath sought the means to deprive *Mordocheus* of his life, who preserved mine; seeking by his fraud and malice to practise the ruin of *Esther* the companion of our life and Kingdome; and by this means striving to dispossesse me of my most faithful friends, he determined to transfer the Kingdome unto others. Touching my self, in that I know that the Jews, who are by this wretch destinated to die, are no wicked men, but such as live under a well policied government, praying God continually that it would please him to continue the Kingdom in us, and our Successors; I absolve them not onely of that penalty, contained in my former Letters sent by *Aman* (which by these presents I utterly disanul) but my pleasure likewise is, that they be had in all honour. As for him that practised these things against them, I have caused him and all his race to be hanged before the gates of Susan, according to the just Judgment of God inflicted on them for their offences. My will and pleasure therefore is, That the Copy of this Letter be sent thorow all Countreys of our obeysance, to the intent that the Jews be suffered to live, according to their own Laws, in peace; and that assistance may be given them, to the end M

they

A they may revenge themſelves of thoſe, who have offered them outrage in their adverſity. And I command that this be done the thirteenth day of the twelfth moneth called Adar, which is the day that God ordained for their preſervation (when as they were appointed to be ſlain) which day I deſire to fall out fortunate to thoſe that love us, and a monument of revenge on thoſe that pretended our ruine. My pleaſure likewiſe is, that all men, Cities and Nations ſhould know, that whoſoever ſhall neglect, through obſtinacy, to fulfill the tenour of this my Mandate, he ſhall be purſued with fire and ſword: and let theſe Copies be ſet up thorowout all our Dominions, and let each man of the Jews upon the prefixed day, prepare himſelf to be revenged on his enemies.

The year of the world, 3554. before the Nativity of Christ, 410.

As ſoon as the Poſts had received theſe Letters, they preſently mounted on horſeback, and rode each of them his appointed way; and *Mardocheus* being cloathed in a royal habit, and
B adorned with a crown of gold on his head, and a chain of gold about his neck, iſſued forth: and the Jews of Suſan, ſeeing him thus honoured by the King, ſuppoſed that his good hap was an aſſurance of their own: and when the Kings Letters were publiſhed, a joy as it were a bright beam of conſolation environed the Hebrew Nation, as well thoſe that were in the City of Suſan, as they that were amid the Countrey; ſo that divers men of other Nations circumciſed themſelves, for fear they had of the Jews, ſuppoſing that in ſo doing they ſhould be in ſecurity. For the thirteenth day of the twelfth moneth (by the Hebrews called Adar, and by the Macedonians Diſtre) the Poſts that carried the Kings Letters certified them, that they ſhould exterminate their enemies on that very day, whereon they themſelves were in danger to be exterminated. The Governours likewiſe of the Provinces, the Lords, Kings,
C and Secretaries, did honour to the Jews: for the fear they had of *Mardocheus* conſtrained them to moderate themſelves; and after the Kings Letters were publiſhed thorow all the Countrey, it came to paſſe that the Jews ſlew about five hundreth of their enemies. But after the King had declared unto *Eſther*, the number of the dead that periſhed in the City, ſuſpecting with himſelf what might happen thorow the whole Countrey, and had likewiſe queſtioned with her if ſhe requeſted any further matter, promiſing her that he would ſee it executed: ſhe beſought him that it might be lawful for the Jews to revenge them yet once more the next day upon their enemies, and to hang *Amans* ten ſons upon the gibbet: which the King (being loth to contradict *Eſther*) permitted the Jews to do: they therefore returning the 14. day of the moneth Diſtre, ſlew about three hundreth more of their enemies; yet
D aliened they not in any ſort the ſmalleſt portion of their goods. Furthermore, the Jews ſlew in the champain Countrey, and in the Cities, about ſeventy five thouſand of their enemies, whom they diſpatched the thirteenth day of the moneth, and ſolemnized the day following. The Jews that were at Suſan aſſembled themſelves likewiſe on the fourteenth day of the moneth, and banqueted the whole day. Whence it cometh to paſſe, that all the Jews which are throughout the world, keep and ſolemnize this day for a feſtival, and ſend Preſents the one unto the other. *Mardocheus* alſo wrote unto the Jews, who lived under the Empire of *Artaxerxes*, commanding them to obſerve thoſe dayes, and to ſolemnize them; willing them to charge their Succeſſors to do the like, to the end that this feaſt might continue for ever, and out-live all oblivion. For ſince on that day they ſhould have been made away
E by *Aman*, they ſhould do well if after they had eſcaped that danger, and taken revenge on their enemies, the very ſame day they ſhould obſerve the ſame to give thanks unto God: For this cauſe the Jews keep a ſolemn feaſt on theſe dayes, and call it *Purim*, as who ſhould ſay, *Lottes*. But *Mardocheus* was great and mighty with the King, adminiſtring the Kingdome with him; he had alſo a part of the greatneſſe of the Queen: and for this cauſe the affairs of the Jews had better ſucceſſe, then was hoped for. See here how matters paſſed, during the Reign of *Artaxerxes*.

The Jews revenge them on their enemies.

Esther 9. v. 2, 5, 10, 13.

Cyro. per totum Parea feſta. Mardocheus authority.

CHAP. VII.

Bagoſes *General of* Artaxerxes *the youngers Army, offereth many outrages to the Jewes.*

F AFter the death of *Eliaſib* the High Prieſt, *Judas* his ſon ſucceeded in the office. And after his death *John* his ſon obtained the place; in whoſe time *Bagoſes* Generall of *Artaxerxes* Army polluted the Temple, and made the Jews tributaries; ſo that before they could offer their ordinary and daily ſacrifices, they were compelled to pay for every Lamb fifty drachmes, which happened upon this occaſion: *John* had a brother called *Jeſus*, whom *Bagoſes* favoured, and promiſed to give him the High Prieſthood. *Jeſus* won by theſe perſwaſions, quarrelled with his brother *John*: who was ſo much provoked againſt him, that he ſlew his brother *Jeſus* in his choler. It was a thing very ſtrange, that *John* being

The year of the world, 3560. before Christs Nativity, 404.

Hedio & Ruffinus chap. 7. The revenge taken on John for ſlaying his brother.

being a Prieſt, ſhould commit ſuch an impiety againſt his brother, and yet far more ſtrange in G
that ſo cruel an act, and an offence ſo impious, hath neither hapned amongſt Greeks nor Barbarians. God alſo left it not unpuniſhed, but for the ſame ſin the people were reduced under captivity, and the Temple was polluted by the Perſians. When *Bagoſes* had intelligence, that *John* (the High Prieſt among the Jews) had ſlain his brother *Jeſus* in the Temple, he reſorted thither in all haſte, and began to utter, and break forth into bitter threats againſt the Jews: Have you (ſaid he) been ſo bold as to commit murther in your Temple? And when he thought to have entred into the ſame, they hindered him. Whereupon he replyed; Am I therefore more polluted then the body that lyeth dead in the Temple? And having ſpoken thus, he entred thereinto, and for the ſpace of ſeven years *Bagoſes* being thus animated againſt the Jews, puniſhed them for murthering *Jeſus*. After that *John* was deceaſed, *Jaddus* his ſon was made High Prieſt; who had a brother called *Manaſſes*: *Sanaballath* ſent by the latter King *Darius* to govern Samaria (for he alſo was of the race of the Chuteans, from whom iſſued the Samaritans) knowing that Jeruſalem was a famous City, and that the Kings thereof wrought much trouble unto the Inhabitants of Aſſyria, and Cœloſyria; he willingly marrieth his daughter *Nicazo* to this *Manaſſes*, with an intent that this marriage ſhould be as a pledge of his good will to the Nation of the Jews.

The year of the world, 3584. before Chriſts birth, 380.

The year of the world, 3599. before Chriſts Nativity, 365.

Jaddus High Prieſt, whoſe brother Manaſſes marrieth Sanaballaths daughter.

The year of the world, 3608. before Chriſts Nativity, 356.

CHAP. VIII.

What benefits Alexander *King of Macedon beſtowed upon the Jews.* I

ABout that time, *Philip* King of Macedon dyed in the City of Ægæas, being traiterouſly ſlain by *Pauſanias* the ſon of *Ceraſtes*, of the race of *Oreſtes*; and his ſon *Alexander* ſucceeded him in the Kingdom; who paſſing over Helleſpont, gave battel unto the huge army of *Darius* near the River Granic, and there obtained a famous victory. And hereupon he alſo invading the Countrey of Lydia (after he had conquered Ionia, and overrun Caria) finally ſet upon the quarters of Pamphilia, as it is declared in another place. But the Elders of Jeruſalem were ſore diſpleaſed, for that *Jaddus* brother, who was at that time High Prieſt, and had married a forrain woman, ſhould be companion and aſſociate with him in the Prieſthood; ſo as they mutined againſt him. For they ſuppoſed that that marriage K
would be but a means to animate thoſe who had a mind to prophane marriages, and prove an inducement to other to communicate in marriage with ſtrangers: remembring them that the cauſe of their evils, and firſt captivity was, becauſe ſome of them had fallen, and offended, by coupling themſelves with women of forrain Nations.

Alexander made King after Philip his father King of Macedon.

The year of the world, 3629. before Chriſts Nativity, 325.

They therefore commanded *Manaſſes* either to forſake his wife, or elſe never more to approach the Altar. The High Prieſt likewiſe being incenſed againſt his brother, as well as the people, drave him in like manner from the ſacrifice. For which cauſe *Manaſſes* (addreſſing himſelf to his father in law *Sanaballath*) told him, That although he loved his daughter *Nicazo* very intirely, yet would he notwithſtanding condeſcend for her ſake to be deprived of the Prieſthood (which was the greateſt dignity that could be among their Nation, and which L
had ever continued in his race.) Whereupon *Sanaballath* anſwered and promiſed him, That he would not onely continue him in the Prieſthood, but alſo would give him the power and dignity of the High Prieſthood, and make him Governour of all places that he commanded, provided the marriage ſolemnized betwixt his daughter and him, were continued. He furthermore aſſured him, That he would build a Temple, reſembling that in Jeruſalem, upon the Mountain of Garazim, which was the higheſt among the reſt, permitting him to do the ſame with *Darius* conſent. *Manaſſes* puffed up by theſe promiſes, remained with *Sanaballath*, and grew in hope that he ſhould obtain the Prieſthood by *Darius* means: for *Sanaballath* was very old. Whereas therefore divers other, both Prieſts and common people, among the Iſraelites, were intangled in ſuch marriages, there aroſe no ſmall commotion in Jeruſalem. For all they of M
this condition retired themſelves to *Manaſſes*, whom *Sanaballath* furniſhed with money, and Lands to till, and houſes to inhabit in all ſorts, to favour the intent of his ſon in law.

The year of the world, 3630. before Chriſts Nativity, 324.

Manaſſes, under hope of greater fortunes, retaineth the forrain wife he had.

The Apoſtaſie of the Iſraelites.

At the ſame time *Darius* underſtanding that *Alexander*, having paſſed the Helleſpont, had overcome thoſe Governours, whom he had eſtabliſhed near unto the flood Granicus, and that he paſſed further, ſpoyling of his Countrey; he gathered together both his horſemen and footmen, reſolving to make head againſt the Macedonians, before they ſhould gain all Aſia: he therefore paſſed Euphrates, and Mount Taurus in Cilicia, to encounter and fight with his enemies in the Countrey. *Sanaballath* joyful of *Darius* deſcent, incontinently told *Manaſſes* that he would fulfill his promiſes, as ſoon as *Darius* ſhould return from the conqueſt of

Hedio & Ruffinus chap. 8.

his

A his enemies. For not onely he, but alſo all the Aſians perſwaded themſelves moſt aſſuredly, that the Macedonians would not abide the battell againſt the Perſians by reaſon of their great multitude; but it fell out altogether contrary to their expectation. For the Perſian encountering with the Macedonians was overcome, and after he had loſt the greater part of his army, and left his mother, wife and children priſoners, he himſelf fled into Perſia. *Alexander* arriving in Syria, ſeized Damaſco, took Sidon, and beſieged Tyre: and by his letters ſent unto the high Prieſt of the Jews, he required him to ſend him ſome ſupplies in his warre, aud to ſell his army victuals for their money; aſſuring him that if he deſired the friendſhip of the Macedonians, he would give him that tribute which he paid to *Darius*, beſides other good turnes. The high Prieſt anſwered *Alexanders* meſſenger, that he had ſworn unto *Darius* never to beare arms againſt him, during his life time; againſt which oath of his, he would
B never work any indignitie. Which when *Alexander* heard, he was ſore diſpleaſed, and reſolved notwithſtanding to continue the ſiege at Tyre, untill ſuch time as it was taken; yet threatned he that as ſoon as he had taken the ſame, he would lead forth his army againſt the high Prieſt, to the end that all men might know to whom they ought to keep their faith. For which cauſe ſparing no labour, he overcame Tyre, and after he had given order to the eſtate thereof, he came unto Gaza, and took it with *Bahemeſes* the Captaine of the garriſon that held it. But *Sanaballath* finding a fit opportunitie to make himſelfe great, forſook *Darius* and followed *Alexander*, leading with him eight thouſand of his ſubjects: and finding him upon the beginning of the ſiege of Tyre, he offered to ſurrender him all thoſe places wherein he commanded, acknowledging him for his Lord more willingly then he had *Darius*. *Alexander*
C accepted him willingly: whereupon, *Sanaballath* freely informed him of the whole eſtate; giving him to underſtand that *Manaſſes* (who was brother to *Iaddus* the high Prieſt of the Jews) was his ſon in law, who with divers of the ſame nation, were deſirous to build them a Temple in the countries under his dominion, aſſuring the King of much profit thereby, becauſe in ſo doing, the force of the Jews ſhould be diſmembred into two parts, and they might not conſpire together to make any new inſurrection or trouble, as in times paſt they had done during the government of the Kings of Aſſyria.

The yeare of the world, 3670. before chriſts nativity, 334.

Alexanders victory againſt Darius.

When *Sanaballath* had permiſſion from *Alexander* to build his Temple, with the greateſt ſpeed he might, he finiſhed the ſame, and made *Manaſſes* the high Prieſt thereof, ſuppoſing that it was the greateſt advantage that might happen to his daughters children. Seven
D moneths after the ſurprizall of Tyre, and two after the taking of Gaza, *Sanaballath* died. *Alexander* alſo razed Gaza, and prepared himſelfe to come ſuddenly upon Jeruſalem. Which when the high Prieſt *Iaddus* underſtood, he was much grieved, and ſore afraid, not knowing how to grow in favour with the Macedonians: and on the other ſide knowing that the King was diſpleaſed againſt him (becauſe before-time he had diſobeyed him:) He therefore commanded the people to make their prayers unto God, and he in his own perſon offered ſacrifice; requiring God that it would pleaſe him to be a ſhield of defence, and ſuccour to their nation, and to deliver them from thoſe imminent dangers wherein they were plunged. But the next night following, whileſt he ſlept, God appeared unto him, and willed him to be of good courage, and commanding him that as ſoon as he had circuited the wall, he ſhould o-
E pen the gates boldly, and command the reſt of the people to attire themſelves in white; and that accompanied with them, he ſhould march forward in thoſe Prieſtly ornaments, which were ordained by the law, to the end that in this equipage they might goe and meet with *Alexander*, without any apprehenſion of any future evill, becauſe that God had perverted the ſame. As ſoon as he awaked from his ſleep, he was very joyfull, and certified the reſt of this prediction of God; as performing that which had been commanded him, he expected in this manner the approach of the King; and when he knew that he was not farre off from the citie, he marched forth to meet him, accompanied with the Prieſts, and a multitude of other people, preſenting a moſt royall manner of entertain, and farre different from that of other nations; neer unto a place called Sapha, which word ſignifieth a watch (by reaſon that
F from that place a man may diſcover the Citie and Temple of Jeruſalem) The Phœnicians and Chaldæans that were of *Alexanders* train, grounding their hopes upon his diſpleaſure, made their attempt to ſack the citie, and to hew the high Prieſt in pieces: but it fell out quite contrary, For *Alexander* eſpying the people from a farre in white raiments, and the Prieſts going before them in their fine rochets, and the high Prieſt attired in a robe of purple, brodered with gold, having his Miter on his head, and his plate of gold, wherein the name of God was written, *Alexander* himſelfe marched forward before the reſt of his company, and fell proſtrate on his face before that Name, ſaluting firſt of all the high Prieſt; and at the ſame inſtant all the Jews together ſaluted the King with one voice, and circled him in round

Manaſſes enjoyeth his deſire.

Alexander intending to beſiege Jeruſalem, meeteth with the high Prieſt and people in white, and is honourably received by them, and doth them honour in memory of his viſion that appeared unto him in the like habit.

round about. The Kings of Syria and the reſt that ſaw that which hapned, were wonderfully G
The year of the world, 3630 before Chriſts Nativity, 334. aſtoniſhed, and thought that the King was out of his wits: *Parmenio* onely drew neer unto him, and asked him what he meant to adore the Prieſt of the Jews, whereas all other men adored him? To whom he anſwered, I doe not adore him, but that God whom the Prieſt worſhippeth: for in my ſleep I ſaw him in ſuch a habit, as I ſee him in at this preſent, at ſuch time as I was in Dio a Citie of Macedonia: and whileſt I conſulted with my ſelfe by what means I might attain to the conqueſt of Aſia, he counſelled me to make no delay, but to march forward boldly, aſſuring me that it would be he that would guide both me and mine army, and would deliver the Empire of the Perſians into my hands. Since that time I have not ſeen any one attired after the ſame manner: and at this preſent beholding this man, and remembring me of the viſion, and exhortation that he gave me in my ſleep, I hope that mine army being conducted by divine providence, I ſhall overcome *Darius*, and diſcomfit the H
Perſians, and that my purpoſe ſhall have a happy iſſue.

Alexanders ſacrifice in the Temple, the confirmation of his conqueſt by Daniels prophecy, his bounty to the Jewes.

When he had anſwered *Parmenio* in this ſort, he gave the high Prieſt his hand, and went with him into the Citie, being conducted by the Prieſts: after this, when he came into the Temple, he offered ſacrifice, according to the high Prieſts direction, whom he honoured likewiſe with very great reverence. And when as likewiſe *Iaddus* ſhewed him the prophecy of *Daniel*, wherein he declared that a certain man of the nation of the Greeks, ſhould deſtroy the eſtate of the Perſians, and that in his opinion it ſhould be: thereof *Alexander* was very joyfull, and diſſimiſſed the multitude that attended him, for that time. The next day aſſembling the Jews, he commanded them to demand certain favours at his hands: whereupon the high Prieſt anſwered, that he required the exerciſes of the ordinances of their forefathers, & that every ſeventh yeer they might be exempted from tributes. Which was granted I
them fully. They, beſought him likewiſe, that by his permiſſion the Jews that were in the countries of Babylon and Media, might live according to their laws. And he promiſed them willingly to doe all that which they deſired. He made Proclamation alſo among the people, that if any one of them ſhould beare arms with him (in living according to the cuſtome of their nation) he was ready to receive them with him: and divers took pleaſure to ſerve under him in the warres.

After that *Alexander* had in this ſort demeaned himſelfe in Jeruſalem, he marched with his armie againſt the neighbouring Citie: and whereſoever he went, he was received with great affection. But the Samaritans, whoſe Metropolitan Citie at that time was Sichem (ſituate neer unto the mountain of Garizim, in which there dwelt divers Jews alſo, that were K
revolted from their nation) ſeeing how magnificently *Alexander* had entertained the Jews,
The Samaritans be kinſmen to the Jews in proſperitie, ſtrangers in adverſitie. they reſolved to demean themſelves like Jews. For ſuch is the nature of Samaritans (as we have declared heretofore) that when the Jews are in affliction, they deny all acquaintance with them, (wherein they confeſſe the truth:) but when they perceive any beame of good adventure ſhining upon them, ſuddenly they vaunt of their alliance, ſaying, they are neer akin, and of the race of *Ephraim* and *Manaſſes* the ſonnes of *Ioſeph*. They came therefore to the Kings preſence, and met him neer unto Ieruſalem, with great magnificence, and demonſtration of ſingular affection towards him. And after that *Alexander* had entertained them,
The year of the world, 3632. before Chriſts Nativity, 332. they of Sichem approched neer unto him (being accompanied with thoſe men of warre that L
Sanaballath had ſent unto the King) beſeeching him that he would viſit their citie, and honour their Temple with his preſence: whereupon he promiſed that at his return he would viſit them. They required him alſo, that he would acquit them of the tribute of the ſeventh yeer, becauſe they did not ſowe in the ſame. He asked them who they were that made that requeſt? They anſwered him, that they were Hebrews: but that they were called Sichemites by the Sydonians. He asked them again, if they were Iews? and they ſaid, they were not. Well (ſaid he) I have made this grant unto the Iews: when as therefore I ſhall return, if I be more particularly informed, I ſhall doe that which ſhall be held requiſit. Thus diſmiſſed he the Sichemites, but he commanded *Sanaballaths* men of warre to follow him into Egypt; promiſing
The year of the world, 3634. before Chriſts Nativity, 329. in that place to impart poſſeſſions unto them by lot; which afterwards he did (enjoyning M
them to live in garriſon in the citie of Thebais, to make good that countrey.) After *Alexanders* death, his Empire was divided amongſt his ſucceſſours, and the Temple builded neer unto the mount Garizim remained intire. And if any one were accuſed in Ieruſalem for eating unlawfull meats, or for tranſgreſſing the Sabbath, or for any ſuch like fault, he fled unto the Sichemites, ſaying, that he was accuſed unjuſtly. In that time deceaſed the high Prieſt
The Temple on the mount of Garazim. Onias ſonne of Jaddus high Prieſt. *Iaddus*: and *Onias*, his ſonne ſucceeded him. This was the eſtate of them of Jeruſalem at that time.

THE

A

The Twvelfth Book of the Antiquities of the Jewes; Written by *Flavius Josephus*.

The contents of the chapters of the twelfth Book.

B

1 Ptolomey *the sonne of* Lagus *is made Lord of Jerusalem, and the rest of Judea by a stratagem, and leadeth divers Jews with him prisoners into Egypt.*

2 Ptolomey Philadelphus *translateth the laws of the Jews into the Greek tongue, and dismissing divers captives of that nation, he dedicateth many presents in the Temple of God.*

3 *In what estimation the Jewes were with the Kings of Asia, and how the freedome of those Cities they built, was granted them.*

4 Joseph *the son of* Tobias *driveth away the Jews imminent calamity, by reason of his friendship with King* Ptolomey.

C 5 *The friendship and society between the Lacedemonians, and* Onias *the high Priest of the Jews.*

6 *The Jews distracted by seditions, call* Antiochus *to their assistance.*

7 *How* Antiochus *leading his army to Jerusalem, and possessing the City, spoiled the Temple.*

8 Antiochus *forbidding the Jews to use the laws of their forefathers, onely the son of* Asmonæus, *called* Mathias *contemned the King and put his Captains to flight.*

9 Matthias *being dead,* Judas *his son succeeded him.*

10 Apollonius *a Captain of* Antiochus *is overcome in Jewry and slain.*

11 *The Overthrow and death of* Lysias *and* Gorgias *sent out against the Jews.*

12 *How dividing their armies,* Simon *overcame the Tyrants, and Ptolomaidans, and* Judas *the Ammonites.*

D 13 *The death of* Antiochus Epiphanes *among the Persians.*

14. Antiochus Eupator *overthrowing the army of the Jews, besieged* Judas *in the Temple.*

15. Antiochus *giving over his siege, plighteth a league of friendship with* Judas.

16 Bacchides *a Captain belonging to* Demetrius, *being sent with his army against the Jews, returneth back to the King, without the dispatch of his businesse.*

17 Nicanor *elected Captain after* Bachides, *and sent out against the Jews, is slain with his whole army.*

18 Bacchides *sent out once more against the Jews, overcometh them.*

19 *How* Judas *being overcome in battel, is slain.*

E

CHAP. I.

Ptolomey *the son of* Lagus *overcometh and suprizeth both Jerusalem and Judea by a stratagem, and leadeth away divers of the Jews prisoners into Egypt.*

F ALexander King of Macedon having overcome the Persians, and established the estate of the Jewes (according as it hath been spoken) he departed this life. Whereupon his dominions and kingdomes fell into divers mens hands; *Antigonus* was Lord of Asia: *Seleucus* of Babylon, and the bordering nations: *Lysimachus* had Hellespont: *Cassander* Macedon: and *Ptolomey* the son of *Lagus* held Egypt. Now when as these men were at discord amongst themselves (whilst each of them affected the soveraignty, and fought the one with the other) divers great and continual wars grew to head, which afflicted many Cities: whereby it came to passe, that many of the inhabitants thereof died in fight, and all Syria likewise under *Ptolomey* the son of *Lagus* (who beyond his merit was called *Soter*, that is as much to say, as a Saviour) lived in little safety He it was that seized Jerusalem by a stratagem & policy; for he entred the city upon a Sabbath day,

the death of Alexander, and the wars of his successors.

The year of the world, 3643. before Christs Nativity, 321.

The year of the world, 3643. before Christs birth, 321.

day, under pretext to offer sacrifice; and whilest the Jews suspected nothing, but spent the day in idleness and quiet, he surprised the City without resistance, and overpressed the Citizens with hateful captivity. *Agatharchides* the Cnidian (who wrote the Acts of *Alexanders* successours) witnesseth no lesse, reproaching us of superstition; as if intending thereby, that by that meanes we lost our City. He writeth to this effect. There is a certain nation, which are called Jews, who inhabit a City which is called Jerusalem, both strong and mighty. They suffered it to fall into *Ptolomeys* hands, because they would not stand upon their guard, and through their importunate superstition, they permitted themselves to be subdued by a Tyrant conquerour. Se here what *Agatharchides* saith in this place of our nation. But *Ptolemey* leading away with him divers prisoners of the better quarters of Judæa, and the places near unto Jerusalem, of Samaria and mount Garazim, sent them into Egypt to inhabit there: and being assured that those of Jerusalem were most firm in maintaining their oathes and promises, according as it appeared by their answer made to *Alexander*, when as after the discomfiture of *Darius*, he sent Ambassadours unto them: he put divers of them into his garrisons, giving them the same priviledges in the City of Alexandria, which the Macedonians had. After he had received their oath, that they should be faithfull unto his successours, in memory of the great trust and favours he had bestowed on them, many of the other Jewes likewise of their own accord went into Egypt, partly allured thereunto by the plenty of the countrey, partly by the liberality of *Ptolomey* towards their nation. Yet were there continual seditions betwixt their posterity and the Samaritans: for that they would keep and maintain the customes and ordinances of their forefathers; whereupon divers wars arose amongst them. For they of Jerusalem said that their Temple was the true Sanctuary of God, and would that the offerings and sacrifices should be sent thither; the Samaritans contrariwise commanded them to be brought to the mount Garazim.

Jerusalem surprized by policy, and the Jews led away captive.

Sedition betwixt the Jews and Samaritans as touching the Temple.

CHAP. II.

Ptolomey Philadelphus *causeth the Laws of the Jews to be translated into the Greek tongue: and dismissing many captive Jews, dedicateth many presents in the Temple of God.*

The year of the world, 3680. before Christs Nativity 284.

AFter him *Philadelphus* succeeded in the Kingdome of Egypt, and held it for nine and thirty years space, he it was that translated the law into the Greek tongue and delivered the Jewes from that servitude, wherein they were inthralled in Egypt to the number of sixscore thousand, upon the occasion that ensueth. *Demetrius Phalereus* Master of the Kings Library, endeavoured to his uttermost to gather up all sorts of books that were in the world, and bought all that which was agreeable to the Kings intent, who above all things was curious to assemble diversity of books. He being one day demanded by the King, how many thousands of volumes he had already gathered: he answered him, that he had already assembled about some two hundreth thousand volumes; but that shortly he would gather to the number of five hundreth thousand. Besides, he certified him, that he had been lately advertised that there were divers volumes among the Jews, wherein many things as touching their laws and policies were written, which were worthy of note, and deserved to be put in so memorable and famous a Library as his was: which being written and set down in the Hebrew tongue, were very laborious and difficult to those that should attempt to translate them into the Greek tongue. for their characters seem to have some reference to the Syriack, and their pronunciation likewise not much dissonant from the same; notwithstanding they have their phrase proper and peculiar unto themselves. For which cause there was no impediment, but that they might be translated: for the King defraying the charge, might easily cause it to be done, to the end that being faithfully translated, they might be afterwards placed in his Library. Hereupon the King praising *Demetrius* care in collecting and gathering Books, wrote unto the High Priest of the Jews, commanding that this translation might be finished. In the mean time a certain man called *Aristæus*, who was intirely beloved and befriended by the King, by reason of his modesty, and had divers times before that present, resolved with himself to solicite the King, to dismisse all the Jews that were in his kingdome, supposing that at that instant he had fit opportunity offered him to make his request, he spake unto *Sosibus* the Tarentine, and *Andrew* the chief Captain of the kings guard, beseeching them to favour him in that which he intended to move the King in. Having therefore sounded the affections of these noble men, he addressed himself unto the King, and spake unto him after this

Hecatæus & Rufinus, chap. 2. The Library of Ptolomey Philadelphus.

A this manner: Since, my Soveraign, it behoveth us not to deceive our ſelves by diſſimula-
tion, but it neceſſarily importeth us to diſcover the truth: whereas we have concluded with
our ſelves, not onely to tranſcribe, but alſo to tranſlate the laws of the Jews, the rather to per-
form ſome acceptable ſervice to your Grace; what honeſt pretext is there left for us to at-
tain thereunto, as long as there are ſo great a number of Jews kept in thraldome in thy King-
dome? You ſhall therefore do a work anſwerable to the greatneſſe of your courage and
benignity, if you deliver them from their miſery, conſidering that he who gave them their
law is God, who governeth your Kingdome (as by diligent inquiſition I have certainly ap-
prehended:) for both they and we adore one God Creator of all things, whom we call by the
name of *Jupiter*, for as much as he maintaineth our life and the lives of all men. For that ho-
nour therefore which you owe unto God, ſend back theſe people into their countrey, and
permit them to inhabit the ſame, who amongſt all men are moſt ſingularly affected to their
B religion. Neither hath your grace occaſion to ſuſpect, that I offer theſe ſupplications and
prayers unto you in their favour, and for their profit, becauſe I am either allied or deſcended
of any of their tribes: But where there is but one God, who is the Maker of all men, and I
my ſelf am aſſured, that he taketh pleaſure in thoſe men that addict themſelves to beneſi-
cence, this is the onely cauſe that induceth me to make this requeſt unto you. When *Ari-
ſteus* had ended this diſcourſe of his, the King beholding him with a cheerfull and pleaſant
countenance, asked him how many thouſands he thought they were, whoſe liberty he re-
quired? *Andrew* (being hard at hand) anſwered, that there were more then one hundreth
and twenty thouſand. Whereupon the King replied, Is this demand, *Ariſteus*, a matter of
C ſmall conſequence, which thou requireſt? *Soſibius* and the other aſſiſtants anſwered, that his
reacknowledgement which he made unto God, who had given him the Kingdome, was wor-
thy the greatneſſe of his courage: ſo that rejoycing at this their content, he charged them at
ſuch time as they delivered the men of warre their pay, they ſhould over and above the ſame
pay every one of them that had priſoners with them, ſixſcore drachmes: and as touching the
requeſt made by them, he promiſed them to diſpatch his letters patents, in moſt ample man-
ner, to bring a happy iſſue to *Ariſteus* ſuit; or rather to ſatisfie the will of God, which was
eſpecially to be reſpected. Whereunto conforming himſelf, he ſent out his Proclamation:
certifying thereby that he not onely ſet them at liberty, who had been brought thither,
by his father, or thoſe of his army who attended him: but them alſo who before time had
D been in his Kingdome; or that ſithence likewiſe had been brought thither: and notwith-
ſtanding it was told him that the money that would be required for their ranſome, would
amount to more then four hundreth talents; yet ceaſed he not to confirm that which he
had promiſed. But that it may more plainly appear how great his royall magnificence
was, I thought good to inſert in this place the copie of the Edict, which he ſent abroad to
this effect: Whoſoever of you that in my fathers ſervice (by bearing arms under him) have
made any roades into Syria and Phœnicia, and after the conqueſt of Judæa have taken any
priſoners, and brought them into our Cities and Countries, with an intent to ſell them: all
they alſo, who have heretofore detained any, or at this preſent have any ſuch captives in
E their poſſeſſion, they are to ſet them at liberty that live under their thraldome, receiving
for the ranſome of every perſon ſixſcore drachmes; namely, the men of warre, at ſuch time
as their wages ſhall be paid them: as for the reſt, they ſhall receive their money out of the
Kings treaſurie. For I am of that opinion, that contrary to my fathers mind, and againſt all
right, they have been taken priſoners, and that their Countrey hath been in this ſort evilly
intreated, by the inſolency of the ſouldiers, who have thought to make their profit and
merchandize by them, in transferring them into Egypt. Having therefore an eſpecial re-
ſpect of juſtice, and intending to ſhew mercy to thoſe who are wrongfully oppreſſed, I com-
mand that all thoſe Jews, who are detained in ſervitude be diſcharged, and that they who
hold them captive, receive the ranſome publiſhed by us; ſo as no deceit or fraud be uſed
F therein. And to the end that our ordinance be exactly and fully fulfilled, our will is, that
this Edict of ours be publikely proclaimed three daies after it ſhall come unto your hands,
and that thoſe, who hold ſuch priſoners in their poſſeſſion, declare how many priſoners they
hold. For we ſuppoſe that in ſo doing, it ſhall redound to our profit. Moreover, it ſhall be
lawfull for any man that will, to accuſe the contemners of this decree, and our pleaſure is
that ſuch as contradict the ſame, ſhall have their goods confiſcated to the Kings uſes. When
this Edict of the Kings publiſhed to this effect, was proclaimed abroad, & that only point was
omitted, that concerned thoſe that beforetime had been, & afterwards the ſecond time were
led away priſoners, in whoſe behalf he had given no direction; he ſhewed himſelf moſt

The year of the world, 3684. before Chriſts Nativi, 280.

The King of Egypts Proclamation touching the liberty of the Jews ſolicited by Ariſtæus.

The yeer of the world, 3684. before the nativity of Christ, 280.

bountifull in like manner toward theſe: and gave order that the number and tallie ſhould be G
ſpeedily gathered, and the money diſtributed to the Committees, and Treaſurers apper-
taining to him. Which being ſpeedily performed, in the ſpace of ſeven dayes, all the Kings
ordinance was accompliſhed, and there was laid out for the ranſomes of them all, to the
ſumme of more then four hundreth and ſixty talents: For the Maſters exacted ſixſcore
drachmes for the children alſo, grounding themſelves upon the Kings Edict, by which it
was ordeined that for every perſon they ſhould have that ſumme, extending the ſame even
unto the children.

Theſe things being thus magnificently exployted, according to the Kings command, he
gave *Demetrius* in charge to make a Decree, as touching the traſlation of the books of the H
Jews. For the King did nothing raſhly, but adminiſtred all things with great wiſdome, and
circumſpection; and for that cauſe the copy of *Demetrius* ſuggeſtion, and the letters ſent to
this effect, are orderly regiſtred, and recorded in writing: the number likewiſe of the pre-
ſents that were ſent, and by whom they were offered. So that whoſoever ſhall behold the
ſame, he ſhall incontinently judge by the curious workmanſhip, the high perfection of the
workman, and by the excellencies of the pieces, he ſhall incontinently know by whom each
of them was faſhioned. The copie of the advice and ſuggeſtion made by *Demetrius* is this:

Demetrius exhortatory Letter to Ptolomey as touching his Library.

Demetrius to the great King, Health. Moſt mighty Prince, ſince you have committed the
truſt unto me to find out thoſe books that are deficient in your Library, and to ſearch for
ſuch volumes as hitherto have been hid from my ſight, to the end that I might gather them I
and perfect them, and that thoſe which are loſt, might be reſtored with all the diligence
that thereunto belongeth, after that I had uſed herein all the care that in me was poſſible; I
» give you to underſtand, that amongſt others we want the books of the laws of the Jews. For
» in that they are written in Characters and Hebrew words, we have no notice thereof; where-
» through they have been more negligently handled then was behoveful: for that untill this
» day it hath never hapned, that any Princes thought hath extended ſo far. It therefore be-
» hoveth thee to have them exactly interpreted; for ſince that thoſe laws proceeded from
» God himſelf, it is moſt certain that of all other laws in the world they are the wiſeſt and in-
» corrupteſt. For which cauſe, *Hecataeus* the Abderite ſaith, that neither Poets nor Hiſtorians
» have made any mention of them; neither of thoſe who have been policied and governed K
» under the ſame: becauſe in themſelves they are pure, and are not to be declared by
» impure lips. May it therefore pleaſe your Majeſtie to write unto the High Prieſt of the Jews,
» commanding him to ſend you ſix Ancients of every tribe, ſuch as he ſhall know to be moſt
» expert in their law, by whom we may clearly apprehend the ſenſe contained in thoſe books,
» to the end that having the faithful interpretation of thoſe things that are contained there-
» in, we may collect and gather them together, to the full ſatisfaction of your Majeſties deſire.

The Kings liberality towards the Jewes.

When the King had in this ſort been both adviſed and ſuggeſted, he wrote unto *Eleazar* the
high Prieſt of the Jews, as touching this matter: giving him likewiſe to underſtand of that
liberty by him granted unto the Jews that were in his kingdome: He ſent him alſo fifty
talents of gold, to make cups, ewers and veſſels, with an infinite number of precious ſtones, L
commanding his Cofferers, who had the charge of his Jewels, to ſuffer the workmen to
chooſe what ſtones they liked beſt. Furthermore, he willed that a hundreth talents ſhould
be given for the ſacrifices and oblations, and other uſes of the Temple. But after that I have
declared what was the Copy of the Letter ſent unto *Eleazar* the High Prieſt, and the manner
how he obtained that Sacerdotal dignity; I will ſet down both the rich preſents, and their
curious Workmanſhip.

After the deatth of *Onias* the High Prieſt, his ſonne *Simon* ſirnamed the Juſt, ſucceeded
him in his place, who for that cauſe was ſo called, by reaſon of the piety which he ſhewed
toward God, and good affection which he bare unto his Countriemen. This *Simon* dying and
leaving behind him one onely ſonne, of young and tender yeers, who was called *Onias*:
his brother (which was this *Eleazar* of whom we ſpeak at this preſent) took upon him the M
Prieſthood, and to him wrote *Ptolomy* in ſuch manner as is hereafter expreſſed. King *Ptolo-*

Ptolomeys Epiſtle to Eleazar for interpreters to tranſlate the Bible.

mey to the High Prieſt *Eleazar*, health. VVhereas divers Jews dwelt in my Kingdome, whom
my father had honoured (though during the reign of the Perſians they were drawn thither
as priſoners) ſome of whom he hath eſtabliſhed to be Chieftains in warre, under honourable
wages and conditions: To other ſome born in his time in Egypt, he hath committed his
Forts and garriſons, to the end they might be reſpected among the Egyptians: After that I
have been called to the Government, I have behaved my ſelf graciouſly towards all men,
and eſpecially towards thoſe of your nation, of whom I have delivered more then one hun-
dreth

A "dreth thouſand out of captivity, diſburſing their ranſome out of mine own coffers: I have "likewiſe inrolled ſome of thoſe that were of age in the companies & bands of my men of "war: I have received ſome into my Court, whom I took to be faithful and loyal, and in my "opinion well-worthy of ſuch preferment: ſuppoſing that the moſt acceptable and the "deareſt preſent I might offer up unto God, for his providence extended towards me in ad- "vancing me to the kingdome, was to perform the ſame. And being deſirous not only to "gratifie them, but alſo al thoſe Jews that are in the whole world, I have determined to cauſe "your law to be tranſlated; that after it hath been tranſcripted out of Hebrew into Greek, "I might place it in my Library. You ſhall therefore do well, if you chuſe me out ſix diſ- "creet and learned men of every Tribe amongſt you, who are already ſtept in years, and B "ſend them unto me, who by reaſon of their age ſhall be well inſtructed in your laws, and "ſufficiently enabled to expound the ſame. For in ſo doing, I ſhall accept it at your hands, "as a great honour. For this cauſe I ſend unto you *Andrew* the principal Captain of my "guard, and *Ariſtæus* alſo (whom we eſpecially honour) to confer with you: by whom I "have ſent you one hundreth talents of ſilver, as the firſt fruits of thoſe gifts and ſacrifices, "which we intend to offer in the Temple. You ſhall do us an eſpecial favour, if you ſignifie "your minde unto us by your Letters.

The year of the world, 3684. before Chriſts Nativity, 280.

As ſoon as *Eleazar* had received the Kings Letters, he returned him an anſwer ful of honor and affection, according to the tenour which enſueth: "The high Prieſt *Eleazar* to King *Pto-* "*lomey*, health. If you, your Queen *Arſinoe*, and your children be in health, all our affairs like- C "wiſe have no leſs fortunate ſucceſs. We have received your princely letters with no ſmall "joy, and have both read and conſidered upon the contents thereof; we have alſo publiſhed "them in the preſence of all the people, and have declared unto them your pietie towards "God, and have ſhewed them thoſe viols which you ſent us, twentie of gold, and thirtie of "ſilver; with five veſſels, and a Table which in way of preſent you have ſent unto us. We "have likewiſe ſhewed them thoſe hundreth talents which *Andrew* and *Ariſtæus* (very ver- "tuous and excellent learned men, and honoured by you amongſt your deareſt freinds) have "brought unto us, to be employed in ſacrifices & other neceſſities of the the Temple. Know "therfore that whatſoever ſtandeth either with your content or profit, we will enforce our "own natures, to the end we may acknowledge the benefits, which you have divers wayes D "beſtowed upon our nation. We have therefore duely and continually offered ſacrifice "for you, your Queen *Arſinoe*, your children and friends: the people likewiſe have prayed "that God would ſend you happy ſucceſſe in whatſoever you deſire, that your kingdome "may be continued in peace, and that the tranſlation of our law may be accompliſhed in "ſuch ſort, as you deſire, for your own commodity. To that intent we have choſen ſix El- "ders out of every Tribe, whom we ſend unto you, together with the original of our Law. "Our requeſt is, that according to your accuſtomed piety & juſtice, you return us both our "laws and theſe Interpreters in ſafety, as ſoon as they have ſatisfied your expectation. Fare "you well.

Eleazars Letters in anſwer to Ptolomey.

This is the anſwer which the high Prieſt ſent unto him. Yet have I thought it to be a mat- ter meerly unneceſſary to ſet down the names of the ſeventy two Elders in particular, who were ſent by *Eleazar* together with the law, notwithſtanding they were ſet down in the Epi- ſtle. Yet think I it not amiſſe, to recite the excellency and faſhion of thoſe preſents that were ſent by the King, and offered up unto God, to the end that all men may know how zealous he was towards the ſervice of God. For in performance thereof, he ſpared no im- meaſurable expence, but continually aſſiſted the workmen, and examined their workman- ſhip, to the end that nothing might be careleſly finiſhed, or negligently performed. I will therefore ſet down (as near as in me lieth) the excellency of every piece (although it may be thought that the courſe of hiſtory requireth it not) but therefore will I diſcourſe the ſame, becauſe my deſire is by ſo doing to expreſſe unto the Readers, how great the liberality and F generoſitie of the King hath been. And firſt of all I will begin to deſcribe the Table.

The deſcription of thoſe preſents which Ptolomey dedicated in the Temple of Jeruſalem.

The golden Table.

The King deſirous to make it great in all dimenſions, deſired to know the greatneſſe of that which was at Jeruſalem, to the intent that he might cauſe it to be farre greater. And having certain notice how great it was, and that there was no let but that he might make his far greater, he ſaid that he would have it five times greater then the other: but that he fea- red leſt being ſo great, it would be unfit to offer ſacrifice thereupon; and his intention was, that the oblations which he offered, ſhould not onely ſerve for ſhew, but that they might alſo be ſomewhat proper for the uſe and ſervice of the Temple. For this cauſe, concluding that the firſt was of ſufficient and convenable meaſure, he reſolved his ſhould not exceed the other in greatneſſe; but that equalling the ſame in quantitie of gold, it might exceed the other in variety and beauty of workmanſhip. For he was ingenious to obſerve the nature of

The year of the world, 3684. before the Nativity of Christ, 280.

divers things, and to invent new and unexpected fashions: so that by his ripe judgment, he G
shewed the workmen such inventions, as beforetime had not been in use; and commanded
them to make and finish them, having alwayes an eye to the module, that he had proposed
them to work by. He undertook therefore to make the Table of two cubits and a half in
length, of one in breadth, and of one and a half in height all of massie gold: about the
which there was made a border, a hand breadth large; enriched with moving waves, on
which there was a bend graven with admirable art, appearing on three sides: For being tri-
angularie, everie angle presented the same engraving; so that when it was turned, it seemed
that one and the same, and no wayes different figure, represented it self: within the inside
of this border it was inchased with divers goodly figures, but on the outside it was far more
excellently beautified and wrought, because in that part it was most open to the eye. For
this cause the upper part of the Table appeared to be of two parts, & of three angles, which H
(as we said) were apparent at such time as the Table was turned, each one seeming of equal
magnitude with the other. Upon the graven bends there were precious stones inchased,
distant by equal proportion the one from the other, and fastned by golden buttons tied by
loopes. The sides of the borders (which presented themselves to the eye) were beautified
with rich stones, disposed after the manner of an oval; and there was a border of golden
twigs engraven round about the Table: under the ovals there was a crown garnished with
clusters of divers sorts of fruits, the clusters of grapes hung down, the spikes of corn stood
upright, and all was inclosed with pomegranats, and the precious stones were inchased in
gold thorow the whole circuit of the Table, to present each sort of fruit in their native co-
lours. There was also a rank of ovals under the crown, not unlike to the former, made of I
gold: so that on both sides, both the varietie and delicacie of the work appeared, both in the
bends and borders; as also in the Table, in which there appeared not any difference, on
whatsoever side it was turned; and from the top unto the lower foot one and the same work-
manship appeared. For it had a plate of gold some four fingers broad, comprehending the
breadth of the Table, on which the feet of the same were staied, which were afterwards
fastned to the border by buttons and clasps of gold, to the end that the excellent and curi-
ous workmanship might the better be seen, and that on what side soever it were turned, it
might alwayes seem the same. They engraved also on the same a labyrinth, in the midst
whereof there were divers kinds of precious stones, shining like stars: and amongst the
rest there were Rubies and Emeralds of most orient brightness, as also all other sorts of K
stones that either are esteemed or desired for their beautie or price. Near unto this laby-
rinth from the one end unto the other, there were certain corded plates in the middle like
unto a Rhombus or Losenge, upon which there were certain pieces of Crystal and Amber,
enchased and placed the one by the other in equal distance, and proportion: which gave a
marvellous contentment to whomsoever beheld the same; The Chapters of the feet were
made after the form of a Lily; the leaves whereof bent themselves under the Table, where-
as otherwaies the stalke seemed to be stretched out straight. The base of the same was an
hands breadth large, adorned with a Carbuncle in every part. The breadth thereof was
eight fingers, on which all the plate of the feet was staied; and on every one of them was L
there engraven by curious workmanship, Ivie and Vine branches loaden with clusters of
grapes, so made to life, that they seemed to be very grapes indeed For the whole was so sub-
tile and delicate, that when the wind blew, the workmanship waved and was carried up on
high; so that it seemed that these fruits were rather natural, then counterfeited by art. The
work was made after a new fashion, as if it consisted of three pieces: and notwithstanding it
was so well shut and closed together, that the seams and joynts might not any wayes be seen:
The thickness of the Table was no less then half a cubit.

See here what this present was, which through intire affection the King presented: where-
in the price of the stuff, the diversitie and beautie of the workmanship, and the excellency M
of the engraving was accomplished in perfection. Moreover in this he so far exceeded him-
self to perform so much, that if it might not surpass the other which was already in the
Temple, at leastwise in art, new invention and excellency of project, it might be far more
excellent and admirable. He gave besides this, two vessels of gold, scaled from the bottom
as far as the half part of the Cup; and besides that, inriched with divers precious stones
Two golden standing cups. curiously and diversly enchased. And in the midst of them there was a labyrinth a cubit
high, made of all sorts of precious stones, and at the foot thereof were ingraven spires, after
the manner of twigs, and fast by them a certain fold like unto a net made in oval fashion,
that ascended even unto the brims. The midst thereof was filled with little targets, of the
greatness of four fingers, made of precious stones, and round about the edges thereof were
lillies,

A lillies, ivy flowers, and vines with their clusters of grapes engraven round, about. This was the beautie and excellency of those two Cups, each of them containing twentie and foure pints. There were also others made of silver, so transparent, as if they had been of the purest Crystal, thorow which all things that were put into them, were naturall and manifestly discovered. He caused also thirty ewers to be made, in which all the gold that was not covered with precious stones, was shadowed with Ivie leaves, and vine branches most curiously engraven: and all these things were not only miraculously wrought by the wonderfull cunning of the workmen; but were in like sort seconded by an ambitious diligence of the King, who thinking it not enough that without parsimony he had undertaken the charge, did oftentimes (forsaking his most serious affaires) visite the shops, and examine the works; and that which more and more increased their diligence, was, for that they saw him so intent upon
B the businesse, which made them the more earnest upon their work.

The yeer of the world, 3684. before Christs nativity, 280.

Two silver standing cups. Thirty vials. Ptolomees charge and diligence in the finishing of his presents.

And these were the presents which were sent by this King to be dedicated in the Temple of Jerusalem. All which being consecrated and laid up in the Temple by the high Priest *Eleazar*, after he had greatly honoured those that brought them thither, and delivered into their hands certain presents to be tendered in his behalf unto the King, he dismissed and sent them back again. No sooner were they arrived in Alexandria, but the King (having notice thereof, and how the seventy two Elders were come with them) he sent to seek out his Embassadours, *Andrew* and *Aristæus*, who came and presented him with letters from the high Priest *Eleazar*, and answered him to all that which he demanded of them face to face. And being desirous to communicate with the Elders that came from Jerusalem to expound
C and interpret the Law, he contrary to his ordinary custome and manner dismissed all those that resorted thither for their particular affairs, to whom he was accustomed to give audience every fifth day; as it was his ordinary manner also to give monethly satisfaction to forrain Embassadours. Having therefore for that time dismissed them, he kept those by him whom *Eleazar* had sent unto him; who coming to his presence (accompanied with those presents which the high Priest had delivered them to present unto him, with the Originall wherein the Law was written with golden letters) he asked them where their books were: and they discovering and opening them, shewed them unto him. After the King had seen them, he was very much astonished, to see the membranes and parchments so delicate, and to behold the whole form thereof so perfectly conjoyned, that it was impossible to discover the seams: and
D he told them that he gave them thanks, for that they were come unto him, and more great thanks unto him, that he had sent them, and the greatest and most speciall thanks unto God, who was the Author of these lawes. Whereupon the Elders and those that assisted them, cried out altogether, and wished that all good hap might befall the king: who through the excessive joy that he conceived, burst out into tears: For *naturally extreem joy and most grievous sadnes have like effects.* After he had commanded that these books should be committed to their trust, who were deputed to that office, at length he saluted the Elders, telling them that it was very behoovefull for him first of all to debate with them upon the matter, to which intent he had sent for them; and afterwards to give them entertainment: In a word,
E he confessed unto them, that their access was so gratefull unto him, that he promised them, so long time as he lived, he would every yeer renew and honour the memory of the same, (and by good hap it was the very same day wherein he overcame *Antigonus* by Sea.) His pleasure was also, that they should be his guests, and he caused divers goodly lodgings to be assigned them under the Castle.

The 70 Interpreters coming to Alexandria, are royally entertained.

Nicanor likewise, who had the charge to entertain strangers, commanded *Dorotheus* (who was ordinarily imployed in the same) to prepare for every one of them such things, as were necessary for their diet and entertainment. For so was it ordained by the King, that in every Citie that had any particularity in their manner of life, there should be a Commissary appointed to provide for forriners that arrived in that place, to the intent they might be intreated according to their customes: intending thereby, that their entertainment should be
F the more agreeable unto them, and that they might be the less tired with forrain novelties. This custome of his was put in practice at this time by *Dorotheus* care and exact diligence, who in his own person disposed all that which was necessary for that hospitalitie. He prepared two places to banquet in, in two severall parts (according as the King had commanded him) so that some of them might sit on either side of him, and the rest might be placed neer unto his Table, omitting nothing of that which concerned either their honour or kind of enterview. When they were in this sort placed, the King commanded *Dorotheus* to entertain them in like manner, as he was wont to do those, who repaired unto his Court from Judæa. Hereupon, he dismissed the Egyptian Priest, and others that were wont to make

the ordinary prayers: which done, he commanded that one of the Elders called *Eleſeus* (who G
The yeer of the world, 3681. before Chriſts nativity, 280.
in like ſort was a Prieſt) to bleſs the Table: whereupon he ſtanding upright in the midſt of them all, beſought God to bleſs both the King and his Subjects with all happineſs. Whereupon there aroſe an applauſe and acclamation of all men, intermixed with joyfull delight; which being ceaſed, they fell to their banquet, and made good cheer with that which was ſet before them. When the King had held his peace ſo long as he thought convenient, he began at laſt to play the Philoſopher, asking of every one of them certain queſtions in Phyſick, praying them to decide and diſcuſs the ſame: and when as each of them in order had very pertinently anſwered to the queſtion that was propounded unto them, the King took great pleaſure therein, and for twelve dayes ſpace he continued this feaſt. Whoſo deſireth to know the queſtions that were propoſed unto them in particular, let him reade the book H
which *Ariſteus* hath written to that effect. In a word, the King was not onely aſtoniſhed at their anſwers, but the Philoſopher *Menedemus* alſo, who having affirmed that all things were adminiſtred by divine providence, and that it appeared what the vertue and excellency of this diſcourſe was, this queſtioning debate was finiſhed. But the King proteſted in their preſence, that their acceſs had infinitely contented and inſtructed him, in that by their means he had obtained the good hap to be informed by them how to govern his Kingdom. Whereupon he commanded that each of them ſhould have three talents given him, and that they might be conveyed to their lodgings. Some foure dayes after, *Demetrius* took them with him; and led them over that trench of the Sea, that containeth ſeven furlongs, and that bridge which covereth the Iland with the continent, and toward the Northermoſt end I
thereof, he aſſigned them a lodging remote from all noiſe, and fit for contemplation: to which place after he had brought them, he beſought them, that ſince they had all thoſe things that were neceſſary for the interpretation of their laws, they would intend the ſame without any diſcontinuance of the work, untill they had brought it to perfection; and they for their parts imployed all their labour and diligence that was in them poſſible, to the end the interpretation might be exact, intending onely and continually this labour from the morning untill three houres after noon: after which time they imployed the reſt of the day in their refection; and to that end they were furniſhed in all aboundance with all ſorts of victuals. Over and beſides, *Dorotheus* preſented them with a part of divers diſhes, which were
prepared for the King: for ſo had his Majeſty commanded it. Thus every morning K
entred they the kings Palace, and after they had ſaluted him, they retired themſelves to their accuſtomed place; and after they had waſhed their hands in the ſea water, and were purified, they ſet them down in that manner to proceed and proſecute their tranſlation. Now when the law was fully interpreted, and the work was fully finiſhed in the ſpace of ſeventie and two dayes: *Demetrius* aſſembled all the Jews in that place where the law had been tranſlated, and cauſed it to be read over in the preſence of the interpreters themſelves. Which done, the Aſſembly approved the Expoſition of the Interpreters; and prayſed *Demetrius*, by whoſe ſuggeſtions, and invention they enjoyed ſo great a good. They requeſted likewiſe that this Expoſition ſhould be peruſed and over-read by the Nobles and Governours. After L
this, both the Prieſt, the Elders of the Interpreters, and the Magiſtrates of the people required, that ſince this tranſlation was ſo happily atchieved, it might remain unaltered; ſo that no jot thereof might be changed.

The banquet that Ptolomey made for the Jewes; and their prayers before meat.

The Tranſlation of the Bible into the Greek tongue.

Which reſolution being allowed by all men, it was ordered, that if any man perceived any thing in that Tranſlation, which was either exuperant or deficient, he ſhould conſider thereupon and give notice thereof, to the end it might be corrected: dealing herein very diſcreetly, to the end that that which had once been adjudged good, ſhould continue inviolable for ever. The King therefore was highly contented, ſeeing his endeavours and purpoſe in that behalfe ſo happily and profitably finiſhed: but above all things, he tooke pleaſure in reading of the Law, admiring at the deep conceit and wiſedome of the Law-maker, and began to queſtion with *Demetrius*, by what means it came to paſs, that neither any Poet, M
nor Hiſtoriographer had made mention of that Law, notwithſtanding, that in it ſelf it was ſo admirable. To whom *Demetrius* gave this anſwer: that no man was ſo hardy to touch that work, by reaſon that it was Divine, and every way venerable: aſſuring him alſo, that certain men who had attempted to ſet their hands thereto, had been puniſhed by God: giving him to underſtand, how *Theopompus*, intending to reduce certain contents of that Law into his Hiſtory, had been diſtraught in mind for more then thirty dayes, and that having ſome intermiſſion of his fit, he appeaſed God by prayer; thereby eaſily conjecturing what was the cauſe of his malady. Moreover, he was certified by a Viſion that appeared unto him in his ſleep, that this inconvenience befell him, in that he had too curiouſly ſearched into

God's juſtice upon thoſe Ethnicks that intermedled with the ſacred Scriptures.

A into ſacred and divine matters, and had intended to communicate the ſame with prophane men: from which enterpriſe ſith he had deſiſted, he recovered his right wits again. He likewiſe inſinuated further, that *Theodeſtes* the tragick Poet, intending to make mention in ſome of his Poems of a certain hiſtorie written in the ſacred Scriptures, was ſtrooken blinde; and acknowledging the cauſe hereof to proceed from his audacious preſumption, he was reſtored his ſight after he had appeaſed Gods diſpleaſure. *The year of the world, 3684. before Chriſts nativity, 380.*

When the King had conſidered on theſe words, according as *Demetrius* had diſcourſed them unto him, he proſtrated himſelf on the earth, and commanded that the books ſhould be carefully kept, to the end they might continue in their pure integrity. Furthermore, he exhorted the Tranſlators to repair oftentimes unto him from Judea, aſſuring them that in ſo doing, the matter would redound both to their honour and profit; telling them that for
B that time he thought good to diſmiſſe them: but when they ſhould return unto him again of their own motion, they ſhould obtain all that which their wiſedome deſerved, or his magnificence might impart unto them. This ſaid, he gave them leave to depart, after he had given each of them three ſeverall ſutes of apparell, two talents of gold, and a cup that was in value worth a talent, and a certain bed or curious ſeat to ſit and banquet upon. This gave he them for themſelves. But to *Eleazar* the high Prieſt he ſent by them ten couches, whoſe feet were of ſilver, and the furniture correſpondent, and a veſſell of thirty talents. Ten purple robes likewiſe, and a magnificent Crown, and one hundred pieces of fine linen: and beſides that, he ſent in way of preſent unto the Temple, Ewers, Baſons, and two golden veſſels: beſeeching
C *Eleazar* by his letters, that if any one of his ſubjects had a will to come unto him, he would permit him, aſſuring him that he would highly eſteem the converſation of ſo learned men: and that he had riches which he would imploy with great pleaſure in ſuch affairs. See here how *Ptolomey Philadelph* eſteemed and honoured the Jews.

The preſents which the King beſtowed upon the Interpreters, and thoſe he ſent to Eleazar.

CHAP. III.

How the Kings of Aſia honoured the nation of the Iews, and gave them liberty and freedome to dwell in thoſe Cities that were builded by them.

D THey received honour likewiſe at the hands of the Kings of Aſia, becauſe they had born arms under them. For *Seleucus* ſurnamed *Nicanor*, highly reſpected them, and permitted them to dwell in thoſe Cities, which he built in Aſia and lower Syria; yea in Antioch likewiſe, which was the Metropolitane and chief Citie. Moreover he ordained, that they ſhould be held in as great eſtimation, as either the Macedonians or Greeks that inhabited therein: ſo that even unto this day that order is continued (as it appeareth by this) for that the Jews refuſing to anoint themſelves with forrain oyl, do receive a certain ſumme of money from the maſters of the exerciſes in lieu of the oyl. Which when the people of Antioch intended to aboliſh, during the preſent warre, *Mutianus* at that time Governour of Syria, oppoſed himſelf againſt them. Again, when as *Veſpaſian* and his ſonne *Titus* had conquered the world, although the Alexandrians and Antiochians required them, that the priviledges that the Jews enjoyed might continue no more; yet could they not obtain the ſame. Whereby the humanitie and valour of the Romans may appear, and in eſpeciall of *Veſpaſian* and *Titus*, that notwithſtanding they had been ſo travelled by the warres of the Jews, and were ſo bitterly incenſed againſt them, for that they had not by laying down their arms ſubmitted themſelves, but had continued warre againſt them to the uttermoſt; yet deprived they them not of their fore-ſaid priviledges, but ſurmounted their diſpleaſure, which they had long before conceived againſt them: and in like ſort had not regard to the requeſt of two ſo puiſſant cities, as Alexandria, and Antioch were:
F In ſuch ſort as they granted nothing in favour of them, neither ordained any thing in diſfavour of thoſe whom they had overcome in warre, to the intent to aboliſh one onely jot of thoſe priviledges which they had in times paſt; but ſaid that they that had reſiſted them by arms, and who had been overcome, were ſufficiently puniſhed for their obſtinacy: and as touching thoſe that had not committed any offence, they ſaw no reaſon to deprive them of their rights and prerogatives. We know likewiſe, that *Marcus Agryppa* was of the ſame opinion, as touching the Jews. For whereas the Ionians were ſeditiouſly bent againſt them, and beſought *Agryppa* that it might be onely lawfull for them to make uſe of the priviledge, which *Antiochus Seleucus* Nephew (whom the Greeks intituled by the name of God) had given them; requiring that if the Jews were of their bloud, they might be tied to adore the ſame gods which the Ionians worſhipped: When as therefore this matter was referred to the determination

Hedio & Ruffinus chap. 3. The immunities and priviledges granted to the Jews by Seleucus Nicanor, King of Syria.

The priviledge in Antioch continued to the Jews.

determination of the Judges, the Jews had the day, and obtained the libertie to live according to their own laws and cuſtomes: and he that at this time pleaded their cauſe, was *Nicholas Damaſcene*. For *Agrippa* pronounced, that it was unlawfull for them to innovate any wayes: And if any man deſire to have exact knowledge hereof, let him read the hundred twenty three, and twenty fourth book of the hiſtories of *Nicholas*. Neither ought this judgement of *Agrippaes* to ſeem in any ſort ſtrange: for at that time our Nation had not by any warres procured the Romans diſpleaſure. But upon juſt occaſion may a man admire the magnanimitie of *Veſpaſian* and of his ſonne *Titus*, who behaved themſelves with ſuch moderation after ſo great a warre, and ſo grievous battels, as they had fought againſt us. G

The year of the world, 3684. before Chriſts Nativity, 280.

Now will I return to my purpoſe, from whence I have digreſſed. At ſuch time as *Antiochus* the great reigned in Aſia, the countrey of Jewry was grievouſly ſpoiled, and both the Jews and the inhabitants of Cœloſyria endured many miſeries. For *Antiochus* making war againſt *Ptolomey Philopator* and his ſonne, called *Ptolomey* the Famous, they were pitifully perplexed. For whether *Antiochus* either overcame or was overcome, they were continually ſpoiled: ſo that betwixt the proſperitie and adverſitie of *Antiochus*, they fared like a ſhip toſſed and tormented with a ſtorm. Finally, after *Antiochus* had overcome *Ptolomey*, he conquered Jewry. After the death of *Philopater*, his ſonne ſent a great army into Cœloſyria under the conduct of *Scopas*, who ſeized a great number of thoſe cities; and our Nation alſo was inforced by warre, and conquered by him. Not long after this, *Antiochus* fought with *Scopas*, neer unto the flood Jordan, and obtained the victory, diſcomfiting the greater part of the enemies armie; at which time *Antiochus* recovered again thoſe cities of Cœloſyria, which were before-time ſurpriſed by *Scopas*. He took Samaria alſo: which when the Jews perceived, they ſubmitted themſelves of their own accord unto him, and having entertained him in the citie of Jeruſalem, they gave both his Army and his Elephants abundance of proviſion, and willingly aſſiſted him with their forces, to ſubdue thoſe garriſons which *Scopas* had planted in the fortreſſes of the higher city. For which cauſe *Antiochus* ſuppoſing it to be a matter behovefull for his honour, to acknowledge and remunerate the affection and forwardneſſe which the Jews had expreſſed in his ſervice, wrote unto his Captains and friends, ſignifying unto them how forward the Jews had been in his warres: and to expreſſe likewiſe what gifts he intended to beſtow upon them. H I

The year of the world, 3742. before Chriſts Nativity, 222.

Antiochus the great, King of Aſia & Syria, vexeth the Jews.

Hereafter I will inſert the copie of his letters, which he wrote in favour of them, after I have recited that which *Polybius* the Megalopolitane, writeth, anſwerable to this purpoſe, which I will recite out of the ſixteenth book of his hiſtories. *Scopas* (ſaith he) the Generall of *Ptolomeys* army, marching towards the mid-land, did in one winter overcome the whole nation of the Iews. He reciteth alſo in the ſame book, that after that *Scopas* had been overcome, *Antiochus* ſeized Bathanæa, Samaria, Abila, and Gadara; and anon after the Iews, which dwelt at Ieruſalem where the Temple was, joyned themſelves with him: and although we are to ſpeak more amply and particularly of that apparition that happened neer unto the Temple; yet notwithſtanding we will deferre the recitall hereof untill another time. This is that which *Polybius* hath written. But to return unto our purpoſe: I will recite in this place the copy of thoſe letters which were ſent by the King. King *Antiochus* to *Ptolomey*, Health. K L

Ptolomey Epiphanes King of Egypt warreth againſt the King of Syria.

The year of the world, 3760. before Chriſts Nativity, 204.

Polybius the Megalopolitane of Scopas Ptolomeys captain.

Antiochus Epiſtle to Ptolomey, ſas touching the libertie of the Jews.

„ Whereas the Iews have given us a moſt apparent teſtimony of their affection towards us, „ ſince the firſt time of our entrance into their countrey, and have magnificently entertained „ us at ſuch time as we were in perſon before their Citie, by preſenting themſelves before us „ with all their Elders; and have alſo furniſhed us largely with all that which was neceſſarie for „ our ſouldiers and our Elephants; and have likewiſe taken arms with us againſt the Ægyptian „ garriſon: we have thought it a matter anſwerable to our honour, to affoord them ſome ſatiſ- „ faction in repairing their Citie, ruinated by humane caſualties, to the intent it might be in- „ habited and peopled again, by gathering together thoſe Iews that are ſcattered abroad in „ divers places, and planting them again in the ſame. And in eſpeciall (to the end that the „ ſervice of God may be renued) we have ſet down a certain ſumme of money to be imployed M „ in ſacrifices, and in buying beaſts for their offerings, wine, oyl, and incenſe; that is to ſay, „ twenty thouſand ſicles of ſilver; and for fine floure according to the law of the place, one „ thouſand, four hundred and ſixtie meaſures of wheat, and three hundred, ſeventy and five „ meaſures of ſalt. And my will is, that all theſe things that are above-named, be delivered „ unto them according to the form of our ordinance. We likewiſe command, that the work „ of the Temple be finiſhed with the galleries, and other neceſſarie buildings; and that all the „ ſtuffe of timber be brought out of Iudea and other places, and eſpecially out of Libanus, „ without any tax or tillage: which exemption alſo ſhall take effect in all other neceſſaries, „ that are requiſite towards the reparation of ſo famous a Temple. My pleaſure likewiſe is,

that

A that all they of the ſame nation govern their eſtate, according to their own laws. Let the ancient Prieſts and Scribes of the Temple alſo, and the ſinging men be freed from all taxations, that are paid by the powl, and the tributes of the crown, and all other whatſoever. And to the end that the city may be the ſooner builded, I grant unto all them that inhabit the ſame at this preſent, or that hereafter ſhall tranſport themſelves thither within the moneth of October, to inhabite the ſame with exemption of all charges for three yeers ſpace. "We forgive them moreover the third part of their tributes, to the intent they may recover "themſelves of their loſſes. We will alſo that thoſe citizens that have been forcibly led from "thence into ſervitude, be ſet at liberty, both they themſelves, as alſo thoſe that are of their "alliance; commanding their goods to be reſtored unto them. Farewell.

The year of the world, 3760. before Chriſts Nativitie, 204.

Theſe were the contents of this letter. And to yeeld the more honour unto the Temple,

The Edict of Antiochus the great in honour of the Temple.

B he ſent an Edict thorow all his kingdome to this effect: That it ſhould not be lawfull for "any ſtranger to enter within the incloſure of the Temple, without the Jews permiſſion; ex- "cept thoſe that ſhould be purified according to the law and cuſtome of the place. That no "man ſhould bring into the City any fleſh of horſe, mulet, wild or tame aſſes, leopards, foxes, "or hares, or generally of any cattell prohibited to be eaten by the laws of the Iews. That it "ſhould not be lawfull likewiſe for any man to bring their skins into the City or to nouriſh "any ſuch beaſts in the ſame, but that it might be onely lawfull to uſe thoſe beaſts which "might be ſacrificed unto God, according to the law of their anceſtors. That whoſoever ſhould contradict thoſe inhibitions, he ſhould pay three thouſand drachmes of ſilver unto the

C Prieſts. Furthermore, to expreſſe his piety and fidelity towards us, at ſuch time as he heard of the troubles that happened in Phrygia and Lydia, he wrote alſo unto *Zeuxis* governour of one of the higher Provinces, and his intire friend, commanding him to ſend certain of our Nation from Babylon to Phrygia, writing unto him to this effect: "King *Anti-* Antiochus Epiſtle to Zeuxis in which he maketh honourable mention of the Iews.

"*ochus* to *Zeuxis* his father, Health. If thou art well, I am glad of it: I likewiſe am no leſſe "healthy. Underſtanding that thoſe of Lydia and Phrygia are newly grown to rebellion, I "have thought good (according to my duty) to prevent the ſame: and whileſt I conſulted "with my friends what was to be done, it hath been thought fit that two thouſand families

D "of the Jews, with all their houſholds ſhould be ſent thither; all which ſhould be drawn out "of Meſopotamia and Babylon, to plant them in garriſons and places of ſecurity. For I am "perſwaded of their good affection and zeal towards us, both in reſpect of their devotion "towards God, as alſo for the teſtimony which our predeceſſours have born of them; name- "ly that they are faithful, and ready to execute that wherein they are employed. And al- "though it be a difficult matter to remove them, yet reſolve I my ſelf that it ſhall be done; "and withall, I permit them to live according to their laws. Now when they ſhall arrive in "that place, thou ſhalt beſtow on every one of them places to build them houſes on, with ſuf- "ficient lands both for tillage and to plant their vineyards in: for which they ſhall pay no "tribute for ten years ſpace: and during ſuch time as they may gather of their own for their

The year of the world, 3764. before Chriſts Nativitie, 200.

E "ſuſtenance, they ſhall be allowed their proviſion of corn for them & their ſervants. Our will "is alſo that they who ſhall be employed on neceſſary affairs, be ſufficiently provided of that "they need, to the intent that being ſo bountifully dealt withall by us, they may ſhew them- "ſelves the more affectionate in that which concerneth us. Thou ſhalt give order alſo to the "uttermoſt of thy power, that this Nation be no wayes overpreſſed, or intereſſed by any "man. Farewell.

Hitherto we have ſufficiently declared, what friendſhip *Antiochus* the great bare unto the Iews. After this, *Antiochus* contracted alliance and friendſhip with *Ptolomey*, who gave him his daughter *Cleopatra* in marriage, and aſſigned him for her dowrie Cœloſyria, Samaria Iudea, and Phœnicia, and for that theſe two Kings divided the tributes between them, the chiefeſt in authority in every province, redeemed the exaction of their countrey, and paid the ſumme agreed upon to the Kings treaſury.

Antiochus friendſhip and confederacy with Ptolomey.

The Samaritanes moleſt the Jews.

F At that time the Samaritans puffed up with their proſperity, vexed the Iews, ſpoiling their countrey, and leading them away priſoners perforce. This hapned under the high Prieſt *Onias*. For after the deceaſe of *Eleazar*, *Manaſſes* his Uncle obtained the prieſthood and after the death of *Manaſſes*, *Onias* the ſonne of *Simon* ſurnamed the Iuſt, enjoyed this dignity. *Simon* was brother to *Eleazar*, as I have heretofore declared. This *Onias* was of no great capacity, and withall was very covetous: by which means he failed to pay the twenty talents of ſilver, which his predeceſſours were wont to pay to the Kings of Egypt, of that tribute which the people paid unto him. Whereupon *Ptolomey Euergetes*, the father of *Philopator*, was grievouſly incenſed againſt him; ſo as he ſent an Embaſſadour to Ieruſalem to accuſe him, for that he failed to pay his accuſtomed tribute, threatning him, that if henceforward he received it not, he would divide his countrey amongſt his ſouldiers, and ſend them

The year of the world, 3770 before Chriſts Nativity of Chriſt, 194.

Hegeſip. & Ruffin. lib. chap. 4. Onias the high Prieſt. provoketh the King of Egypt for non-payment of his tribute.

The Iew of the world, 3774. before Christs nativity, 194.

them to inhabit the ſame. When the Iews were aſcertained of his complaints, they were confuſed, and amazed: but *Onias* was no whit moved thereby, becauſe he was wholly given over to coveteouſneſſe. G

CHAP. IV.

Joſeph *the ſonne of* Tobias *preventeth the imminent calamity of the Jews, and becometh* Ptolomies *friend.*

The taxation of the high Prieſt for offending the King.

BUt a certain man called *Joſeph*, the ſonne of *Tobias* and of *Onias* ſiſter who was the high Prieſt; being young in yeers (but honoured in Ieruſalem for his wiſedome, fore-ſight, and juſtice) having certain notice by his mother of the arrival H of this Embaſſadour, came unto the City (for he had been abſent in the village of Phicala where he was born) and ſharply reproved *Onias* his Uncle on the mothers ſide for that he did not any waies, provide for the ſecurity of his Citizens, but ſought to draw his countrey-men into a generall hazard, for that he retained in his hands that money which was levied for the tribute: Whereby he told him that he had obtained the government over the people, and purchaſed the High Prieſthood. And that if he were ſo bewitched with money, that for the love of the ſame he could have the patience to ſee his countrey in hazard, and behold his citizens alſo ſuffer all that which cruelty could inflict upon them; he counſelled him to repair unto the King, and to require him to beſtow the whole or the half of the tribute upon him. Hereunto *Onias* anſwered, that he would no more I execute the government, and that if it were poſſible for him, he was ready to give over the Prieſthood, and that therefore he would not repair unto the King, becauſe he was not any waies mooved with theſe occurrences. Whereupon *Joſeph* asked him, if he would permit him in the peoples behalf to go Embaſſadour unto *Ptolomey*. Whereunto *Onias* anſwered that he gave him free leave. Upon this occaſion *Joſeph* went up into the Temple, and ſummoned the people to a generall aſſembly, exhorting them to be no wayes troubled, and to conceive no fear through the negligence of his uncle *Onias*, requeſting them to be confident in heart, and eſtranged from all ſiniſter ſuſpition; promiſing them that he himſelf would go in Embaſſage unto the King, and faithfully plead their cauſe before him, and perſwade him that they had committed no inſolent neglect, or contempt againſt his Majeſty. Which when the K people underſtood, they gave *Joſeph* hearty thanks. Whereupon he preſently came down from the Temple, and honourably entertained the Embaſſadours that came from *Ptolomey*, and having preſented them with gifts of great price, and feaſted them magnificently for many dayes, he ſent them back to their Prince; aſſuring them that he would in perſon follow them. And the rather was he incited to this journey, becauſe the Embaſſadour had perſwaded him to repair into Egypt, under ſuch aſſurance, that he would obtain all his requeſts at *Ptolomeys* hands; the rather for that he was wonne with the young mans free ſpirit and noble entertainment.

The kings Embaſſadour honourably entertained, who reporteth Joſephs liberality upon his return into his countrey.

Aſſoon as the Embaſſadour returned into Egypt, he certified the King of *Onias* ingratitude, and *Joſephs* humanity: certifying him that he would come in perſon to entreat pardon L for the people, for that offence they had committed againſt him; and the rather, for that he was in eſpecial authority among the people: and ſo farre uſurped he upon *Ioſephs* praiſes that both the King and the Queen *Cleopatra* had a good opinion of him, notwithſtanding he was as yet abſent. But *Ioſeph* ſent unto Samaria to his friends, and borrowed money, making his preparation for his voyage. Having therefore furniſhed himſelf with apparel, veſſels, and horſes, with the expence of almoſt twenty thouſand drachmes, he arrived in Alexandria.

At that very time it chanced that the Princes, and governours of Phœnicia and Syria repaired thither to buy their tributes: for the King was accuſtomed every yeer to ſell them to the men of moſt reſpect in every City: Theſe meeting with *Ioſeph* on the way, began to mock at his baſeneſſe and poverty. But when he came to Alexandria, and had intelligence M that the King was at Memphis, he ſet forward and went out to meet him. When as therefore the King, accompanied with the Queen and *Athenion* his friend, who had diſcharged the place of Embaſſadour in Jeruſalem, came riding onward in his chariot; *Athenion* (who had been honourably entertained by *Ioſeph*) perceiving him upon the way, certified the King, that it was he, of whom he had ſpoken upon his return from Jeruſalem: proteſting on his behalf that he was both a good and honourable young man. Whereupon *Ptolomey* embraced him above the reſt, and made him mount his chariot. Where he was no ſooner ſeated, but the King began to accuſe *Onias* for that which he had committed. But *Ioſeph* ſaid unto him, Pardon him, O King, and have reſpect to his old yeers. For you know that

ordinarily

A ordinarily old men and young children have one and the ſame underſtanding; but for our ſelves, who are young you ſhall have what you pleaſe to require, without any pretext or cauſe of diſcontent. Hereupon the King took pleaſure in the good behaviour and pleaſant diſcourſe of the young man, and began to love him the more, as if he had received a preſent atteſtation of his wiſdome: whereupon he commanded that he ſhould be lodged in his own Palace, and that daily he ſhould accompany him at his Princely table. *The year of the world 3770. before Chriſts Nativity, 234.*

As ſoon as the king came back to Alexandria, the Lords of Syria ſeeing *Joſeph* ſitting near unto the King, were ſore diſpleaſed: and the day drawing near wherein they were to receive the aſſurance of their tribute, they that were of the greateſt reckoning in their countrey farmed the ſame; ſo that the tributes of Cœloſyria, Phœnicia, Judea, and Samaria, amounted together to eight thouſand talents. Whereupon *Joſeph* ariſing, blamed the far-
B mers, for that th ey had plotted amongſt themſelves to beat down the price of the tributes, promiſing to give the double; and that he would likewiſe return the forfeitures that were levied upon the goods of ſuch as offended; which were farmed together with the tributes. The King gave ear to this diſcourſe of his with great content, and ſaid, that he approved the ſale of theſe tributes unto *Joſeph*, who in this ſort augmented his revenue. When as therefore he was demanded whether he could give ſureties? he made him anſwer with a bold courage: O King (ſaid he) I will give thee ſuch pledges as are both worthy and honourable, and ſuch as you cannot miſtruſt. When as therefore the King inſtanced him to produce them: I will (ſaid he) O King, preſent thee for ſureties, thy ſelf, and the Queen thy wife, that one
C of you may be a ſurety for me to the other. *Ptolomey* ſmiling hereat, granted him the farm of the tribute, without further ſurety. This favour of his diſpleaſed thoſe Governours of the Cities that were come into Egypt, in that they ſaw themſelves contemned and conſtrained to return with ſhame unto their houſes. But *Joſeph* obtained 2000. footmen from the King; to the end to enforce the tribute from thoſe Cities, who were negligent in their payments: and after he had borrowed five hundreth talents of the Kings friends in Alexandria, he departed into Syria.

The tributes of Caloſyria committed to Joſeph.

As ſoon as he came to Aſcalon, he demanded the payment of the tribute at the citizens hands, which they not onely refuſed to perform, but moreover upbraided him with injurious words. For which cauſe laying hold on about ſome twenty of the Principals among them, he
D put them to death: and having gathered their ſubſtances together, he ſent the King ſome thouſand talents, certifying him of that which he had done. *Ptolomy* admiring at his wiſdome, and allowing of his execution, permitted him to diſpoſe of all things at his pleaſure. The Syrians underſtanding hereof, were ſore abaſhed; and perceiving that the Aſcalonites were ſlain by *Joſeph*, through the ſeverity of his juſtice and their diſobedience, they opened him the gates, and received him willingly, and paid him their tributes. Whereas alſo the Scythopolitanes in way of contumacie refuſed to lay down, according to order, their accuſtomed tributes, he ſlew the chiefeſt amongſt them: the confiſcation of whoſe goods he ſent unto the King. When as therefore he had gathered much ſilver, and made great gains
E of the purchaſe of the tributes, to the intent to eſtabliſh and make his power of more continuance, he liberally employed his gettings; conſidering with himſelf, that it was a part of wiſdome to keep and entertain his good hap, by thoſe riches which he himſelf had gotten: For he ſent many preſents both to the King and Queen, and beſtowed liberal bounty both on their familiars and favourites, and alſo on all thoſe which had any authority, credit or favour in the Court, to winne and bind them unto him by his benevolence. And in this felicity of his continued he the term of twenty two years; during which time he was the father of ſeven children by one wife, and of another called *Hircanus*, whom he begot on the daughter of his brother *Solymius*, whom he married upon this occaſion which enſueth.

The Aſcalonites and Scythopolitanes puniſhed for their contempt.

Joſephs wealth and children.

F Walking upon a time in Alexandria in the company of his Brother (who led with him his daughter already marriageable, to the intent to beſtow her upon ſome Jew of good quality) whileſt he ſate at meat with the King, there entered into the banquet a certain fair damoſel, trained up in dancing, with whom growing enamoured, he told his brother thereof, praying him ſith by the lawes of their countrey it was forbidden that a Jew might marry with a ſtranger, that he would hide his fault, and be a faithfull aſſiſtant unto him, to the end that he might enjoy her whom his heart deſired. His brother promiſed him to ſhew his willing forwardneſſe herein; and in the mean time he adorned and decked his own daughter, and brought her by night unto his bed: whereupon he lay with her (not knowing who ſhe was, by reaſon he had drunk overmuch) and had her company. Which coming to paſſe divers times, he was as yet farre more burningly inflamed with the love of this Dancer, and told his brother that he

The year of the world, 3770. before Christs nativity, 194.

was in danger to be enamoured all his life time; and that notwithstanding the King would not grant her unto him. His brother told him that he ought not to vex himself, promising him that he should enjoy her whom he loved, and that already she was his wife; opening unto him how all things had hapned, and how he had rather wrong his own daughter then to suffer his brother to fall into dishonour. After that *Joseph* had praised the kind and naturall affection of his brother towards him, he took his daughter to wife, who bare him a sonne called *Hircanus*, as it hath been said. Who being thirteen years old, gave testimony of that naturall spirit, and dexterity that was in him; by reason whereof his brethren conceived a certain hatred against him, the rather, for that he excelled them in all things, and had such parts in him, as might draw them to emulate him. Whereas therefore *Joseph* was desirous to know which of his children had the ripest judgment, and understanding; he sent them one after another to those Masters, who were most renowned for Science in that time; but all of them returned back unto him rude, and illiterated, by reason they were negligent and idle. Whereupon, he sent *Hircanus* the youngest of them after all the rest, into a desart place distant from the high way some seven dayes journey, and gave him with him three hundreth couple of oxen, to sowe the ground in that barren place, hiding from him before his departure the yokes that should couple them together.

Hircanus offspring and towardnesse.

When as therefore he came unto the place, and perceived that the yokes were missing, he asked advice of some of the husbandmen: who counselled him to send some one back unto his father to fetch the couples. But he supposing that he ought not to lose so much time as would be spent in sending back a messenger, devised a cunning expedient stratagem, more then might be expected from one of his years. For he caused ten couple of oxen to be slain, and distributed the flesh amongst his workmen, and made them cut the skinnes, and fashion couples thereof, and having yoked his oxen, he caused the land to be manured, according to his fathers direction; and afterwards returned home unto him. VVho loved him the more intirely, by reason of his wisdome, and the subtilty of his understanding; praising besides that his resolution and execution, esteeming him the more, for that he was his onely true sonne; to the general discontent of the rest.

Joseph sendeth his sonne Hircanus to Ptolomey.

VVhen as therefore news was brought unto *Joseph*, that about that time King *Ptolomey* was blessed with a young sonne, and how all the chiefest Lords of Syria, and the Countries under his obeysance, repaired to Alexandria in great pomp to celebrate the birth day of the Kings sonne; he being of himself unable (by reason of his age) to repair thither, he sounded his children, whether any one of them would go and visit the King. When as therefore the eldest sonnes had excused themselves, and made refusal to undertake the journey, pretending that they were of insufficient ability to perform the message, and all of them gave counsel that their brother *Hircanus* might be sent: *Joseph* took great pleasure thereat, and calling for *Hircanus*, asked him if he would go to King *Ptolomey*: who promised to undertake the journey, and told his father that he needed no great summe of money to perform the voyage; because in the way he would travel frugally, and content himself for the whole expence with ten thousand drachmes. *Joseph* was very glad to hear of his sonnes prudence; and after *Hircanus* had kept silence for a while, he counselled his father, that he should not present the King with any thing out of Judea, but that he should write unto his factor in Alexandria, commanding him to deliver such summes of money as he thought convenient to buy that which he found to be most magnificent and of best esteem in that City. *Joseph* imagining with himself, that perhaps he would onely imploy some ten talents in presents, and allowing his sonnes counsell, wrote unto his factor *Arion* (who had the use of almost three thousand talents of his in Alexandria.) For gathering up his money in Syria, he was wont to send it thither; and as oft as the prefixed time came wherein the Kings tributes were to be paid, he commanded *Arion* to defray the same. Having therefore letters of credence unto him, he journeyed towards Alexandria. VVhereupon his brethren wrote presently unto all the Kings friends, that by some means they would make him away.

The year of the world, 3784. before Christs Nativity, 184.

Treason intended against Hircanus.

As soon as he was arrived in Alexandria, and had delivered his fathers letters to *Arion*; *Arion* asked him how many talents he would have? hoping that he would crave but ten, or some little overplus: but when *Hircanus* had told him that he had need of a thousand, he waxed wroth and reproved him for his prodigality, telling him how his father had gathered his goods with much travell, and thrifty sparing; and refusing his demands, he prayed him to imitate his fathers example who begot him: and in a word he told him, that he would deliver him no more then ten talents; and that for no other use, then to buy gifts to present the King withall. VVhereupon *Hircanus* waxing angry, caused *Arion* to be kept in prison: All which his wife certified to *Cleopatra*, praying her that she would moderate the young man (for

A (for *Arion* was in great eſtimation with the Queen, who for this cauſe acquainted the King with the matter.) Whereupon *Ptolomey* ſent for *Hircanus*, and ſaid unto him; that he marvelled, that being ſent unto him by his father, he had not as yet viſited him; and beſides that, he had committed his fathers Agent to priſon: he therefore commanded him to yield him a reaſon thereof. Whereunto he anſwered, that there was a law among the Jews, that no man ſhould taſte of the ſacrifices that had not firſt of all viſited the Temple, and ſacrificed unto God; and that in that reſpect he had not hitherto viſited his Majeſtie, becauſe he expected certain preſents to preſent his Highneſs with from his father, who was his bounden ſervant. Furthermore, he alledged, that he puniſhed his fathers ſervant, becauſe he had diſobeyed his commandement, which he ought not to do, whether his maſter were either noble or ignoble: and if (ſaid he) we chaſtiſe not ſuch men, as they have deſerved, expect (O King)
B that you alſo ſhall be neglected by your ſubject.

The year of the world, 3780. before Chriſts nativity, 184.

Hircanus apologie of his action.

When *Ptolomey* heard theſe words, he began to ſmile and wonder at the magnanimitie of the young man. *Arion* perceiving that the King held himſelf ſatisfied, and that he was like to have no aſſiſtance at his hands, delivered *Hircanus* the thouſand talents, and by this means was he ſet at libertie. Some three dayes after, *Hircanus* came and ſaluted both the King and Queen; who entertained him graciouſly, and feaſted him kindly, for the affection ſake which they bare unto his father. He privily enquiring among the Merchants, bought one hundred young lads well lettered, and in the flower of their age, paying a talent for every one; and the like number of Virgins for ſo many talents. Being therefore invited to a banquet by the King, with all the Princes and other Lords, he was placed beneath them all, becauſe that (by
C reaſon of his young yeers) they that aſſigned the places, according to every mans dignitie, made ſmall account of him. Now when as all the gueſts, after they had eaten their meats, laid all their bones before *Hircanus*, ſo that the table was loaden round about him, a certain pleaſant fellow of the Kings called *Triphon* (whoſe merrie conceits and jeſts the King very willingly liſtned unto) during the time he was at meat, being ſollicited by thoſe that were at the table, came unto the King, and ſaid unto him:

See here, my Liege, what ſtore of bones are before Hircanus; *hereby you may conjecture, that his father hath fleeced all Syria, as he hath bared theſe bones of fleſh. The King laughing at* Triphons *words, asked* Hircanus *how he came by ſo many bones before him? Not without great cauſe (ſaid he) O King; for doggs devoure the fleſh with the bones, as theſe do (in which ſpeech*
D *he glanced at thoſe who ſate with him at the table, becauſe they had no bones before them:) but men eat the fleſh, and caſt the bones away, as I do, becauſe I am a man.* The King wondering at his diſcreet anſwer, commanded all the reſt to applaud him in approbation of his wittie urbanitie.

Hircanus jeſts.

The next day he ſought out all the Kings friends, and the principals in Court, and ſaluted them one by one, enquiring of their ſervants, what preſents they would court the King with upon the birth of his ſon? Who told him that ſome of them would give twelve Talents, and other ſome that were in dignitie, would preſent them according to their abilitie. Whereupon *Hircanus* made a ſhew of diſcontent, in that he wanted power to offer ſuch a preſent, pretending that he had no more but five Talents. All which theſe ſervants preſently
E reported to their Maſters: who were very joyfull thereat, for the hope they had conceived that *Joſeph* ſhould be blamed, and would offend the King through the abjectneſs of his preſent. Now when the day of the ſolemnity was come, and they likewiſe that pretended to preſent the King moſt magnificently, offered no more then twenty Talents: *Hircanus* preſented the hundred young Lads he had bought to the King, and the Virgins unto *Cleopatra*: for whom he had paid a Talent by the powl. At this unexpected magnificence of his gift, all men were amazed: but beſides this, he gave gifts of divers Talents to the King and Queens favourites and ſervants, and their attendants; whereby he warranted himſelf from the danger that might fall unto him by their means. For the brothers of *Hircanus* had written unto them to murther him. *Ptolomey* was highly delighted in the great magnificence of this
F young man, and willed him to ask whatſoever gift he beſt liked at his hands. But he required no other thing, but that it would pleaſe the king to recommend him by his letters, to his father and brethren. When as therefore the king had ſingularly honoured him, and had given him many bountifull rewards, he wrote unto his father and brethren, and all his Governours, and Commiſſaries, and in that ſort ſent him away. His brothers hearing news how he had in all things highly contented the King, and that he returned with great glory, they iſſued out to meet with him, with an intent to murther him, with their fathers knowledge. For he being diſpleaſed with him, by reaſon of his above named large expence, had no care to warrantize him: yet concealed he his diſcontent for feare of the King.

Hircanus founding what other men would give, gave more then the reſt, for which he receiveth another kingly reward.

Hircanus brothers aſſailing him on the way are ſlain and diſcomfited.

The yeer of the world, 3780. before Christs nativity, 144.

Josephs death. Onias, and after him Simon his son high Priest. Hedio & Rufinus chap. 4.

But when his brothers came and encountred him on the way, he slew divers of those that accompanied them, and two of his brethren also were left slain upon the place, and the rest fled unto Jerusalem unto their father. And when as upon his repair unto Jerusalem, he perceived that no man entertained him, he was afraid, and departed presently from thence to the other side of Jordan, where he past his life in receiving and gathering the tributes of the Barbarians. In that time *Seleucus* sirnamed *Soter*, the son of *Antiochus* the great, reigned in Asia. At that time also died *Joseph*, *Hircanus* father, who was a man of good conceit and great courage; who established the people of the Jews in their entire peace, and hath released them from povertie and many disasters, and had held the tributes of Syria, Phœnicia, and Samaria, for the space of twenty two yeers. His uncle *Onias* died also about the same time; leaving the Priesthood to his son *Simon*; after whose death, his son *Onias* was made high Priest: to whom *Arius* King of Lacedemon sent an Embassage and letters, the copy whereof hereafter ensueth. G H

CHAP. V.

The friendship and societie of the Lacedemonians, with Onias *the high Priest of the Jews.*

The letter of the King of Lacedemon to the high Priest of the Jews. 1 *Mac.* 12.

ARius King of Lacedemon, to *Onias* Health: We have found out a certain writing wherein it is recorded, that the Jews and Lacedemonians are of the same race, and both of them descended from *Abraham*. It is therefore requisite, that since you are our brethren, that you give us to understand wherein we may pleasure you. The like will we do also, and will repute that which is yours to be ours; as that which is ours, shall in communitie be yours. *Demoteles* our messenger bringeth you our letters folded in square, the seal whereof is an Eagle holding a Dragon in her talons. These were the Contents of the Lacedemonians letters: After the death of *Joseph* it came to pass, that the people began to mutine in the quarrell of his children. For the elder brethren made warre against *Hircanus*, who was the younger, by means whereof the people were divided: The greater part of them followed the Elder faction, and the high Priest *Simon* also, by reason of his affinitie with them, followed their partie. Whereupon *Hircanus* resolved to repair no more unto Jerusalem, but fixing his habitation on the other side of Jordan, he made continuall warre against the Arabians, slaying a great number of them, and taking many prisoners. He builded an huge Tower of white marble from the bottome to the top, and on the same planted he the figures of many living creatures in sculpture of great height. About the same he drew and forced a deep trench of flowing water; and having hewed the front of the rock that stood opposite against his building, he made divers caves therein, many furlongs long. He also made divers chambers therein, both to eat, sleep, and dwell in. He drew thither likewise currents of springing water, in so great abundance, that it gave much delight to those that dwelt there, and great ornament to the whole building. The mouth of every Cave was so little, that but one onely man could enter at once: which he therefore made so narrow, becaus they might the better serve for his security and refuge; that if so be he were at any time assailed by his brethren, he might avoid the danger of surprisall. Moreover, he builded many huge halls, which he adorned with great and goodly Gardens: and this place thus builded, was called by him Tyre, and is scituate between Arabia and Judæa, on the other side of Jordan, not farre from the Countrey of Essebonitis. He commanded in this Countrey some seven yeers, all that time that *Seleucus* reigned in Syria. After whose death, his brother *Antiochus*, surnamed *Epiphanes*, obtained the kingdome. *Ptolomey* also King of Egypt (who was likewise called *Epiphanes*) died, and left two children very young behind him, of whom the eldest was called *Philometor*, and the younger *Phiscon*. When as therefore *Hircanus* perceived *Antiochus* grew mighty and strong, and feared to be punished by him for his executions done against the Arabians, he slew himself with his own hands, and *Antiochus* enjoyed all his goods. I K L M

Sedition among the people after Josephs death.

Hircanus afflicteth the Arabians with continuall warre.

Hircanus buildeth a strong Tower.

The yeer of the world, 3790. before Christs Nativity, 134.

Antiochus Epiphanes king of Syria.

The sons of Ptolomey Epiphanes, Philometor and Physcon.

Hircanus killeth himself. Hedio & Rufinus chap. 6. 1 *Mac.* 1.

CHAP. VI.

A mutinie of the rich Jews against the other.

Jesus created high Priest by Antiochus Epiphanes.

Jesus deprived of the Priesthood.

ONias the high Priest being dead about this time, *Antiochus* gave the Priesthood to *Jesus* his brother. For that sonne unto whom *Onias* had left the succession, was as yet very young (of whom we will speak in convenient time and place.) This *Jesus* (*Onias* brother) was deprived of the Priesthood, through the Kings displeasure conceived

A conceived against him, who gave it shortly after to his younger brother called *Onias*: For *Simon* had three sons, who, as we have declared, successively possessed the Priesthood: this *Jesus* caused himself to be called *Jason*, as his other brother caused himself to be called *Menelaus*, whereas his name was *Onias*. But *Jesus*, who had first of all been established in the place of the high Priest, arose against *Menelaus*, who was elected in the place after him. The people therefore were divided into factions, and *Tobias* sons were on *Menelaus* side: but the greater number of the people followed *Jason*: so that *Menelaus* and the sons of *Tobias* being grievously vexed by them, retired themselves to *Antiochus*, giving him to understand, that it was their intent to forsake the religion and ordinances of their fathers, and to follow that of the Kings, and to live after the manner of the Greeks; exhorting him to give them licence to erect a place of Exercises in Jerusalem. Which when *Antiochus* had granted them,
B they so demeaned themselves, that there appeared no more sign of Circumcision in them; so that at such time as they were naked, there was no difference between them and the Greeks, and neglecting all the ordinances and customes of every countrey, they conformed themselves to the behaviour and manners of other nations. *Antiochus* having all things in his kingdom, according to his hearts desire, resolved to make war in Egypt: desiring to be possessed of the same, both for that he contemned *Ptolomey's* sons age (who were as yet weak) as also for that they were not as yet capable to manage their so mighty estates. Arriving therefore near to Pelusium with a great power, he circumvented by a subtil policy the young *Ptolomey Philometor*, and subdued Egypt: for after he had besieged Memphis and taken the
C same, he came to Alexandria, with an intent to besiege the City, and to lay hold of the King who was therein. But he was driven, not only from Alexandria, but also out of all Egypt, by the summons that was sent him in the name of the Romans, who commanded him to depart, and dislodg his army out of that countrey, as we have heretofore declared in another place. Now will I more largely and particularly discourse the acts and gests of this King, who overcame Judea, and spoiled the Temple: for having only made a brief mention of him in my former works, I think it necessary in this place to make a more exact recital of his History.

The year of the world, 3792. before the Nativity of Christ, 174.

Onias surnamed Menelaus, first united in his place.

The wars betwixt Jason and Menelaus. Apollates from the Jewish religion.

Antiochus enforced to depart out of Egypt.

The History of Antiochus Epiphanes.

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CHAP. VII.

Antiochus leadeth out his army against Jerusalem, taketh the City, and spoileth the Temple.

AFter that King *Antiochus* was returned out of Egypt, and for the fear of the Romans had forsaken that countrey, he led his army against Jerusalem, and encamped before the City, and surprised it by surrender, in that the gates of the City were set open unto him by those of his faction: all which hapned in the hun-
E dreth fourty and third year of the reign begun by *Seleucus*. Now when he saw himself Lord and master of Jerusalem, he slew divers of the contrary faction; and after he had gathered together many great and rich spoils, he returned back to Antioch. This misfortune happened some two years after the surprisal of the City, in the hundreth, fourty and five year of the reign of that family, on the five and twentieth day of that moneth which we call Chasleu, and the Macedons Apellæus, the Romans December, in the hundreth fifty and three Olympiade; at which time he neither spared them who gave him peaceable entrance, and opened him the gates, and effected him the means to spoil the inestimable riches of the Temple, with greater freedom: but being no less tyrannous to the friend, then to the offender, he spared neither. For having seen what quantity of gold was in the Temple, and how huge a number of presents and precious ornaments were in the same, he
F was so overcome with covetousnes, that he brake and violated all conventions and conditions. After therefore he had spoiled the Temple, and carried away the vessels dedicated unto God, the golden candlestick, the golden altar, the table of the shew-bread, the censers, and pulled down the curtains made of fine linen and scarlet; after he had emptied the treasures that were hidden, and left nothing behinde him of any value, he drowned all the Jews in grievous lamentations. For he inhibited and forbad them to offer their usual and daily sacrifice unto God, according to the prescript order of the law: and after he had spoiled the whole City, he slew a part of the inhabitants, and carried away the rest of them into captivity, with their wives and children, to the number of ten thousand. Furthermore, he burned the faireſt buildings of the City, and razed the wals, and raised a fortress in the lower City. For the Temple was as it were a high citadal, commanding the rest. For this

Antiochus entring Ierusalem spoileth the Temple.

The year of the world, 3796. before Christs nativity, 168.

The year of the world, 3798. before the Nativity of Christ, 166.

The year of the world, 3798. before Christs Nativity, 166.

cause, having inclosed it with high wals and towers, he planted a garrison of Macedonians therein, with whom remained the rabble and scum of the wicked Apostate Jews, who were given over to all impieties, and who also afflicted their fellow Citizens with many and mischievous injuries. The King also commanded that an Altar should be erected in the Temple, on which he caused swine to be slaughtered, offering sacrifice contrary to religion and ordinance of the Jews. He constrained them likewise to forsake their devotion towards God, and to adore those Idols whom he reverenced for gods, building in every City and Borough both Temples and Altars, on which he ordinarily caused swine to be offered. He forbad them likewise to circumcise their children, threatning to punish him whosoever he were, that was found to do the contrary. Moreover, he chose certain overseers that should constrain them to fulfil his commandement; so that a great number of Jews, some of their own accord, othersome for fear of threatned punishment, endeavoured themselves to satisfie the Kings decree. But those men who were of upright hearts, and valiant minds, little respected these menaces: For having more respect to their laws and customs, then to the torments wherewith they were menaced, if they performed not the edict; they were beaten, and exposed to most cruel punishment, for many dayes, amidst the which they yielded up the ghost. For after they were whipt and maimed in their bodies, they were crucified and tortured alive: they strangled the women also with their circumcised children, whom according to the Kings command they hung about the necks of their parents, who were crucified: And if in any place they found any sacred Scripture, they defaced and burnt it, and they with whom it was found, were put to a most cruel death.

Antiochus abrogating Gods law thorow extreme tyrannie enforceth the Jews to Idolatry, and fortifieth the Temple Hedio & Rufinus, chap. 7.

The Samaritans seeing this affliction of the Jews, claimed them no more for their kinsmen, and called their Temple of Garazim no more the Temple of God, but (as we have heretofore declared) they shewed their own corrupt and unconstant natures, and challenged their descent from the Medes and Persians, as in effect they were: for which cause they sent Embassadours to *Antiochus* with letters to this effect, *To King Antiochus the mighty God, the suggestion of the Sidonians that dwell in Sichem.*" Our Ancestors enforced by the continual pe- "stilence that reigned in their countrey, and induced by a certain ancient superstition, have "been accustomed to observe that day as a festival, which the Jews call their Sabbath; and "having built on the mount of Garazim a Temple, and dedicated it unto a god, who hath "no name, hath offered up in the same divers and solemn sacrifices. But since that you have "inflicted punishment on the Jews, according as their wickedness deserveth, the commissa- "ries of the King, supposing that we were tied to their customs (by reason of some alliance "between us) couple us with them, and charge us with the same accusations: whereas we are "born Sidonians, as appeareth by the rols of our common-weal. We therefore beseech you, "who are our benefactor and Saviour, to command your governour *Apollonius*, and your "steward *Nicanor*, not to molest us any more, by charging us with those accusations which "appertain unto the Jews: who neither are tied unto vs by alliance, neither accord with us in "manners: but that our temple, which hath not hitherto born the name or title of any God, "may now be called the temple of *Jupiter* of Greece: by which means we shall be delivered "from all trouble, and being at liberty to attend our affairs, we may the easier and more wil- "lingly pay you greater tributes. To this request of the Samaritans the King answered, sending them back their own letter: King *Antiochus* to *Nicanor*, health." The Sidonians of Sichem "have sent us this suggestion; which we annex unto these our letters. Since therefore they, "who were sent unto us to this intent, have sufficiently approved both to us & our councel "of friends that they are utterly stangers unto those crimes, wherewith the Jews are charged, "and are desirous to live according to the laws of the Græcians, we absolve them in as much "as concerneth this cause, and their temple, which hereafter shall be called by the name of "*Jupiter* of Greece: we have written to the like effect also to *Apollonius* our Magistrate. "Given the fourty sixth year, and the eleventh of the moneth Hecatombæon, which signi- "fieth August.

The Devil seeketh to abolish the Bible. The variable wits of the Samaritans, which made them so odious in the sight of the Jews.

The year of the world, 3799. before Christs Nativity 165.

CHAP. VIII.

Antiochus *forbiddeth the Jews to use their laws: only* Matthias *the son of* Asmonaeus *contradicteth him, and obtaineth the victory against* Antiochus *Captains.*

AT that same time there dwelt a certain man in Modin (a village of Jury) whose name was *Matthias*, who was the son of *John*, and who was the son of *Simon*, the son of *Asmonaus* a Priest of the rank of *Fourth*, born in Jerusalem. This *Matthias* had

A had five ſons, *John* called *Gaddis*, *Simon* called *Matthes*, *Judas* called *Macchabeus*, *Eleazar* named *Auran*, and *Jonathan* called *Apphus*. This *Matthias* oftentimes complained unto his ſons, as touching the miſerable eſtate of their Common-weal, the ſack of their City, the ſacriledge of their Temple, and the miſeries of the people, telling them that it were better for them to die for the Law, then to live in ignominy. When as therefore the Commiſſaries deputed by the King, came unto the Borough of Modim, to conſtrain the Jewes to perform that which was enjoyned them, and to command them to ſacrifice, according to the ordinance; requiring *Matthias* (who ſurpaſſed the reſt in honour, and other qualities, but in eſpecial in excellency of deſcent and nobility) to begin firſt of all to offer ſacrifice, to the end that the reſt might follow him and be induced by his example; promiſing him that in ſo doing, the King would honour him greatly: *Matthias* anſwered thereunto, That
B he would in no ſort commit that idolatry, aſſuring them, that notwithſtanding all other Nations of the world, either in reſpect of love, or for fear of juſtice ſhould obey the Edicts of *Antiochus*; yet that neither he nor any of his children could or would be induced to forſake their fathers Religion. Now as ſoon as he had returned this anſwer, and held his peace, a certain Jew ſtepped forth to offer ſacrifice according to *Antiochus* ordinance; wherewith *Matthias* was in ſuch ſort diſpleaſed, that both he and his ſons fell upon him, and with their ſwords hewed him in pieces. He ſlew *Apelles* the Kings Captain likewiſe, with certain other ſouldiers who would have withſtood him. And not content herewith, he overthrew the Altar, crying out with a loud voice; If (ſaid he) any one be affectioned to the Lawes of his fathers, and the ſervice of God, let him follow me: and this ſaid, he ſuddenly retired him-
C ſelf into the deſart with his ſons, leaving the Borough utterly diſpoſſeſſed. The reſt doing the like, retired themſelves into the deſart, with their wives and children, and made their habitation in certain caves. The Kings Captains having intelligence hereof, gathered thoſe forces that were at that time in the Cittadel of Jeruſalem, and purſued the Jews into the deſart. And having overtaken them, they laboured firſt of all, to make them ſubmit themſelves, and to make choyce of that which ſtood with their profit, rather then to indanger themſelves, and inforce them to chaſtiſe their diſobedience, with blood in war. But the Jews reſpected them not a whit, but contradicted them in their demands, who had already concluded and reſolved among themſelves, rather to dye then commit ſuch an impiety: For which cauſe they (who omitted no opportunity) aſſailed the Jewes on a Sabbath day, and
D burned them within their caves, who neither reſiſted their enemies, nor ſo much as cloſed up the mouthes of their caves: And therefore abſtained they from all defence by reaſon of the day, reſolving with themſelves, in no ſort to violate the Sabbath day (for we are commanded to ceaſe from all labour on that day). There were therefore about ſome thouſand ſtifled in their caves; accounting both men, women and children. Yet notwithſtanding, divers eſcaped, who joyned themſelves with *Matthias*, whom they appointed likewiſe for their Captain; who declared unto them that they ought to fight on the Sabbath day, aſſuring them that if they did it not, but ſcrupulouſly obſerved the Law, they themſelves ſhould be enemies unto themſelves, if perhaps the enemy ſhould aſſail them that day, and ſhould not ſtand upon their guard: for by that means they ſhould be deſtroyed with-
E out reſiſtance. By theſe words he perſwaded them to do as he had ſaid: and untill this day it is a cuſtome among us, that if need require, we make no difficulty to fight on the Sabbath day. *Matthias* therefore having aſſembled a ſufficient number of men about him, deſtroyed the Altars, and ſlew thoſe that had forſaken their Religion, as many of them as he could lay hands on. For divers were ſcattered here and there among the Nations, for the fear they had; theſe commanded he to circumciſe their children that were not circumciſed; driving thoſe from every place, whom *Antiochus* had ordained to ſee his Law executed.

After therefore *Matthias* had governed for the ſpace of one year, he fell ſick of a moſt deſperate diſeaſe; for which cauſe he called for his ſons, and ſpake unto them after this man-
F ner: My ſons, I muſt now walk the way that is deſtinated unto all men: I therefore recommend and exhort you to follow my deliberation, and diligently to obſerve the ſame, remembring you of the intent of me your father, who have begot and nouriſhed you, which is, to maintain the Laws of our countrey, and to eſtabliſh our eſtate, which is upon the point to be overthrown, except you ſubmit unto thoſe who either voluntarily or forcibly betray the ſame: ſhew your ſelves therefore to be worthy ſons of me who am your father; ſtrengthen your hearts with courage to overcome all force and neceſſity; thinking with your ſelves, that if God ſee that you be ſuch, he will not forſake you, but taking pleaſure in your vertue, he will once more grant you the favour to recover your former peace and liberty, and will

The year of the world 3709. before the Nativity of Chriſt, 165.

The zeal and piety of Matthias and his ſons.

An Apoſtata ſlain by Matthias.

Mathias with his ſons flyeth into the deſart.

The Jews are ſlain on the Sabbath day, which ſlaughter maketh Matthias more wary.

Matthias rooteth out all idolatry.

Hedio & Ruffinus, chap. 8.

Matthias exhorteth his ſons to piety, fortitude, and concord.

The year of the world, 3799. before Christs Nativity, 165.

eſtabliſh you in aſſured poſſeſſion of your ancient Lawes. True it is, our bodies are mortal, and ſubject unto deſtiny, but the memory of our vertuous actions are enfranchiſed by immortality: being therefore ſtirred up with the love thereof, ſtrive and beſtir your ſelves to obtain honour, to the end that projecting mighty things, you make no difficulty to hazard your lives in the execution of the ſame. Above all things, I exhort you unto concord, to » the end that in whatſoever one of you ſhall be found more naturally apt and fitted then an- » other, he may proſecute the ſame without any contradiction of the reſt. I charge you al- » ſo to obſerve and obey your brother *Simon* (who is a politick and valiant man) in whatſoever » he ſhall counſel you. As touching your Chieftain, you ſhall ſerve under *Macchabæus*, becauſe » he is both valiant and ſtrong: for he ſhall revenge the injuries and outrages, which have been » done to our Nation, and put our enemies to flight: ſecond him therefore with men of va- » lour, and ſuch as fear God: and by this means you ſhall augment your forces.

CHAP. IX.

Matthias *dyeth, and his ſon* Judas *ſucceeded him.*

1 *Mace.* 3. Matthias death. Judas Machabæus appointed Governor.

AFter *Matthias* had ſpoken in this ſort unto his ſons, and prayed God to favour their enterpriſes, and to reſtore the people to their ancient policy, and the accuſtomed faſhion of their life, which they had in former times continued and obſerved; he died anon after, and was buried in Modin. After the people had grievouſly lamented and mourned for him, for a certain time; and performed publickly ſuch honour in his funerals, as was agreeable to his eſtate; his ſon *Judas Macchabæus* took upon him the Government of the Wars, in the hundred fourty and ſixth year; and by the aſſiſtance both of his brethren and other Jews, he drave the enemies out of the Countrey, and put thoſe of his own Nation to death, who had forſaken their Religion; and purged the countrey of all uncleanneſſe, which had been brought into it.

CHAP. X.

Apollonius *Generall of* Antiochus *his Army, cometh into Jewry, and is diſcomfited and ſlain.*

Hedio & Ruffinus chap. 6. Judas Machabæus overcometh Apollonius in battel. Seron Governour of Celoſyria is put to flight in Judea.

WHen *Apollonius*, who was *Antiochus* General in Samaria heard hereof, he gathered his army together, and invaded Judea: againſt whom *Macchabæus* made head, and overcame him in a battel, wherein there died many, and amongſt the reſt *Apollonius*; whoſe ſword *Macchabæus* got as his part in the ſpoil. There were a great number of them alſo who were wounded, and much booty was taken in the enemies Camp: after which execution inriched with ſpoils, he retired himſelf. But *Seron* Governour of Cœloſyria hearing hereof, and underſtanding that divers had joyned themſelves with *Judas*, and that he had already about him a ſufficient power to keep the field, and bid the battel; he thought that it concerned him to begin to puniſh thoſe who reſiſted the Kings Edicts. For which cauſe, after he had aſſembled all the forces that he had, and beſides them hired certain apoſtate, or fugitive Jews, he marched forth againſt *Judas*, and came as far as Bethoron a village in Jewry, where he incamped. *Judas* alſo came out to meet with him, determining with himſelf to bid him battel: and ſeeing that his Souldiers would hardly be drawn out to fight (both by reaſon of their inequality of number, as alſo for that they had » eaten no meat, but had faſted a long time) he encouraged them, ſaying, That the meanes » to obtain victory, and to have the upper hand over their enemies, conſiſted not in the great- » neſſe of their number, but in their devotion towards God: whereof they had a moſt evi- » dent example in their forefathers, who had oftentimes defeated with a ſmall number of men, » divers thouſands of their enemies, becauſe they fought for Juſtice, for their Law, and for » their Children: for the greateſt force (ſaid he) that a man may have, is to be innocent and without injury. By theſe words perſwaded he his Souldiers, ſo that without any fear of the multitude of their enemies, they all together ran upon *Seron*, and encountring with him, they diſcomfited the Syrians. For their Chieftain being ſlain, all the reſt betook them to their heels, in which thing onely conſiſted the ſafety of their lives. *Judas* therefore, purſuing them as far as the champain, ſlew about eight hundreth of them. The reſt ſaved themſelves in thoſe quarters that bounded upon the Sea.

CHAP.

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CHAP. XI.

The year of the world, 3799. before Christs Nativity, 165.

Lysias *and* Gorgias *led their Armies into Jewry, and are overthrown.*

WHen King *Antiochus* heard these tydings, he was highly displeased at that which had hapned: he therefore assembled all his forces, and hiring divers strangers and mercenary Islanders, he prepared himself to invade Judæa about the Spring time. But after the muster of his Army, when he truly found that his treasure failed him, and that he was in great scarcity of money (for all his tributes were not truly paid him, because the Nations were rebellious) being likewise in his own nature a man of great and magB nificent spirit, that could not be contented with that which he then had, he resolved first of all to go into *Persia*, to gather his tributes. He therefore left the charge of his affaires with *Lysias* (a man very much esteemed by him, and such a one as governed all the Countrey from Euphrates, as far as the borders of Egypt, and the lower Asia) giving him likewise a part of his Army and some of his Elephants. To him had the King given charge to see his son *Antiochus* well and carefully trained up, untill his return: commanding him expresly, that when he had conquered Judæa, he should make the Inhabitants thereof his slaves, and sell them to those that would give most, and destroy Jerusalem, and utterly abolish that race. The King having given this charge to *Lysias*, led forth his Army towards the Countrey of Persia, in the hundred fourty and seventh year: and after he had passed Euphrates, he marC ched onward toward the Governours of the higher Countrey.

Antiochus preparation to invade Judæa.

Antiochus committing his Kingdome, Provinces and son to Lysias charge departeth into Persia.

As for *Lysias*, he chose *Ptolomey* the son of *Dorymenis*, *Nicanor* and *Gorgias* (men of great power and authority amongst the Kings friends) and gave them 40000 footmen, and 7000 horsemen, to invade Jewry. Who marching as far as the City of Emaus, encamped in the plain field, and strengthened their army with divers allies out of Syria, and of the countreys thereabouts, and with divers Jews also, who were Apostates. There came also certain Merchants with them, with an intent to buy those that should be taken prisoners, bringing Gives with them, to manacle those that should be apprehended, and money to pay for them.

The year of the world, 3800. before Christs Nativity, 164.

When *Judas* had viewed the camp, and numbred the enemy, he encouraged the Souldiers, exhorting them to repose their confidence and hope of victory on God, willing them to inD vocate and call upon him, according to their Law, and that clothing themselves in sackcloth, they should humble themselves according to their accustomed manner in such extream dangers, and call upon God with supplications and prayers; and that in so doing, God would have compassion on them, and give them force to stand against their enemies, and put them to shame. When as therefore he had arranged his battel, according to the ancient custome of his Countrey by thousands and hundreths, and sent away those that were newly married, and such as had newly bought possessions, for fear lest such men being too niggard of their lives, or distracted by such affections, should not fight couragiously; he stood up in the midst of them, inciting his Souldiers to fight valiantly, in these or such like words: My Countreymen and companions, never have we hitherto had any occasion more necessary, wherein we E ought to expresse our courages, and contemn our dangers, then at this present. For at this "
time, if you fight couragiously, you may recover your liberty: which of it self is so accept- ""
able unto you all, that being of it self most desired, ought the rather more earnestly to be "
affected, because by it onely you shall win the means to serve God. As therefore you shall "
be disposed at this time, you may obtain the same, and withall enjoy a happy life (which "
consisteth in living according to our Lawes, and ancient customes) if you behave your selves "
valiantly: but if you prove cowards in fight, you are to expect no worse then the extremity "
of infamy, and hope no lesse then the utter extermination of all your race. Think therefore "
with your selves, that if you fight not, you must die: and on the other side, assure your "
selves, that in fighting for your liberty, for your lawes, and for piety, you shall obtain im- "
F mortal glory: prepare your courages therefore in such sort, that to morrow morning you "
may bid your enemies battel. Thus spake *Judas* to his Army, to encourage them. "

Hedio and Ruffinus chap. 10. Ptolemey, Gorgias, and Nicanors war in Judæa.

Judas Oration to his Souldiers.

Whilest thus he was intent about the future battel, certain tydings was brought him, that *Gorgias* was sent with one thousand horsemen, and five thousand footmen, to the end that under the conduct of some fugitives, he might by night time, and when he least suspected him, set upon him: Whereupon he decreed the very same night to break into the enemies Army, especially for that he knew that their forces were divided. Having therefore refreshed both himself and his army somewhat lively, and left a number of fires in his Camp, he marched all that night, and sought out the enemy, who was at Emaus. *Gorgias* perceiving

1 Mac. 4.

that

that the Jews had forſaken their Camp, ſuppoſed that they were retired for fear into the G
The year of the world, 3800. before Chriſts Nativity, 164. Mountains to hide themſelves: For which cauſes travelling onward, he determined to ſearch diligently in what place they might be. But early in the morning, *Judas* accompanied with three thouſand men (who were ſlenderly armed by reaſon of their poverty) ſhewed himſelf unto his enemies, who were at Emaus; and after he had ſurveyed and ſeen their warlike diſcipline, and mighty number, and how ſouldier-like they were encamped, he exhorted his followers, telling them that it concerned them to fight, notwithſtanding they ſhould be naked: for although they were in that eſtate, yet God (who took pleaſure in the greatneſſe of their courage) had already given them the victory againſt a number of armed ſouldiers: and ſuddenly he commanded the trumpets to ſound, ſo that ruſhing in upon his enemies on the ſudden, he diſmayed them, and diſcomforted their hearts. And after he had ſlain divers H
of them who reſiſted, and put all the reſt to flight, he purſued them as far as Gadara; and
Judas overcometh Lyſias army. the Plains of Idumæa, of Azot, and of Iamnia. In this encountry there died about ſome three thouſand of the enemie. Notwithſtanding, *Judas* would not permit his ſouldiers as yet to take the benefit of the ſpoile, becauſe they were as yet to fight againſt *Gorgias* and his Army, aſſuring them, that as ſoon as they had valiantly executed the ſame, it ſhould be lawful for them to make their bootie, without fear, becauſe they ſhould have no further enemies, either to fear or expect.

Whileſt he ſpake in this ſort unto his ſouldiers, they that were with *Gorgias*, diſcovering from the top of a certain hill, perceived that the army that was left behind them, was put to flight; and that their camp was on fire: for although they were far off, yet did the ſmoak I
aſſure them of the ſame. When theſe men underſtood that the matter had faln out in this ſort, and perceived *Judas* and his fellows in battel ray expecting their coming, they feared, and
Judas gathereth a huge prey. betook them to flight. When as therefore *Judas* perceived that *Gorgias* troops were diſcomfited, without ſtroke ſtricken, he went out to gather the pillage; and after he had gotten together great ſtore of gold, ſilver, ſcarlet, and purple, he returned to his dwelling place with joy, praiſing God for their happy ſucceſſe: for this victory did not a little ad-
Lyſias once more invadeth Judæa, and loſeth five thouſand of his ſouldiers. vantage them, towards the attainment of their liberty. But *Lyſias* being confuſed at the diſcomfiture of thoſe whom he had ſent, aſſembled another army of almoſt threeſcore thouſand choſen men, and five thouſand horſemen to invade Judæa. After he had therefore made his entry by the Mountaines, he incamped in Bethſura, a village of Judæa. K

Judas having knowledge thereof, came forth againſt him, accompanied with ten thouſand men; and diſcovering the number of his enemies far to exceed his (after he had beſought God by prayer that it would pleaſe him to fight with him) he charged the vantguard of the enemy with ſo great force, that he diſcomfited them, and ſlew about ſome five thouſand of them, leaving the reſt in great fear. *Lyſias* knowing the reſolution of the Jews, and how they were preſt to die, except they might live in libertie; on the other ſide redoubting their deſperations, more then their forces, he gathered together the reſt of his army, and returned
The Temple of Jeruſalem. back to Antioch: where he ſojourned, hiring many forraign ſouldiers, to make a greater army
The year of the world, 3821. before Chriſts Nativity, 163. and preparation to invade Jewry withall. After that *Antiochus* Captains had been diſcomfited ſo many times, *Judas* aſſembled the people together, and told them, That after they had L
obtained ſo many victories through the mercy of God, it behoved them to aſcend up unto Jeruſalem, and to purifie the Temple that was deſolated; and to offer thoſe ſacrifices ordained by the Law. Aſcending therefore thither with a multitude of people, he found the Temple deſart, and the gates thereof burned, and graſſe growing within the ſame, through deſolation. Being therefore confuſed with ſo pitious a ſpectacle, he began to weep with all thoſe that accompanied him: And having choſen out certain of his beſt ſouldiers, he commanded them to enforce the garriſon that were in the fortreſſe; whiles he himſelf purged the Temple. Which command of his being exactly and reſolutely fulfilled, he ſent for new veſſels, a candleſtick, a table, an altar of incenſe, all made of gold. He put alſo veils or hangings to the doors, accuſtomed to be ſpread abroad; and ſet gates to the Temple. And having M
thrown down the altar of burnt-offerings, which had been prophaned by *Antiochus*, he builded a new of all ſorts of ſtones, neither hewen, nor hammered, according to art. The five and twentieth day of the moneth of Chaſleu (with us September) there were lights ſet upon the candleſticks, and perfumes laid upon the altar, and loaves impoſed upon the Table, and ſacrifices offered upon the new altar. All which happened the ſame day three years, wherein
The Temple left deſolate for three whole years ſpace. *Dan. 12.* before-time the ſacred Religion was changed into prophane and hateful impiety. For the temple was ruinated and left deſolate by *Antiochus*, and remained in that eſtate for the ſpace of three whole years. For this deſolation hapned in the hundreth, fourty and fifth year, and the five and twentieth day of the moneth called Apellæus or Auguſt; in the hundreth, fifty and three

three Olympiade: and the Temple was repurged on the ſame day, in the yeer one hundreth fourtie and eight; and the hundreth, fifty and fourth Olympiade. This deſolation of the Temple hapned, according as *Daniel* had fore-prophecied, four hundreth and eight yeers before: for he declared evidently that the Macedonians ſhould deſtroy the ſame. *The year of the world 3831, before Chriſt 168.*

After that *Iudas* had reeſtabliſhed the ſervice of the Temple, both he and his countrey-men ſolemnized a feaſt for eight daies, omitting not any kind of honeſt pleaſure, banquetting them ſumptuouſly and magnificently, and honouring God in Hymnes and Pſalmes. Thus rejoyced they at this reeſtabliſhment, ſeeing that contrary to all hope after ſo long time, they had recovered the cuſtomes of their countrey, and their ancient Religion: ſo that a decree was made for thoſe that ſhould come after, whereby it was commanded, that for the ſpace of eight dayes the rebuilding of the Temple ſhould be ſolemnized, with the ceremonies and ancient ordinances: and ever ſince that time untill this day we celebrate this feaſt called the feaſt of Lights, for this cauſe in my opinion, for that this ſo great felicity began to ſhine unto us as a light, contrary to all hope. He incloſed the City likewiſe with a wall and builded high towers thereon, in which he planted garriſons againſt the incurſions of the enemies. He fortified the city of Bethſura alſo, that it might ſerve as a fort againſt the enemy. *The feſtival ſolemnized for the reeſtabliſhment of the Temple.*

Whilſt theſe things paſſed thus, the nations round about diſpleaſed with the reeſtabliſhment and force of the Jews, oppreſſed divers, whom they ſurpriſed by ambuſhes and treachery. On thoſe *Iudas* made continuall warre, to hinder their incurſions, and to make them partakers of thoſe evills they had inflicted upon the Jews. So that invading Acrabathan, he ſlew the Idumæans that were deſcended from *Eſau*, and brought away a great prey out of their countrey, and ſhut up the ſonnes of *Baan* their Prince, who lay in wait for the Jews; and having beſieged them, he overcame them, ſetting fire on their towers; and killing all the men that were therein. After this he departed from thence, and made war upon the Ammonites, who had a great and mightie army, under the conduct of *Timotheus*. Theſe did he encounter with and overcome, and took their City of Iazor, and burned it, and led away their wives and children into captivity, and afterwards returned into Iudæa. The neighbouring nations hearing of his departure, aſſembled themſelves together in Galaad againſt the Iews, who inhabited the frontiers of Galaad; who having retired themſelves to the fort of Dathema, ſent letters unto *Iudas*, giving him to underſtand, that *Timotheus* intended to ſurprize the place whereunto they were retreated, and requeſted him to deliver them from this danger. And whileſt he was reading of theſe letters, certain meſſengers came unto him out of Galilee, giving him to underſtand that they were aſſaulted by the inhabitants of Ptolemais, Tyre, Sidon, and other people thereabouts. Hedio & Ruffinus chap. 13. Methods, &c. *Iudas maketh continual war with the neighbouring nations.* Hedio & Ruffinus chap. 11.

CHAP. XII.

Iudas *fighteth with the Ammonites*, Simon *againſt the Tyrians, and others, whom he diſcomfiteth.*

IUDAS bethinking himſelf of that which beſt concerned him in theſe two urgent and inſtant occaſions, commanded his brother *Simon* to take three thouſand choſen men with him, and to go and ſuccour thoſe Jews that were aſſailed in Galilee: and himſelf accompanied with *Jonathan* his other brother, and eight thouſand fighting men, repaired unto the countrey of Galaad; leaving the government of the reſt of the forces in the hands of *Joſeph* the ſon of *Zachary*, and with *Azarias*, commanding them to have a careful and diligent eye to Judæa, and not to enter battel with any one, until his return. *Simon* arriving in Galilee, fought againſt his enemies, and diſcomfited them; and afterwards purſuing them that fled as far as the gates of Ptolemais, he ſlew about three thouſand: and after he had gathered the ſpoils of ſuch as were ſlain, he ſet many Jews at liberty, who were priſoners; and having reſtored them their goods, retired himſelf back again to his countrey. But *Iudas Machabeus*, and *Jonathan* his brother having paſt Jordan, and marched on the otherſide thereof for the ſpace of three dayes, encountred with the Nabathæans, who peaceably came out to meet them; by whom he underſtood the eſtate of thoſe that were in Galaad, and how divers of them were in extreme penury incloſed and beſieged in Caſtles and Cities of the countrey by their enemy. Who likewiſe beſought him to make haſte and encounter the ſtrangers, and to ſeek the means to ſave their countrey-men. For this cauſe he returned into the deſart, and firſt of all aſſailed the inhabitants of Boſra, and took their city, and ſet it on fire, killing all the men that were therein, *Simon overcommeth his enemies in Galilee delivereth the Jews that were captive. Iudas and Jonathan ſuccor the Jews beſieged in Galaad.* *Boſra taken and burnt.*

The year of the world, 3801. before Christs Nativitie, 163.

therein, who were able to bear armes. Neither was he contented therewith, but when night drew on, he marched towards another Caſtle where the Iews were incloſed, and ſhut up by *Timothy* and his army; and attaining the ſame about the mornings brie, he ſurpriſed the enemy at ſuch time as they were raiſing their ladders to ſcale the walls, and addreſſed their engins for battery: whereupon he cauſed the trumpet to be ſounded, and after he had encouraged his people to fight valiantly and faithfully for their kinſmen and friends being in great danger, and had diſtributed his forces into three battalions, he ſet upon the enemies rereward. *Timotheus* ſouldiers perceiving that it was *Machabæus*, whoſe valour and good hap they had already approved to their great loſſe, they without delay took themſelves to flight. But *Iudas* with his army followed after them and ſlew about eight thouſand of them and marching toward Malla (a citie of the enemies) he ſurpriſed the ſame, and and ſlew all the men therein, and afterwards conſumed it with fire. After this, departing thence, he took and deſtroyed Chaſpoma, Boſor, and divers other places in Galaad. G H

Iudas ſuccourceth the beſieged Iews. Timothies ſouldiers ſlain. Malla taken and burnt. Chaſpoma and Boſor taken, Timothy gathereth new forces, and is overcome by Iudas.

Anon after *Timothie* levied another great army, and drew out with him all his allies to his ſuccour, and a number of Arabians, whom he had hired for wages: with this army of his paſſed he the flood, and encamped neer unto a town called Rapha; exhorting his ſouldiers to behave themſelves like valiant men againſt their enemies the Jews, and to hinder their paſſage over the ſtream: foretelling them, that if they ſhould win the paſſage, both he and his were aſſured of the worſt. *Iudas* underſtanding that *Timotheus* was prepared to fight, took with him all his forces, and marched haſtily againſt the enemy, ſo that having paſſed the river, he ſet upon them, killing divers of them that reſiſted, and grievouſly affrighting the reſt, who caſting away their arms, were conſtrained to flie. There were ſome of them, who ſaved themſelves by ſwiftneſs of foot: and ſome alſo, who retired themſelves into a temple called Carnain, where they were in hope to be ſecured and ſo to eſcape: but after that *Iudas* had taken in the City where the temple was, he ſlew them, and burnt the ſame, enforcing his enemies to ſuffer divers and dreadful ſorts of death. After this execution, he led away with him from Galaad all the Jews, their wives and children, and ſubſtance, and brought them with him unto Judæa. When as therfore he drew near unto the town of Ephron, which was ſcituate directly in his way, ſo that it was impoſſible for him to march any other ways or return home, except they levelled their way (which they refuſed to do) he ſent Embaſſadors to the inhabitants to pray them to open their gates, and to grant him free paſſage thorow their City. For they had made Barricadoes of ſtones to cut off the paſſage. When as therefore the Ephronites would give no ear unto him, he beſieged their city for a day and a nights ſpace, and took and burned the ſame, and ſlew all the men that were therein; and afterwards drew onwards on his way; and ſo great a number was there of thoſe that were ſlain, that he marched upon the bodies of dead men. I K

The Iews are brought out of the countrey of Galaad into Iudea. Ephron beſieged & burnt.

After they had paſt Jordan, they came into a great Plain, wherein the City of Bethſan (by the Greeks called Scythopolis) confronted their eyes; from whence they departed and came into Iudæa with joy and gladneſs, ſinging and praiſing God, and uſing their accuſtomed paſtimes and ſongs of victory. This done, he offered up ſacrifices of thankſgiving for their happy ſucceſs, and the ſafety of his army; for that in all thoſe battels and encounters he had not loſt one Iew. L

An admirable victory of Iudas Machabeus, who in all theſe conflicts loſt not one man.

In the mean while two Captains, to wit, *Joſeph* the ſon of *Zachary*, and *Azarias*, who were left for the garriſon of Iudæa (whil'ſt *Simon* went into the countrey of Galilee againſt thoſe of Ptolemais, and *Judas* and *Jonathan* his brother were in Galaad againſt the Ammonites) deſirous alſo for their part to obtain the honour and reputation of valiant men of war by ſome notable exploit, took their forces, and went towards Iamnia. Againſt theſe iſſued out *Gorgias*, who was Governour in that place, and charged them in ſuch ſort, as the Iews loſt ſome two thouſand men, and fled as far as the marches of Iudæa. This miſchief fell upon them, becauſe they had diſobeyed *Judas* commandement, who had prohibited them to fight with any before his return. For beſides many other projects of his warlike prudence, this is to be wondred at, that he foreſaw that if they ſhould attempt any thing contrary to his command, they ſhould have but bad ſucceſs therein. *Judas* and his brethren making war againſt the Idumæans, gave them no reſpit, but continually charging them on every ſide: they took alſo the City of Chebron, and deſtroyed all the fortifications in the ſame, and burnt the towers, ſpoiling all the countrey of the enemies, and razed the City of Mariſſa likewiſe. Afterwards coming to Azot, they took and ſpoiled it, and carried away a great quantity of booty from thence, and returned back into Iudæa in ſafety, joyful of their victory. M

Ioſeph and Zachary overcome by Gorgias, loſe two thouſand ſouldiers.

Chebron and Mariſſa beſieged.

CHAP.

CHAP. XIII.

The death of Antiochus Epiphanes *in Persia.*

The yeer of the world, 3801. before Christs Nativity, 163.

Hedio & Rufinus, chap. 13. 1 *Mac.* 6.

AT that time *Antiochus* travelling along the higher countries of his Kingdome, understood that there was a very wealthy city in Persia called Elymais, in which there was a rich Temple of *Diana*, repleniſhed with all ſorts of preſents: wherein alſo he was enformed, that *Alexanders* arms and curets, who was *Philip* King of Macedons ſonne, were reſerved there of long time. Upon theſe conſiderations he was incited to repaire unto *Elymais*, which he beſieged and laboured to take by force. And for that the inhabitants thereof were neither affrighted with his approach, nor terrified with his ſiege, but ſuſtained the ſame valiantly, he failed of his purpoſe. For they drave him from their City, and ſallying out upon him, they purſued him ſo hotly, that he fled back to Babylon, and loſt a great number of his men. Whileſt thus he was diſcomfited, for that he had been fruſtrated of his hope, news was brought him of the overthrow of his Captains, whom he had left to war againſt the Jews, and how they of Jewry were now the ſtronger, and had the upper hand. This trouble ſeconding his former diſcontent, he was ſurprized with deſpaire, and fell ſick; which ſickneſſe aggravated with other accidents, increaſed in ſuch ſort, that he knew well he ſhould die: and for that cauſe he called for his moſt familiar friends, and certified them, that his ſickneſſe was violent and deſperate, and that he was ſeized with ſuch affliction, for that he had tormented the people of the Jews, and deſtroyed their Temple, committed horrible ſacriledge, and contemned the reverence of God: and whileſt thus he ſpake unto them, he gave up the ghoſt. So that I wonder at *Polybius* the Megalopolitane (who is otherwaies praiſe-worthy) for that he writeth that *Antiochus* died, for that he would have ſpoiled the temple of Diana in the countrey of Perſia. For ſith he had onely intended to commit ſacriledge, but had not effected it, he merited not to ſuffer puniſhment for the ſame. And if it ſeemeth good unto *Polybius*, that *Antiochus* was puniſhed by death for this occaſion, it is farre more likely to be true, that his death befell him for the ſacriledge he had committed in the Temple of Jeruſalem. But our purpoſe is not to argue againſt thoſe that maintain, that *Polybius* reaſons are of greater truth and conſequence, then ours are.

Antiochus Epiphanes burdened with cares, falleth ſick.

Polybius Megalopolitane of the cauſe of Antiochus ſickneſſe.

CHAP. XIV.

Antiochus Eupator *diſcomfiteth the Jews, and beſigeth* Judas, *and ſhutteth him up in the Temple.*

The yeer of the world, 3802. before christs nativity, 162.

BEfore *Antiochus* gave up the ghoſt, he called for *Philip* one of his chiefeſt familiars, and made him governour of his Kingdome. And having delivered the Diademe into his hands, his royall robe, and his ring with other jewels, he charged him to bear and deliver them to his ſonne *Antiochus*, requiring him earneſtly to have care of his bringing up, and to maintain the Kingdome in his behalfe, untill he coming unto the yeers of diſcretion, were fit to manage it himſelfe. This done, *Antiochus* died, the hundred fourty and ninth yeer of the Kingdome of Syria. After that *Lyſias* had certified the people of the Kings death, he proclaimed his ſonne *Antiochus*, whom at that time he had in his protection, King, ſurnaming him *Eupator*, (according to the inſtructions that were given him.) About that time, the garriſons and Apoſtataes that were in the fortreſſe of Jeruſalem, did much miſchiefe unto the Jews. For ſetting upon thoſe at unawares, who aſcended the Temple to worſhip and offer their ſacrifice, they ſlew them: for the fortreſſe commanded the Temple. For theſe cauſes *Iudas* reſolved to cut off theſe garriſons, and to that intent he aſſembled all the people, and beſieged it. This enterprize was undertook in the yeer one hundred and fifty, after that *Selencus* had uſurped the government of thoſe countries. Having therefore made him certain engins, and raiſed divers rams, he induſtriouſly continued the ſiege: But divers of thoſe Apoſtataes that were revolted, and of that garriſon, iſſued out by night, and aſſembling together ſuch men as were of ſo malicious nature as themſelves, they came unto King *Antiochus*, requiring him that he would not ſuffer them to be abuſed in ſuch ſort by thoſe of our nation; nor ſo careleſly neglected by them, conſidering their diſgrace grew by his fathers ſervice, for whoſe ſake they had forſaken their own religion, and followed his laws and ordinances. Furthermore they inferred, that the fortreſſe was in danger to be ſurprized by *Judas*, and his aſſociates except ſome preſent ſuccours were ſent unto them. When *Antiochus* the younger had notice hereof, he was ſore

Antiochus appointeth Philip governour of his Kingdome, and committeth his ſonne Antiochus to his charge.

Hedio & Ruſinus, chap. 14.

Lyſias createth Antiochus the younger, King, and ſurnameth him Eupator.

The Macedonians in the Caſtle of Jeruſalem doe much harme to the Iewes.

Iudas Machabæus beſiegeth the Caſtle.

The fugitive Iewes flie out of the Caſtle, and require Antiochus aſſiſtance.

The year of the world, 3803. before Christs Nativity, 161.

sore displeased, and sent for his Captains and friends, commanding them to hire strange souldiers, and all those in his Kingdome, who were of yeers to bear arms; so that he gathered in short time an army of one hundred thousand footmen, and twenty thousand horsemen, and thirty two Elephants: and with this Equipage departed he out of Antioch, committing his army to *Lysias* direction. As soon as he came into Idumæa, he went up unto Bethsura a walled citie, and very difficult to be surprized, which he besieged and begirt: but with such a disadvantage, that the Bethsurians resisting him valiantly, and sallying out upon him, burned those preparations and engines which he had furnished for the battery of the town. When as therefore a long time was consumed about the siege, *Iudas* having intelligence of the Kings approach, raised his campe from before the Castle of Ierusalem, and marching forward to meet the enemy, he shut his army in a certain streight, in a place called Beth-zacharia, some seventy stounds distance from the enemies campe.

Antiochus marcheth into Iudæa with his army.

Bethsura besieged.

Iudas with his forces encountreth the King at Beth-zacharia.

The King having tidings thereof, raised his siege from Bethsura, and marched toward the streight where *Iudas* army was inclosed, and about the morning he set his souldiers in battell array. He first of all caused his Elephants to march one after another thorow the streight, for that it was impossible for them to march in square. About every Elephant were one thousand footmen, and five hundreth horsemen. These Elephants bare high towers on their backs, garnished with Archers. Touching the rest of his forces he caused them to ascend two severall wayes by the mountains, under the conduct of his most intirest friends, commanding them with a huge shout and cry to charge their enemies, and to discover their golden and brazen bucklers, to the end the reflection thereof might dazle the eyes of the Jews: whereupon, the mountains resounded with fearfull cries of *Antiochus* armie: Yet was not *Iudas* any waies amated hereat. For entertaining the charge with a noble courage, he slue almost six hundreth of the forlorn hope. But *Eleazar*, surnamed *Auranes*, *Iudas* brother, seeing a huge Elephant among the rest armed with royall trappings, and supposing that the King was upon the same, he ran against him with a mightie courage; and after he had slain divers of them that environed the Elephant, and scattered the rest, he thrust his sword into the belly of the beast, and wounded him to the death: so that the Elephant falling upon *Eleazar*, slew him with the weight thereof; and thus nobly died this worthy man, overthrowing a great number of his enemies, through his infinite valour. *Iudas* seeing his enemies forces so great in number, retired back to Ierusalem to continue his siege: and *Antiochus* sent part of his army to Bethsura to surprize the same, and with the rest he himselfe marched onward to Ierusalem.

Eleazar, Iudas brother, killeth an Elephant.

Iudas returneth to Ierusalem, and Antiochus followeth him.

The Bethsurites being afraid of this mightie armie of the King, and seeing their necessary provisions failed them, yeelded up their Citie, after they had taken the Kings oath, that they should receive no outrage. When as therefore *Antiochus* became Lord of this City, he offered them no injurie; onely he thrust them out disarmed from the Citie, and planted a garrison therein. He spent a long time also in besieging the Temple of Ierusalem, for that they who kept the same, defended it valiantly. For against every engine the King builded and raised up against them, they erected a contrary engine. Their onely want was victuals, because their old provision was consumed, and the ground had not been manured that yeer because it was the seventh; in which, according to the law, the countrey and soile should not be stirred: which was the cause that divers of those that were besieged, fled secretly for want of victuals, in so much that very few remained for the defence of the Temple. In this estate were they who were besieged in the Temple.

The Bethsurites yeeld up their city.

The Temple of Ierusalem besieged.

When as King *Antiochus* and *Lysias* the Generall had received tidings, that *Philip* coming out of Persia, intended to make himself Master and Lord of the countrey; they concluded to give over the siege for that time, and to march forward against *Philip*, without giving any inkling thereof either to his souldiers or Captains. He onely commanded that *Lysias* should communicate the same with the Captains, without discovering of his deliberation or enterprize against *Philip*; and to tell them that for three reasons he levied the siege: first, for the length thereof; next, for the strength of the place; Lastly, for want of victuals, and for many affairs that required some circumspection and carefull foresight in the Kingdome: Furthermore, for that he thought it most expedient to capitulate with the besieged, and contract friendship with all the nation of the Jews, promising and permitting them the exercise of their religion, because they onely rebelled, for that they were deprived of the same; and for that he was assured, that having the grant thereof, they would each of them return into their own countries. When *Lysias* had expressed and published these reasons, all the Armie and the Captains approved the same.

Antiochus hearing news of Philips intent to invade Persia, giveth over his siege to meet him.

CHAP.

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CHAP. XV.

The yeer of the world, 3803. before Christs nativity, 161.

Antiochus *giveth over his siege, from before their Citie, and entreth a league and alliance with* Judas.

WHereupon *Antiochus* sent a herauld to *Iudas* and those that were besieged with him, promising them peace, with permission to live according to their religion. Which condition they willingly entertained: and having taken an oath and assurance from the King, they surrendred up the Temple. Whereupon *Antiochus* entred the B same, and seeing it to be a place so well fortified, he contrary to his oath, commanded his Army to levell the wall that invironed the same with the ground: which done, he returned to Antioch, leading away with him the high Priest *Onias*, who was called *Menelaus*. For *Lysias* had counselled the King to murther *Menelaus*, if he intended that the Jewes should live in peace, without any commotion: and the rather, because it was he onely who was the Authour of all those evils, by reason of the counsell he had given to *Antiochus* his father, to inforce the Jews to forsake their religion. The King for that cause sent *Menelaus* unto Berœa a city of Syria, where he commanded him to be put to death, after he had enjoyed the high Priesthood for the term of ten yeers. He was a wicked and impious man, who for his only ambitious desire of authoritie had inforced our nation to revolt from their religion. C As soon therefore as *Menelaus* was dead, *Alcimus* was made high Priest, who was called *Facimus*. Now when *Antiochus* found that *Philip* had already conquered a great part of his Countrey, he fought with him, and taking him prisoner, slew him. But *Onias* the son of the high Priest (whom as we have heretofore declared, was left an Orphan in his infancy) seeing that the King had slain his uncle *Menelaus*, and given the Priesthood to *Alcimus*, who was not of the race of the Priests, and had transferred this honour into another family at the perswasion of *Lysias*, he fled unto *Ptolomey* King of Egypt, where being honourably entertained by the King and his Queen *Cleopatra*, he obtained a place in the Heliopolitane signorie, where he builded a Temple like unto that which was at Jerusalem: whereof we shall hereafter have more fit opportunitie to speak. D

Antiochus maketh peace with Judas.

The wall of the Temple defaced.

Onias otherwayes called Menelaus, led away prisoner.

Alcimus or Facimus made high Priest.

The yeer of the world, 3804. before Christs Nativity, 160.

Philip slain by Antiochus.

Onias the high Priests son builded a Temple in Egypt resembling that at Jerusalem.

CHAP. XVI.

Bacchides *Generall of* Demetrius *Army, cometh to make war against the Jews, and returneth back again unto the King without performance of any thing.*

AT that time *Demetrius Seleucus* son fled from Rome, and took possession of Tripolis in Syria, and after he had set the Diademe upon his head, and had levied and hired certain souldiers, he invaded the kingdome: where he was received to the generall content of all men, who submitting themselves unto him, laid hold on the King *Antiochus* and *Lysias*, and brought them alive unto him; but he incontinently commanded that they should be put to death, after that *Antiochus* had reigned two yeers, as we have already declared in another place. To this new elected King, divers Jewes (banished for their impietie) and with them the high Priest *Alcimus* made their resort; who in generall accused their Nation, and as principalls *Judas* and his brethren, objecting against them, that they had slain his friends, and all such as were on his side; and that among all those that were in the kingdome and expected his coming, some of them were slain; and that the rest being driven from their native Countrey, were banished into other places: requiring him that he would send some one of his friends to take knowledge of the outrages committed by *Judas* and his brethren. *Demetrius* was much moved by these reports of F theirs, and for that cause sent *Bacchides* (who was in times past much esteemed by *Antiochus Epiphanes* for his valour, and to whose government at that time all Mesopotamia was committed:) To whom he gave an Army, joyning with him the high Priest *Alcimus*, with commission to kill *Judas*, and his confederates. *Bacchides* departing from Antioch with his Army, came into Judæa, and sent a certain Herauld to *Judas* and his brethren to intreat with him upon certain Articles of peace, because his intent was to surprize them by some subtilty and treachery. But *Iudas* smelling his drift, gave little trust unto him: for in that he came thither with so great an army, he easily conjectured that he intended no peace; but to make warre: notwithstanding, some of the people gave ear unto the peaceable proclamation of *Bacchides*; and supposing that there was no sinister intent in *Alcimus*, who was their countrey-

Hedio & Rufinus chap. 15. 1 *Machab.* 7.

Demetrius seizeth Tripolis and other cities of Syria, and killeth Antiochus and Lysias.

Alcimus the high Priest, with Apostates accuseth Iudas before Demetrius.

Bacchides killeth divers that trust his oath.

man, they ſubmitted themſelves under his government. Having therefore received an oath G
The yeare of the world, 3804. before Chriſts nativity, 160.
from them both, that neither they, nor any of their followers ſhould any wayes be endammaged by them, they committed themſelves to their protection. But *Bacchides* ſetting light by his oath, ſlew threeſcore of them; and by this breach of his faith towards theſe, he cauſed others (who intended to ſubmit themſelves) to forſake and flee his government. As ſoon as therefore he had removed his Army from Jeruſalem, he came unto the village of Bethzeth, and there apprehending many of thoſe which had fled, and ſome others among the people, he ſlew them all, commanding all thoſe that lived in the countrey to obey *Alcimus*, to whom he left in that place for the guard of his perſon a part of his Army: and that done, he returned unto Antioch to King *Demetrius*. In the mean while *Alcimus* intending to aſſure his eſtate and government; and ſuppoſing that it ſhould be ſo much the better confirmed, if ſo be he H
could obtain the good will of the people, he uſed all kind of plauſible and familiar ſpeech unto them; and deviſing with every man pleaſantly and graciouſly, he adjoyned in ſhort time great forces to thoſe which he had before: amongſt whom there were many fugitives and ungodly men, by whoſe help and aſſiſtance he marched thorow the countrey, killing all thoſe whom he found to be of *Iudas* faction. *Iudas* perceiving that *Alcimus* having gathered great forces, had already ſlain divers of the moſt upright men, and ſuch as feared God in all his Nation, he addreſſed himſelf alſo to overrun the Countrey, and ſlew as many of *Alcimus* partakers, as he could meet with. Who perceiving in himſelf that he was unable to reſiſt *Iudas*, made his account to recover *Demetrius* favor. For which cauſe he repaired to Antioch, and incenſed *Demetrius* grievouſly againſt *Iudas*, accuſing him for inforcing many I
injuries againſt him: proteſting that he ſhould endure far more, except he were prevented and puniſhed by a good Army ſent out againſt him.

Bacchides uſeth great tyrannie in Bethzeth.

Alcimus uſeth popularity and familiaritie to win the peoples heart and killeth all ſuch as were of Iudas faction.

Iudas reſiſteth Alcimus power.

Alcimus accuſeth Iudas to Demetrius.

CHAP. XVII.

Nicanor *being ſent after* Bacchides, *to be Chieftain of the war againſt* Judas, *is diſcomfited with all his Armie.*

Demetrius imagining, that if *Iudas* ſhould increaſe in power, it ſhould be ſome prejudice to his eſtate, he ſent *Nicanor* his moſt intire and faithfull friend, to make K
warre againſt him: (who was one of them alſo, who accompanied him in his flight from Rome.) Having therefore furniſhed him, in his own opinion, with a ſufficient Army, and able to make head againſt *Iudas*, he commanded him to ſpare no one of that Nation. As ſoon as *Nicanor* came to Jeruſalem, he intended not incontinently to make warre upon *Iudas*, but caſt with himſelf to ſurprize him by ſome ſubtilty: to this intent he ſent him a peaceable meſſage, alledging that it was neither neceſſary nor convenient for him to fight or hazard his fortune; proteſting unto *Iudas*, that he would offer him no injury; and that he reſorted thither with his friends, onely to expreſs the good affection of King *Demetrius* towards him, and how well he was affected towards the Nation of the Jewes. L
Iudas and his brethren believed this falſe embaſſage of *Nicanors*, and ſuſpecting no kind of ſiniſter dealing, they gave him credit, and entertained both him and his army. When as therefore *Nicanor* had ſaluted *Iudas*, he conferred with him, and in the mean while gave a ſign unto his ſouldiers to lay hands on him: who perceiving and diſcovering his treaſon betime, incontinently brake from him, and fled unto his ſouldiers. When *Nicanor* ſaw that his intent and ſubtilty was diſcovered, he reſolved to make open war upon *Iudas*, and to bid him battel neer unto a borough called Caphar-ſalama: in which place obtaining the victory, he conſtrained *Iudas* to retire himſelf into the fortreſs in Ieruſalem. When as therefore *Nicanor* returned from the ſiege of *Iudas* in the Temple of Ieruſalem, certain of the Prieſts and Elders went out to meet with him, and after they had done their reverence, they ſhewed him thoſe M
ſacrifices, which (as they ſaid) they intended to offer unto God for the Kings proſperity and health. But he blaſpheming, threatned them, that if the people did not deliver *Iudas* into his hands, he would deſtroy the Temple upon his return, and with theſe menaces he departed out of the City. Which when the Prieſts heard, they began to ſhed aboundant tears, praying God that it might pleaſe him to defend his ſacred Temple, together with thoſe which called on his name therein, from the violence and outrage of their enemies.

When as therefore *Nicanor* departing from Ieruſalem, arrived neer unto the borough of Bethoron, he encamped there; and to that place a great ſupply of ſouldiers came unto him out of Syria. Now *Iudas* was incamped in another borough called Adas, about thirty furlongs diſtant from Bethoron, having with him at the moſt not above one thouſand men.

Hedio & Ruffinus, chap. 16. Demetrius ſendeth Nicanor againſt Iudas.

Nicanor diſſembling with Iudas laboured to ſurprize him

Nicanor threatneth the people, that except they yield up Iudas, he will deſtroy the Temple.

Notwith-

A Notwithstanding he exhorted his souldiers not to be afraid of the multitude of their enemies; neither to think with themselves against how many they were to fight; but against whom, and and for what recompence they were to fight, to the intent they might altogether couragiously set upon the enemie, at such time as he should lead them forth to the onset. Whereupon assailing *Nicanor*, there arose a dangerous conflict between them; wherein *Iudas* had the upper hand: for he slew a great number of the enemie, and finally, *Nicanor* himself fighting couragiously, was slain; and so soon as he fell down dead, his armie betook them to flight. For having lost their Chieftain, they dispearsed themselves and cast away their weapons: *Judas* speedily pursuing them, made a great slaughter, and by sound of trumpet certified them of the neighbouring villages, that he had discomfited the enemie. Whereupon the B inhabitants thereabout understanding hereof, betook them to their weapons, and meeting with those that fled in the foreward, slew them, so that no one escaped from this battel, notwithstanding they were to the number of nine thousand. This victorie happened on the thirteenth day of the moneth Adar, as our countrey-men call it, and the Macedonians Distre: And hereof each year there is both a solemn feast & memorial observed. From this time forward the nation of the Jews were in quiet without any invasion, and lived in peace for a little time: but afterwards they were troubled with the like combats and dangers. Whereas therefore the high Priest *Alcimus* intended to beat down an old wall of the Sanctuarie, which had been builded by the holy Prophets, he was suddenly struken by God; so that he incon- C tinently lost his speech, and fell to the ground; and after he had indured many grievous torments for divers days, at last he died miserably, after he had enjoyed the Priesthood for the space of four years.

The yeer of the world, 3804. before Christs nativitie. 160.

Judas and his followers put Nicanor and his souldiers to flight.

Adar, March.

Alcimus the high Priest dieth.

After his death, the people with a general consent gave his place to *Judas*. Who understanding of the great power of the Romans, and how they had conquered Gaule, Spain, Carthage, Greece, and the Kings *Perseus* and *Philip*, and besides all these, the great King *Antiochus*, determined to make friendship with them, and sent *Eupolemus* the son of *John*, and *Jason* the son of *Eleazar* his two entire friends unto Rome, to intreat the Romans to be their allies and confederates, and to write unto *Demetrius*, that he should give over to war against D the Jews. When the Embassadours were sent from *Judas*, were arrived in Rome, the Senate entertained them; and after they had discoursed with them upon the occasion of their Embassage, they accepted and concluded upon their alliance, and made a Decree, the Copie whereof was then brought into Judæa, and the original reserved in the Capitol, engraven in a Table of Brass. Which arrest or Decree of the Romans, as touching their alliance and good affection they bare unto the Jews, contained these Articles: *That no man under the* E *obedience of the Romans, should maintain warre against the nation of the Jews: neither should furnish them with victuals, ships, or silver, who should make war upon them. And if any enemies should assail the Jews, the Romans should give them succour to the uttermost of their power. And that likewise if any one should make warre against the Romans, the Jews should succour them. That if the Jewish nation would adde or diminish any thing of that association, it should be done with the common advice of the people of Rome, and that that which should be ordained, should remain irrevocable.* This arrest was written by *Eupolemus* the sonne of *John*, and by *Jason* the sonne of *Eleazar*, at such time as *Judas* was high Priest, and his brother *Simon* General over the Armie. See here, how the first amitie and alliance was contracted between the Romans and the Jews.

Hedio & Ruffinus, chap. 17. 1 *Mach.* 8.

Judas covenanteth a peace with the Romans.

The decree of the Romans touching society and friendship of the Jews.

CHAP. XVIII.

Bacchides *is sent once again into Judæa, and obtaineth a victory.*

F WHen as *Nicanors* death, and the discomfiture of his armie was reported to *Demetrius*, he sent a new armie into Iudæa, under the conduct of *Bacchides*: who departing from Antioch, and repairing to Iudæa, encamped in Arbela a Citie of Galilee: where having enforced, conquered and taken a great number of those that were retired into caves, he departed from thence, and repaired in all haste to Ierusalem. And understanding that *Judas* was encamped in the village of Berzeth, he marched out against him with twentie thousand foot-men, and two thousand horsmen. Now *Judas* had not on his side in all above two thousand men, who perceiving the multitude of *Bacchides* souldiers were afraid, so that some of them forsaking their camp, fled away: by which means there remained no moe with *Judas*, but eight hundreth men. Seeing himself therefore abandoned by so many of his men, and pressed by his enemies, who gave him nei-

Hedio & Ruffinus, chap. 18. 1 *Mac.* 9.

Demetrius sendeth Bacchides with forces into Jury.

Bacchides meeteth Judas with 20000. souldiers.

ther truce nor time to re-assemble his forces, he resolved to fight with those eight hundreth which he had: whom he exhorted to be of good courage, and to fight valiently; but they answered, that they were insufficient to make head against so high an army, and counselled him to retire, and to stand on his guard for that time, until he had gathered forces that might be able to confront the enemy. But *Judas* replied to this effect: God forbid (said he) that the Sun should see me turn my back upon mine enemies. And if by this means I meet with my death, and that I must needs spend my last bloud in this battel, I will never soyle so many notable actions so worthily atchieved, nor stain so much glory obtained with so great vertue by one ignominious flight. And having in this sort exhorted the small remnant of those souldiers that were with him, he commanded them that without any apprehension of danger, they should bend themselves altogether against the enemy.

The year of the world 3804. before Christs nativitie, 160.

Judas with a small army intendeth to assail a mighty Host.

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CHAP. XIX.

Judas *overcome in the battel, dieth.*

BUt *Bacchides* drew out his army, and arranged them in battel, placing the horsmen on both the wings; his light-armed souldiers and archers in the front of the army; and after these a strong band, called the Macedonian Phalanx; and he himself led the right wing of the battel. And in this array he approached *Judas* camp, and caused the trumpets to be sounded, commanding his souldiers to give a great shout, and to charge their enemies. *Judas* did the like, and encountred *Bacchides*: so that on both sides there was most cruel conflict, which continued until the Sun-set. And when as *Judas* perceived that *Bacchides* and the flower of his army fought in the right wing, he chose out a certain number of his most resolute souldiers, & drew towards that quarter, and setting upon them, he brake their squadron; and afterwards thrusting into the midst of them, he forced them to flie, and pursued them as far as the mount Aza. They of the left wing, perceiving the flight of those in the right, went after *Judas*, and inclosed him on the back-part. He being unable to flie, and seeing himself inclosed by his enemies, resolved with his souldiers to fight it out. When as therefore he had slain a great number of his enemies, and being infeebled more through wearinesse, then by the wounds received of them, he fell to the ground, and was himself at last slain likewise: adding this honourable manner of death to his former notable and valiant exploits. His souldiers seeing him dead, and having no governour of respect left amongst them after the loss of so valiant a Captain, betook them all to flight. *Simon* and *Jonathan* his brothers upon intreaty recovered his body, and carried it to Modin (a place where his father was buried); there was he interred by all the people, who wept for him divers dayes, and honoured him publickly according to the custome of their countrey. Such was *Judas* end, who was a valiant man, a great warrier, & very respective of the commandments of his father *Mathias*, having done and suffered all that he might for the liberty of his countrey. Being therefore after this manner adorned with vertue, he hath left behind him a perpetual renown of his worthy acts, and an honourable memory of himself obtained by the liberty, in which he re-established his nation, retiring them from the servitude of the Macedonians: who died also after he had discharged the office of the high Priest, for the space of three years.

Bacchides disposeth his army and fighteth with Judas.

Judas disperseth the enemies army, killeth some, and at last is slain himself.

Judas buried in Modin.

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The THIRTEENTH BOOK of the ANTIQUITIES of the Jewes;

Written by *Flavius Josephus.*

The contents of the chapters of the thirteenth booke.

1 Jonathan, *after his brother* Judas *death, succeeded him in the Government.*
B 2 Jonathan *having wearied* Bacchides *by war, compelleth him to draw to a league, and to depart away with his Army.*
3 Alexander *the son of* Antiochus Epiphanes, *maketh war upon King* Demetrius.
4 Demetrius *sendeth an Embassador to* Ionathan *with presents, perswading him to be of his faction.*
5 Alexander *by greater profers then* Demetrius *did offer, and by offering the high Priests place to* Ionathan, *draweth him to favour his faction.*
6 *Of the Temple of God builded by* Onias.
7 *How* Alexander, *after the death of* Demetrius, *highly honoured* Jonathan.
C 8 Demetrius *the son of* Demetrius, *overcoming* Alexander, *possesseth the Kingdome, and plighteth friendship with* Ionathan.
9 Triphod Apamenus, *after he had overcome* Demetrius, *reserveth the Kingdome for* Antiochus, Alexanders *son, who receiveth* Ionathan *into favour.*
10 Demetrius *being overcome by the Parthians.* Triphon *breaketh his covenant of peace, and laying hold on* Ionathan, *traiterously killeth him, and afterwards assaulteth* Simon *his brother.*
11 *How the Nation of the Jews committed both the Priesthood and the Government of the Army to* Simon.
12 Simon *driving* Tryphon *into Dora, besieged him, and entereth friendship with* Antiochus
D *sirnamed* Pius.
13 *A debate arising between* Antiochus *and* Simon, Cendebæus *the Kings Captain is driven out of the countrey.*
14 *How* Simon *was traiterously slain at a banquet by* Ptolomey *his father in law.*
15 *How* Ptolomeys *endeavours being made frustrate,* Hircanus *obtaineth the Government.*
16 *How* Antiochus *sirnamed the Iust, leading an army against* Hircanus, *for three hnadreth talents is both reconciled and tied in league of friendship.*
17 Hircanus *expedition into Syria.*
18 *How* Antiochus Cyzicenus *assisting the Samaritans, is both conquered and enforced to flie.*
19 Aristobulus *was the first that set the Diadem on his head.*
E 20 *The acts of* Alexander *the King of the Jews.*
21 *The victory of* Ptolomey Lathurus *against* Alexander.
22 Demetrius Eucærus *overcometh* Alexander *in battell.*
23 *The expedition of* Antiochus Dionysius *into Jewrie.*
24 Alexander *being dead, his wife* Alexandra *succeeded him in the Kingdome.*

CHAP. I.

Jonathan *after the decease of his brother* Judas, *succeedeth him in the government.*

F

WE have declared in our former book, how the nation of the Iews (after they had been under the subjection of the Macedonians) recovered their libertie: we have likewise discovered the great and grievous conflicts, which *Iudas* their Captain performed, and in which he finally died in the behalf of their libertie: how likewise (after the death of *Iudas*) all the wicked Apostate Iews, who had revolted from their religion, took courage, molesting and doing many injuries to the rest of their countreymen. Finally, how besides their malice, the famine invaded the countrey; so that divers being unable to

The yeer of the world, 3085. before Christs nativity. 159.

sustain these two mortall scourges of Famine and Warre, were constrained to submit themselves unto the Macedonians. In the mean while, *Bacchides* gathering together the false Apostates (who were falne from the religion of the Jews, with an intent to live after the prophane manner of Pagans) committed the government of the countrey unto them, who laying hold on *Judas* friends and partakers, betrayed and delivered them to *Bacchides*: who first of all tormented and beat them at his pleasure, and afterwards put them to death. This so grievous affliction (then which the Iews had never endured a worse, since their return from Babylon) was the cause that those of *Iudas* faction, who were yet alive, fearing the totall and cruell ruine of their nation, addressed themselves to *Ionathan* his brother, exhorting him to imitate his brother *Iudas* vertues, and to have no less care of his countreymen, then the other had; who fought for their liberty untill his latest breath, requiring him not to abandon the government of his Nation, especially in that so miserable estate wherein they were plunged. *Ionathan* answered them, that he was ready to die for them, and being in all things esteemed no less valiant and politique then his brother *Iudas*, he was proclaimed Generall and Chieftain of the Jews.

The yeare of the world, 3805. before Christ, 156.

The Jewes compelled by the Apostates and by famine, submit themselves to the Macedonians.

Bacchides murthereth those of Judas faction.

Bacchides having notice hereof, feared lest *Ionathan* should be no less infestuous to the King and Macedonians, then his brother *Iudas* before him had been, for which cause he sought the means to make him away by Treason. But both *Ionathan* and his brother *Simon* gat intelligence thereof; and having discovered his practice, they took all their families with them, and fled into the desart that confined the Citie Ierusalem: and retiring themselves neer unto a water called the lake of Asphar, they remained in that place. When *Bacchides* perceived that they mistrusted him, and were driven thither; he went out against them with all his forces, and being encamped on the other side of Iordan, he gathered his army together. *Ionathan* knowing well that *Bacchides* came out to seek him, sent his brother *John* (sirnamed *Gaddis*) unto the Arabians, Nabatheans, to commit the trust of their goods unto their hand, untill the end of the warre betwixt him and *Bacchides*: for the Arabians were his friends. Whilest therefore *Iohn* marched towards the Nabatheans the sons of *Amraus* laid an ambuscado for him (who were of the Citie of Medaba) and after they had furiously set upon him on the way, and laid hold on whatsoever he brought with him, they at length slew him and all his company: for which fact of theirs, they were shortly after punished by his bretheren, as we will make manifest in that which afterward followeth.

Jonathan by the publike instigation of the Jewes undertaketh the government. Bacchides complotteth to betray Jonathan and his brother.

Bacchides draweth out his forces against Jonathan.

John the brother of Judas is slain by Amars sonne.

When *Bacchides* knew that *Ionathan* was incamped in the marshes of Iordan, he made choice of the Sabbath day to set upon him, hoping that he would not defend himself on that day, because of the prohibition of the Law. But he contrary to his expectation, encouraged his companions, and declared unto them how it concerned their lives to be valiant, for that it was impossible for them to escape, because they were shut up in the midst betwixt the flood and the enemy: for they had the enemy before them, and the flood on their backs. As soon therefore as he had made his prayer unto God, that it might please him to grant him the victory, he set upon the enemy with a stout courage, and slew a great number of them: and perceiving *Bacchides* how with great fierceneſle he set forward against him, he stretched out his right hand to strike him; but he preventing the stroke by stepping aside, *Ionathan* and his companions lept into the river, and so saved themselves by swimming over to the other side of Iordan, because the enemies durst not passe the water to pursue them. Whereupon *Bacchides* returned incontinently to the Castle of Ierusalem (after he had lost about some two thousand of his men.) After this, he fortified divers Cities (which were beforetime ruinated) namely, Iericho, Emaus, Betheron, Bethella, Thamnata, Pharathon, Techoa, and Gazara, and builded in every of them certain towers, and great and strong walls, and afterwards he planted garrisons therein, to sally out upon the Iews, and vex them; but in especiall he fortified the Cittadel of Ierusalem, in which he kept for hostages the children of the principallest men of Iudæa.

Bacchides assaileth Jonathan on the Sabbath day and loseth two thousand of his men.

The Castle of Ierusalem fortified.

About that time there came a certain man to *Ionathan* and his brother *Simon*, bringing them news that the sons of *Amraeus* would solemnize their nuptials, and were to lead the bride from the City of Gabatha, which was daughter to one of the noblest amongst the Arabians: for which cause she should be conducted with great magnificence and sumptuous pomp. *Ionathan* and his brother, supposing that a fit opportunity was offered them to revenge their brothers death, and to punish the Medabanes for the wrongs they had done unto their brother, they took with them the greatest forces that they could, and marched towards Medaba; where they lay in ambush under the covert of a mountain. But when they saw them that led the bride and accompanied the bridegroom, and a great troup of their friends

Simon revengeth his brother Iohns blood on the sons of Amarrus.

A friends likewiſe, according to the accuſtomed manner of marriages, they brake out of their covert, and put them alſo to the ſword; and after they had ſeized their jewels, and all other bootie of that companie that followed them, they retyred back again joyfully having obtained their purpoſe: and thus revenged they the death of their brother *Iohn* upon the ſons of *Amaraus*. For not onely theſe alone, but their friends that accompanied them, with their wives and children, were all of them ſlain, to the number of four hundred. And in this manner *Simon* and *Ionathan* returned into the marſhes aforeſaid, and abode there. But *Bacchides* having fortified all the garriſons of Judea, returned back unto the King. And at that time the eſtate of the Jews was in peace for the ſpace of well-nigh two yeers.

The year of the world, 3808. before Chriſts Nativitie, 156.

But the wicked, and ſuch as were revolted from the religion of the Iews, ſeeing that *Ionathan* and his followers converſed in the country in great aſſurance, by reaſon of the peace; they ſent certain Embaſſadors unto King *Demetrius*, requiring him to ſend them *Bacchides*, who might apprehend *Ionathan*, declaring that it might eaſily be done, and that in one night breaking in upon them, he might murther them all before they were aware. When *Bacchides* by the Kings commandment came into Iewry, he wrote unto all his friends both Iews and alſo his other allies, requiring them to lay hold on *Ionathan*: but when by no policie nor proweſſe of theirs, they were able to apprehend him (for that *Ionathan* having notice of their ambuſhes, ſtood upon his guard) *Bacchides* the Macedonian was diſpleaſed with the Apoſtates or fugitives, objecting againſt them that they had deceived both the King and him: and laying hold of fiftie on the principalleſt of them, he put them to death. But *Ionathan* and his brother, with thoſe of their company, retired themſelves into Bethalaga (a certain village in the deſart) for fear of *Bacchides*; in which place he builded towers, and walls to keep his garriſon in more ſecuritie. *Bacchides* underſtanding hereof, took the army that he had with him, and thoſe Jews that were his confederates, and marched forward againſt *Ionathan*; where battering thoſe fortifications that were made by him, he beſieged him for many daies. But *Ionathan* for all his buſie ſiege and violence, was not a whit terrified, but reſiſted him valiantly; and leaving his brother *Simon* in the City to make head againſt *Bacchides*, he ſecretly ſtole out, and gathered a great number of ſouldiers that favoured his proceedings, and in the night time with valiant courage brake into *Bacchides* camp; and after he had there ſlain a number of them, he gave his brother *Simon* notice of his coming: who aſſoon as he heard the noiſe in the enemies camp, haſtily iſſued forth with his ſouldiers, and burnt all the Macedonians engines, and for his part alſo made a great ſlaughter of them. *Bacchides* ſeeing that he was circumvented by his enemies, and that both before and behinde he was preſſed by them, being aſtoniſhed at this ſo hard, ſudden and unexpected encounter, was almoſt out of his wits; ſo ſore was he confuſed at the iſſue of his ſiege, that fell out altogether contrary to his expectation: for which cauſe he diſcharged all his choler upon thoſe Apoſtataes, (ſuppoſing he was abuſed by them, who had ſent unto the King and had cauſed him to be ſent thither:) and full gladly would he have returned home, could he but make an end of the ſiege without his diſhonour.

Demetrius by the ſollicitation of the fugitives ſendeth Bacchides againſt Jonathan with an army.

Bacchides diſpleaſed with the Apoſtates, for that they could not ſurpriſe Ionathan, killeth fiftie of them.

Ionathan and his brother beſieged in Bethalaga.

Ionathan ſtealing out of the citie, aſſaileth Bacchides by night.

Bacchides revengeth himſelf on the fugitives, and is inforced to retreat.

CHAP. II.

Jonathan *conſtraineth* Bacchides *to make peace with the Iews, and to depart out of the countrey.*

BUt *Ionathan* knowing his deliberation: ſent an Embaſſadour unto him to conclude a peace and amitie betwixt them, with this condition; that they ſhould each of them deliver up thoſe priſoners that were taken on either ſide. *Bacchides* ſuppoſing that his requeſt would be to his great honour, and that a fit occaſion was now offered him, whereupon he might raiſe his ſiege without any diſgrace, promiſed *Ionathan* his friendſhip; ſo that both of them ſwore from that time forward never to make warre the one againſt the other; and each of them both received, and reſtored their priſoners. Thus returned *Bacchides* into Antioch unto his King, and after that retreat he never made warre again upon Iudea. But *Ionathan* having obtained this ſecuritie, went and dwelt in the town of Machmas: where adminiſtring and governing the Common-weal, he executed ſuch ſevere juſtice on thoſe that were revolted from the religion of their countrey, that he cleanſed the nation of all ſuch kinde of men.

Mac. 9.

Bacchides maketh peace with Ionathan.

Ionathan liveth at Machmas puniſhing the wicked.

CHAP.

The year of the world, 3813. before Christs Nativity, 151.

CHAP. III.

Alexander *the ſonne of* Antiochus Epiphanes, *maketh warre againſt* Demetrius.

Hedio & Ruſſinus, chap. 11. Alexander the ſonne of Antiochus Epiphanes cometh into Syria, and ſeizeth Ptolomais.

IN the hundred and ſixtie yeer, *Alexander* the ſonne of *Antiochus* the Famous came into Syria, and ſeized the citie of Ptolemais, by treaſon of thoſe ſouldiers that were therein; who were ill affected towards *Demetrius*, by reaſon of his arrogancy, which was ſuch, that he granted no man acceſſe unto him: for being locked up in a royall fort defenced with four towers (which himſelf had builded neer unto Antioch) he ſuffered no man to approach his preſence, but was careleſſe and wholly negligent in his affairs; living in pleaſure and idleneſſe: whereby he grew into great hatred among his ſubjects, as we have alreadie declared in another place. Now when *Demetrius* knew that *Alexander* had ſeized Ptolemais, he gathered all his forces and marched forth againſt him.

CHAP. IV.

Demetrius *Covenanteth a peace with* Jonathan.

Demetrius warre againſt Alexander. 1 *Mac.* 10.

MOreover, he ſent Embaſſadours unto *Ionathan*, that might confirm an alliance and ratifie a friendſhip betwixt them: for he determined with himſelf to prevent *Alexander*, for fear leſt he capitulating with him firſt of all, ſhould obtain his aſſiſtance. And this did he eſpecially for the fear he had of *Ionathan*, leſt remembring thoſe injuries he had before time received at his hands, he ſhould oppoſe himſelf againſt him. He therefore ſent unto him requiring him to aſſemble his forces, and to make preparation for the warre: commanding likewiſe, that thoſe Jews ſhould be delivered into his poſſeſſion, whom *Bacchides* had ſhut up for hoſtages in the fortreſſe of Jeruſalem. After that *Demetrius* had demeaned himſelf in this ſort, *Ionathan* reſorted to Jeruſalem, and in the preſence of all the people, and of the garriſon that was in the fortreſſe, he read the Kings Letters; and after the reading thereof, the curſed and revolted Jews that were in the fortreſſe were ſore afraid, ſeeing that the King permitted *Ionathan* to levy an army, and to receive the hoſtages. But he receiving them into his hands, reſtored each of them to their fathers and mothers: and by this means remained *Jonathan* in Jeruſalem, where he made divers reparations and buildings, according as him pleaſed. For he builded the Citie walls of hewn ſtone, to make them more forcible againſt the aſſaults of warre. Which when they perceived who were in the garriſons thorowout all Judea, they forſook them all, and retired back to Antioch, except they that were in the Citie of Bethſura, and thoſe in the fortreſſe of Jeruſalem: for they conſiſted for the moſt part of thoſe Jews that had abandoned their religion, who for that occaſion feared to forſake their garriſons.

The Macedonians forſaking their garriſons, reſort to Antioch

CHAP. V.

Alexander *draweth* Jonathan *to his partie.*

Hedio & Ruſſinus, chap 8.

BUt *Alexander* knowing what promiſes *Demetrius* had made unto *Ionathan*, and being well aſſured how valiant he was, and how he behaved himſelf againſt the Macedonians; moreover how he was vexed by *Demetrius* and his Lieutenant *Bacchides*: He told his friends and familiars that it was impoſſible for him to meet with a better allie at that time then *Ionathan*, who had approved himſelf a valiant man againſt his enemies, and ſo particular cauſes bare hatred againſt *Demetrius*, from whom he had received many injuries, and on whom he had wrought ſundrie revenges: for which cauſe if they thought it good to draw him unto their ſide againſt *Demetrius*, the time was very fit to entertain and confirm a mutuall peace betwixt them; which advice of his being approved by his favourites; he ſent a Letter unto *Ionathan* to this effect: King *Alexander* to *Ionathan* his brother, Health: We have long ſithence underſtood of your valour and fidelitie, which hath cauſed us to ſend our Embaſſadours unto you, to intreat with you of alliance and amitie betwixt us; and from this day forward, we elect and ordain you high Prieſt of the Jews, and receive you into the number of our chiefeſt friends. Moreover in way of preſent, I ſend you a purple robe, and a crown of gold, exhorting you, that ſince you are thus honoured by us, you will in like ſort yeeld us an anſwerable reſpect and friendſhip. *Ionathan* having received this Letter, inveſted himſelf in the habit of the high Prieſt, and

Alexander endeavoureth to draw Jonathan to his faction, by preſenting him with the high Prieſthood.

A and the day of the feast of the Tabernacles, which was the fourth year after the death of his brother *Judas*. (For during all that time there had not been any high Priest.) He assembled also a great number of souldiers, and caused a great quantity of armours and weapons to be forged. *The year of the world, 3813. before the Nativity of Christ, 151.*

When *Demetrius* heard this news, he was much troubled, and accused himself of sloth and too much negligence in looking to his affairs, for that he had not prevented *Alexander* in the courteous entertainment of *Ionathan*, but had suffered him to take the benefit of this occasion. He sent letters likewise to *Ionathan* and the people, containing that which followeth: King *Demetrius* to *Ionathan*, and to all the nation of the Jews, health. "Since you have observed "the friendship that you bear unto us, and have not intangled your selves with our enemies, "notwithstanding their divers sollicitations, we praise your fidelity, and pray you to perse- Demetrius studieth by promises to assure himself of Jonathans friendship.

B "vere in the same estate, assuring you that you shall receive the like favours from us, in all "integrity. For I will forgive you the greater part of the tributes and taxes that you have "usually paid, either to the Kings my predecessors, or to me; and from this time forward, I "acbuit you from those tributes you are to pay hereafter. And moreover I releas you of the "price of salt, & of the gold which you were wont to give unto us for our Crown. We like- "wise acquit you of the thirds of the fruit of your lands, & the half of the fruit of your trees, "which heretofore you have been accustomed to pay me, to keep and hold them peaceably "from this time forward. I acquit you also at this present for ever, of all that which the in- "habitants of Judea, and the three Provinces annexed thereunto, Samaria, Galilee, and Pe-

C "ræa, are bound to pay me; willing and commanding that the City of Jerusalem be held sa- "cred, and to have the right of the freedom, except from all tributes and tenths, both in it "self, and also the countrey belonging thereunto. And I commit the fortress in the same to "the hands of *Ionathan* the high Priest, permitting him to plant such a garrison therein, as in "his opinion shall be held both honest and lawful; and such as will faithfully maintain it to "his use. I will also that all the Jews, who are imprisoned in my countrey, be set at liberty. "Moreover, it is my pleasure, that no horses of the Jews be taken up to run post for us: I grant "also on the Sabbaths, and other festival days; yea, three days also before every one of those "feasts, libertie and freedom be used. And my will is, that the Jews, who inhabit within my

D "dominions, be likewise freed of all molestations. The like priviledg grant I them that will "bear arms with me, to the number of thirtie thousand: who in what place soever they "shall be, shall have no worser entertainment then mine own army: and part of them will I "place in my garrisons; the rest shall be of my guard; and I will make them Captains in my "Court, and will permit them to live according to the ordinances of their countrey, which "they shall observe: and I will also that the three governments annexed to Iudea be made "subject unto the same laws. My pleasure is in like manner, that the high Priest shall take or- "der, that no Jew adore in any other temple then in Ierusalem; and of my own charge I give "every yeer an hundred & fifty thousand sicles of silver to be employed in making sacrifices:

E "and that which shall be over and above those sacrifices, my pleasure is that it shall be yours. "Moreover, I acquit the Priests and Ministers of the Temple, of the ten thousand drachmes "of silver (which the Kings levied on the Temple) because they appertain unto the Priests "who serve in the Temple; as I have been rightly informed. I grant also to all those who "shall repair unto the Tempie of Ierusalem, for refuge, and within the precincts thereof (whe- "ther it be for money due unto the King, or for any other cause) that they be acquit thereof "and receive not any damage in their goods. I permit also, that the temple be repaired and "builded at my charge. My will is also, that the walls of the city be reedified, and that certain "towers be builded about the same, at my costs. Furthermore, if there be any places fit to "build fortresses and strong holds in, thorow all the countrey of Iudea, and to place garrisons "in them, my will is that all this be done and fortified, at the charges levied out of mine own

F "coffers. These are the promises and offers that *Demetrius* made unto the Iews.

But King *Alexander* having gathered great forces, as well of strange and hired souldiers as of those who in Syria had revolted from *Demetrius*, let forth his whole army against the enemy; and after the ensignes were displayed and the onset given, the left wing of *Demetrius* compelled *Alexanders* souldiers that fought against it to flie; and his men pursuing them hard at heels, spoyled their camp. But the right wing in which the King himself was, being forced to retire, was discomfited: and as for the rest, they betook them all to flight; but *Demetrius* fighting valiantly, slew some of his enemies; and in pursuing other some, who could not endure his fierce assault, was in the end, by setting spurres to his horse mainly carried into a deep and muddie bogge, whereinto by misadventure his horse fell, and being unable to get out; he was slain in that place. For being discovered by his enemies, they turned back upon The battel between Alexander and Demetrius, and of Demetrius death.

upon him; and having incloſed him, they altogether ſhot their arrows againſt him: who being on foot and fighting valiantly, was at length ſlain, after he had received divers wounds, and was no more able to ſuſtain himſelf. Thus died *Demetrius*, who departed this life the eleventh yeer of his reign, as we have diſcourſed in another place. G

The yeer of the world, 3813. before Chriſts Nativitie, 151.

CHAP. VI.

Onias *winneth the favour of* Ptolomey Philometor, *and obtaineth leave of him to build a Temple in Egypt, which was called the Temple of* Onias.

Hedio & Ruffinus chap. 4. Onias the ſon of Onias the high Prieſt ſeeketh to build a Temple in Egypt.

The yeer of the world, 3814. before the Nativity of Chriſt, 150.

BUt *Onias* the ſonne of the High Prieſt, called alſo *Onias* (who flying out of his countrey lived in Alexandria, with *Ptolomey Philometor*, as we have heretofore declared) ſeeing all Judea deſtroyed by the Macedonians, and their Kings; and intending in his heart to purchaſe an immortall memory, he determined to beſeech the King *Ptolomey*, and the Queen *Cleopatra* by Letters, that it might be lawfull for him to build a Temple in Egypt, reſembling in all points that which was at Ieruſalem, and that he might have liberty to plant Levites and Prieſts in the ſame, of his own kindred: And hereunto was he eſpecially mooved, by a certain prophecy of *Iſaiah*, who more then ſix hundreth yeers before, had foretold that a Temple ſhould be aſſuredly builded in Egypt, in honour of the Almighty God by a Iew. Being therefore incited by this Oracle, he wrote a Letter to *Ptolomey* and *Cleopatra*, to this effect. "During the time that I was imployed in "your warres, and by Gods favourable aſſiſtance have done you many ſervices. I have viſi- I "ted Cœloſyria and Phœnicia, and have been in the City of Leontopolis (which is in the "territories of Heliopolis.) I have alſo viſited divers other places, wherein the Iews have "Temples, againſt all right and honeſty: which is the cauſe that they agree not among them- "ſelves: as alſo the like hath hapned among the Egyptians, through the multitude of Tem- "ples and the grreat diverſity of Religions. And having found out a very convenient place "neer a Caſtle called Bubaſtis in the Plain, where there is ſtore of all ſorts of ſtuffe for buil- "ding and cattel fit for ſacrifice, I beſeech you that it may be lawful for me to purifie the "Temple that is levelled in that place with the ground, and dedicated to no ſacred power; "and that in the place thereof, it may be lawfull for me to erect and build a Temple in honour "of the higeſt God, according to the pattern and the ſame dimenſions of that Temple K "which is in Ieruſalem, for the preſervation and proſperity both of you, your Queen, and chil- "dren; and to the intent that thoſe Iews that dwell in Egypt may aſſemble and ſerve God "therein; for that by how much the more there is unitie and concord among themſelves, by "ſo much the more may they be diſpoſed to your ſervice. For to this effect is the prophecy "of *Iſaiah*, which ſaith thus: *There ſhall be* (ſaith he) *a Temple for our Lord God in Egypt:* many "other things alſo hath he foretold as touching this place.

This is the effect of that which *Onias* wrote unto King *Ptolomey*. And by his anſwer which he made hereunto, a man may eaſily conjecture what pietie was both in him, and *Cleopatra* his ſiſter, and wife. For they have returned the ſin and tranſgreſſion of the Law, which L through this means fell upon *Onias* head, by this anſwer that enſueth: King *Ptolomey* and Queen *Cleopatra* to *Onias* the high Prieſt, Health. "We have peruſed your Letters, by which "you require us to give you licence to cleanſe the Temple, that is defaced at Leontopolis, "in the ſeignorie of Heliopolis, in the place called Bubaſtis in the Plain. We marvel very "much, that a Temple builded in a place ſo unclean and full of execrable beaſts, ſhould be "agreeable unto God: but ſince that you inform us, that the Prophet *Iſaiah* did long time "ſithence prophecy the ſame, we give you licence, if it may be done according to the Law, "and with this condition, that we committ not any ſin againſt God.

A Temple builded in Egypt by Ptolomeys conſent.

Upon this anſwer, *Onias* (taking poſſeſſion of the place) builded therein a Temple, and M erected an Altar unto God, according to the module of the Temple of Jeruſalem; but far leſs, and leſs rich. Yet think I it no wayes requiſite to declare the dimenſions thereof, neither the veſſels in the ſame, becauſe I deſcribe them particularly in my ſeventh book of the warres, and captivitie of the Jews: neither wanted there ſome Levites and Prieſts, who being anſwerable to *Onias* in devotion and zeal, frequented the divine Service in that place, and renewed the ceremonies. But let this ſuffice for the preſent as touching the Temple.

The wars of the Jews, *lib. 7. cap. 37.*

Sedition betwixt the Iews and Samaritanes, as touching their Temple.

But it came to paſs, that the Jews of Alexandria, and the Samaritanes that brought in the ſervice and worſhip of the Temple upon the mount Garizim, under *Alexander* the great, fell at odds, and debated their differences before *Ptolommey*. For the Jews ſaid that the Temple in

Jeruſalem

A Ieruſalem builded, according to *Moſes* laws and ordinances, was the lawfull Temple, but the Samaritanes maintained, that that which was builded on mount Garrizim, was the true Temple. They therefore beſought the King that it would pleaſe him to ſit in judgement, with the aſſiſtance of his friends, to hear their allegations in this behalf, and to condemne the party unto death, who ſhould be found faulty in his proceſſe. Now the advocates which pleaded for the Samaritans, were *Sabbæus* and *Theodoſius*: and *Andronicus* the ſonne of *Meſſalem* defended the cauſe of thoſe of Jeruſalem, and the other Iews. And both of them ſwore both by God and the King, that they would bring their proves according to the law, beſeeching *Ptolomey* to adjudge him to death, whom he ſhould finde to have falſified his oath. The King therefore ſate down with his friends, both to hear the cauſe, and determine upon their differences. But the Iews of Alexandria were ſore moved and diſpleaſed againſt them, B that had drawn the preeminence of the Temple in Ieruſalem into queſtion, and were highly diſcontent that a Temple ſo ancient and famous, and ſo eſteemed and honoured thorow the whole world, ſhould in ſuch ſort be diſgraced. When as therefore the day of audience was come, *Sabbæus* and *Theodoſius* ſuffered *Andronicus* to declaim firſt: who began to approve the lawfulneſſe, holineſſe, and religion of the Temple in Ieruſalem out of the Law; and by the ſucceſſive government of the high Prieſts, who from father to ſonne, and from hand to hand, had received this honour; therein alleadging that all the Kings of Aſia had honoured the Majeſtie of that place with preſents and rich oblations: whereas neither in record of men, nor courſe of antiquity, the Temple of Garizim had been in any eſtimation. By theſe and ſuch like words, *Andronicus* perſwaded the King, that the Temple of Ieruſalem was builded ac- C cording to the ordinance of *Moſes*, inviting him to adjudge *Sabbæus* and *Theodoſius* to death. This may ſuffice as touching the differences of the Iews of Alexandria, and ſuch things as befell them during *Ptolomey Philometors* time.

The year of the world, 3814. before Chriſts Nativity 150.

CHAP. VII.

Alexander *after* Demetrius *death honoured* Ionathan *greatly*.

D After that *Demetrius* was ſlain in fight (according as we have heretofore declared) *Alexander* was King of Syria, who wrote to *Ptolomey Philometor*, requiring his daughter in marriage, telling him that it was a matter anſwerable to his dignitie, to contract affinitie with him; firſt, ſince he had obtained his fathers Empire by the favour of God: and next, for that he had overcome *Demetrius*. *Ptolomey* yeelding a willing eare to theſe his demands, and entertaining them with great pleaſure, wrote back that he was very glad that he had recovered his fathers Kingdome; promiſing him to give him his daughter in marriage; giving him to underſtand, that he would meet him at Ptolomais, and bring his daughter unto him to that place, and there celebrate the nuptials. After he had written theſe letters, *Ptolomey* made his ſpeedie repair to Ptolemais, and led with him his daughter *Cleopatra*; where meeting with *Alexander* (according to their appointmen) he delivered him his daugh- E ter, with ſuch a dowry of gold and ſilver, as well beſeemed his kingly magnificence. Unto the ſolemniſing of this marriage, *Alexander* by letters invited the high Prieſt *Ionathan*, commanding him to repair unto him to Ptolemais. Where, after he was arrived, and had both preſented his ſervice with other magnificent preſents to both the Kings; he was highly honoured by both, inſomuch as *Alexander* conſtrained him to put off his ordinarie garments, and to put on a purple robe, and after that to ſit upon a royall Throne: commanding his Captains to march before him thorow the Citie; & to command by publike edict, that no man ſhould dare to ſpeak any thing againſt him, neither offer him any cauſe of diſcontent in what ſort ſoever. All which the Captains performed; ſo that they, who purpoſely and maliciouſly repaired thither to accuſe him, ſeeing the honour that was done unto him by his publication, fled away haſtily, for fear leſt ſome miſhap ſhould befall them. This King *Alexander* loved F *Ionathan* ſo intirely, that he afforded him the chiefeſt place amongſt the number of his deareſt friends.

Hedio & Ruffinus, chap. 5. 1 *Mac.* 11. Alexander King of Syria marrieth Cleopatra, Ptolomers daughter.

CHAP.

CHAP. VIII.

Demetrius *the ſonne of* Demetrius *overcometh* Alexander, *obtaineth the Kingdome, and contracteth friendſhip with* Jonathan.

The yeer of the world, 3818. *before Chriſts Nativity,* 146.

IN the hundred ſixtie and fifth yeer (of the reigne of the Greeks) *Demetrius* the ſonne of *Demetrius* (accompanied with divers hired ſouldiers, whom *Laſthenes Candidot* furniſhed him with) departed out of Candia, and came into Cilicia. Which newes as ſoon as *Alexander* heard, he was grievouſly vexed and troubled: for which cauſe he inſtantly poſted from Phœnicia to Antioch, with intent to aſſure the affairs of his Kingdome in that place, before the arrivall of *Demetrius*. He left behinde him for his Governour in Cœloſyria *Apollonius Danus*: who coming unto Jamnia with a great army, ſent a meſſenger unto the high Prieſt *Ionathan*, ſignifying unto him, that it was not convenient that he onely ſhould live in aſſurance at his own eaſe and in authority, without ſubmitting himſelf unto a King; and that it was a great indignitie for him in all men eyes, for that he had not inforced himſelf to ſtoop under the obedience of a King. For which cauſe (ſaid he) deceive not thy ſelf, neither hope thou by ſculking in the mountians, or depending on thy forces, to continue thy greatneſſe; but if thou truſted to thy power, come down into the field, and encounter with me and my army in the Plain, to the end that the iſſue of the victory may ſhew which of us is moſt valiant. Be not thou ſo ignorant that the nobleſt of every City bear arms under one, who have alwayes evercome thy predeceſſors. For which cauſe I challenge thee to meet me in that place where we may uſe our ſwords and no ſtones; and where the vanquiſhed ſhall have no advantage by his flight. *Ionathan* whetted by this bitter meſſage, choſe out ten thouſand of his beſt ſouldiers, and departed from Jeruſalem accompanied with his brother *Simon*, and came unto Joppe, and encamped without the City (becauſe the citizens had ſhut the gates againſt him) for they had a garriſon planted in that place by *Apollonius*. But as ſoon as he addreſſed himſelf to batter the Citie, the inhabitants were afraid, for fear leſt he ſhould ſurpriſe the ſame by force, and for that cauſe they opened him the gates. *Apollonius* underſtanding that Joppe was taken by *Ionathan*, he took three thouſand horſemen, and eight thouſand footmen with him, and came into Azot; whence he departed, leading out his army with a ſober march, foot by foot; and arriving at Joppe, he retired back to draw *Ionathan* into the field, aſſuring himſelf upon his horſemen, and grounding his hope of victory upon them. But *Ionathan* iſſuing out boldly, purſued *Apollonius* as farre as Azot: who finding himſelf in the champain field, turned back upon him and charged him. *Ionathan* was in no ſort abaſhed to ſee the thouſand horſemen, that *Apollonius* had laid in ambuſh neer unto a certain ſtream, to the end they might charge the Jews behinde, but diſpoſed his army in ſuch ſort, that his ſouldiers on every ſide turned their faces upon the enemie; commanding his men to defend themſelves on both ſides, fighting with thoſe that aſſailed them either in the vantguard or the rereward. This battell continued untill evening, and *Ionathan* had given his brother *Simon* a part of his forces, charging him to ſet upon the enemies battell: as for himſelf, he drew himſelf and his ſouldiers into a form of a battalion reſembling a Tortoiſe, to the end that being covered with their bucklers, joyned the one with the other, they might beat off the horſemens arrows: to which all of them ſhewed themſelves obedient. The enemies horſemen ſhooting all their arrows againſt them, did them no harm; for they pierced not as farre as the fleſh, but lighting upon the bucklers (encloſed and faſtned the one within the other) they were eaſily beaten back and born off, and fell down being ſhot all in vain. But when as the enemies were wearied with ſhooting from betimes in the morning untill evening, and that *Simon* perceived they could charge no further, he ſet upon them with his ſouldiers ſo courageouſly, that he put them all to flight. The horſemen of *Apollonius* perceiving that the footmen were diſarraid, grew heartleſſe likewiſe, and wearied alſo, for that they had fought untill the evening: and having loſt the hope that they had in their footmen, they took their flight in great diſorder and confuſion: ſo that they brake their ranks of themſelves, and were ſcattered thorow all the plain. *Ionathan* alſo purſued them as farre as Azot, and taking the City by aſſault, he ſlew divers of them, conſtraining the reſt that were in deſpair to flie into the Temple of Dagon, which is in Azot; and taking the Citie by aſſault, he burned it with the villages round about, and ſpared not the Temple of Dagon, but burned it & all thoſe that were therein. The number as well of thoſe that were ſlain in the battell, as of thoſe that were conſumed by fire in the Temple, was eight thouſand men. Having therefore in this ſort diſcomfited this army, he departed from Azot, and marched toward Aſcalon: and as he was encamped without the City, the Aſcalonites came out unto him, and both preſented and honoured

Hedio & Ruffinus, chap 6. Demetrius the ſonne of Demetrius, paſſeth out of Greece into Cilicia, and ſeeketh to make himſelf Lord of Syria.

A man confident in battell.

Apollonius fighteth with Ionathan, & is put to flight.

Ionathan purſueth the enemy as farre as Azot, and burneth Dagon's Temple, and killeth 8000. men.

A honoured him. He willingly entertaining their good affection, departed from thence, and journied towards Jeruſalem charged with great ſpoils, which after his victory againſt his enemy, he drave before him, after he had ſpoiled the countrey.

The year of world, 3818. before Chriſts Nativity, 146.

As ſoon as *Alexander* heard that *Apollonius* the General of his army was diſcomfited, and forced to flie, he made a ſhew that he was glad thereof, pretending that it was againſt his will that *Jonathan* had been moleſted by warre, who was both his friend & his ally. Whereupon he ſent an Ambaſſadour unto him, to ſignifie unto him how much he rejoyced at his victory, offering him preſents and honours, with a chain of gold, ſuch as the Kings were accuſtomed to give to thoſe of their kindred: he likewiſe gave him *Accaron* and the countrey thereunto

B belonging, to him and his heirs for ever.

Alexander ſendeth preſents to Jonathan.

About the ſame time King *Ptolomey Philometor* ſet out an army by ſea, and another by land to repair into Syria, and to ſuccour his ſonne in law *Alexander*: and in his way all the cities entertained him very affectionately, according as *Alexander* had commanded them, and conducted him as far as the City of Azot; in which place all of them exclaimed before him, and challenged juſtice at his hand, for that the temple of Dagon was burned and deſtroyed; accuſing *Jonathan* for the firing thereof, and the ſlaughter of many people therein. But *Ptolomey* hearing theſe accuſations, anſwered them not a word: But when *Jonathan* came to meet him at Joppe, he courted him with royal preſents, and all the honour that was poſſi-

C ble, and after he had kept him company as far as the flood called Eleutherus, he diſmiſſed him, and ſent him back to Jeruſalem. When *Ptolomey* was come to Ptolemais, he hardly eſcaped death, and that contrary to all expectation by *Alexanders* own complotting, and *Ammonius* his friends mediation: Which treachery being diſcovered, *Ptolomey* wrote unto *Alexander*, requiring him that *Ammonius* might be puniſhed for his treaſon and conſpiracies practiſed againſt him, which in their natures required a ſevere and cruel puniſhment. But ſeeing that *Alexander* delivered him not up into his hands, he conjectured and concluded, that he himſelf was the author thereof, and conceived a hainous diſpleaſure againſt him. In like manner before that time *Alexander* had offended the Antiochians, by the means of the ſaid *Ammonius*, who had loaden them with many wrongs and incommodities: but in the end *Ammonius* was puniſhed for theſe his outragious miſdemeanors, and diſgracefully ſlain like a

D woman, whileſt in a womans attire, he ſought to hide himſelf, as we have expreſſed it in another place.

Hedio & Ruffinus, chap 7. *Ptolomey Philometor repaireth into Syria with an army to aſſiſt his ſon in law Alexander.*

Jonathan meeteth with Ptolomey, and is honourably entertained by him.

Treaſon intended againſt Ptolomey and diſcovered: for which cauſe he taketh away his daughter from Alexander & giveth her to Demetrius for his wife.

At that time *Ptolomey* began to accuſe himſelf for beſtowing his daughter in marriage on *Alexander*, and for refuſing *Demetrius* to be his friend and confederate: ſo that he brake off the affinity that he had with him; and after he had withdrawn his daughter from him, he preſently ſent Ambaſſadors unto *Demetrius* to confirm a league of peace and affinity with him promiſing him to beſtow his daughter upon him in marriage, and to eſtabliſh him in his fathers kingdome. *Demetrius* very joyful to hear of this Ambaſſage, accepted both of the confederation and marriage. There onely remained one difficulty for *Ptolomey* to ſurmount, which was, how he might perſwade the Antiochians to admit *Demetrius*, againſt whom they

E were ſo grievouſly incenſed, for the indignities which his father *Demetrius* had offered them; but this difficulty overcame he by this means that enſueth. The Antiochians hated *Alexander*, becauſe of *Ammonius* (as we have expreſſed heretofore) and by that means were the more eaſily drawn to drive him out of the City. He perceiving himſelf to be thruſt out of Antioch, came into Cilicia. Whereupon *Ptolomey* came unto Antioch, and was both by the Citizens and ſouldiers therein proclaimed King, and was conſtrained to take two Diadems, the one as King of Aſia, the other as King of Egypt. He was a man of a gentle and juſt nature, no wayes ambitious; but ſuch a one as did prudently forecaſt what was to enſue: ſtri-

Ptolomey perſwaded the Antiochians to accept Demetrius for their King, and refuſed the Diadem of Aſia.

ving by all means poſſible to avoid the hatred and jealouſie of the Romanes. For which cauſe aſſembling the Antiochians together, he wrought ſo much with them, that at laſt he per-

F ſwaded them to accept of *Demetrius*, aſſuring them that if he ſhould receive that benefit at their hands, he would no more keep in memory thoſe things that had fallen out betwixt them and his father; proteſting for his own part, that he would inſtruct him both how to order the courſe of his life honeſtly, and to mannage his publick affairs rightly; and promiſing them that if he attemped to work them any inconvenience, he himſelf would be the formoſt to chaſtiſe him; alleadging for his own part that he would content himſelf to be King of Egypt. And by this meanes the Antiochians were induced to receive *Demetrius*.

But when as *Alexander* was departed out of Cilicia, with a great army, and was come into Syria, and had burned and ſpoiled the countrey of the Antiochians, *Ptolomey* accompanied with his ſonne *Demetrius* (for he had already married his daughter unto him) iſſued

out with their armies, and obtained a joynt and mutual victory, by overcoming *Alexander*, G
The year of the world, 3818. before Christs Nativity, 146.
who was constrained to flie into Arabia. It came to passe in that conflict, that *Ptolomies* horse hearing the noise of an Elephant, was troubled and stumbled in such sort, as he threw his master on the ground: which when his enemies perceived, they ran all together upon him, and gave him divers wounds in the head, whereby he was in danger to have been slain, unlesse his guard had rescued him; notwithstanding he was so sick for four dayes space, that he could neither hear nor speak. But *Zabel* the Potentate of Arabia beheaded *Alexander*, and sent his head unto *Ptolomey*; who being somewhat come unto himself after his wounds on the fifth day, and having some knowledge, heard and saw together a thing both delightful in his ear, and pleasant in his eye, which was the death and the head of his enemy. But some H few dayes after he died himself, being full of joy in that he saw his enemies fall. This *Alexander* surnamed *Balles*, reigned for the space of five years, as we have elsewhere declared.

Alexander being overcome, flieth into Arabia, and is slain in that place.

Ptolomey his death.

Demetrius surnamed *Nicanor*, having obtained the kingdome, began thorough his malice to dismembar *Ptolomie's* army; forgetting both the confederacy and affinity that he had with him, by reason of *Cleopatra* his wife, who was *Ptolomie's* daughter. But the men of war hating his ingratitude, fled into Alexandria to warrantize themselves from his wickednesse; notwithstanding they left the Elephants in his power and possession.

But the High Priest *Jonathan* having assembled an army of all the countrey of Judea, began to besiege the castle of Jerusalem, where there was a garrison of the Macedonians, and a I great number of wicked Apostates that were fallen from the Jewish religion, who in the beginning set light by the engines that *Jonathan* had raised to surprise the place, in the strength whereof they reposed too much confidence: But in the end, some of these miscreants breaking out by night, came unto *Demetrius* and certified him of the siege; who was sore displeased thereat, and taking a strong army with him, departed from Antioch to make war upon *Jonathan*. At such time as he came to *Ptolemais*, he wrote to *Jonathan* and commanded him to come unto him: notwithstanding *Jonathan* gave not over the siege, but took the Elders & the Priests with him, with gold and silver, robes, & a great quantity of presents to bear unto *Demetrius*, and when he had delivered them into his hands, he appeased his wrath; and K after he had received many honours at his hands, he obtained the confirmation of his Priesthood, in as ample manner, as he enjoyed it during the time of his predecessours: And although the miscreant Jewes accused him, yet did not *Demetrius* give them any credit. Moreover, *Jonathan* requiring that for the whole countrey of Jewry, & for the three governments of Samaria, Joppe, and Galilee, he might pay no more then three hundred talents for tribute, he granted him a full exemption, and wrote his letters patents in these tearms: King *Demetrius* to *Jonathan* his brother, and to all the nation of the Jewes; peace and joy. We have sent you the copy of the letter, that we have written to *Lasthenes*, our father, to the end
» you may know the contents thereof, which is this: King *Demetrius* to *Lasthenes* his father,
» joy and peace. Because the people of the Jewes are our confederates, and observe our ordi-
» nances, my intent is ro requite their good affection, and to assign them the three governments L
» of Apherema, Lydda, and Ramatha, with their appurtenances, which have been taken from
» Samaria and annexed to Judea. Secondly, we remit all that which our predecessors Kings received of them that sacrificed in Jerusalem: and other tributes likewise, which were gathered for the fruits of the earth and the trees; the tribute of the salt likewise, and the gold that was levied for the Crown so that hence forward nothing hereof be exacted at their hands, either for the time present or to come. See you therefore give order that the copy of these our present letters be sent and delivered to *Jonathan*, to be affixed in some open and conspicuous place in the sacred Temple. See here what he wrote at that time. *Demetrius* perceiving that the countrey was in peace, and that he lived without fear of any warre, he dismissed his army, and cashiered his souldiers; hiring onely certain stangers (who were mu- M
stred out of Candy and other Isles) whereby it came to passe that his own souldiers conceived an envy and hatred against him, in that he gave them no wages; whereas his predecessors maintained them as well in peace as in warre, to the end that they might be the more affectionate towards him; and that if need requried to employ them, they might shew themselves more ready and couragious to fight for them.

Jonathan appeaseth Demetrius by presents,

Demetrius letters to Lasthenes, in which he bestoweth many privileges on the Jewes.

Demetrius incurreth the hatred of his souldiers by abridging their pay in time of peace.

CHAP. IX.

The year of the world, 3820. before christs Nativity. 144.

Tryphon Apamenus *overcometh* Demetrius. *and giveth the kingdome to* Antiochus *the ſon of* Alexander, *and plighteth friendſhip with* Jonathan.

A CErtain man called *Diodotus*, and by ſurname *Tryphon* (an Apamean by nation, and General of *Alexanders* army) hearing what mutiny there was amongſt *Demetrius* ſouldiers, came to *Malchus* the Arabian, who had the bringing up of *Antiochus Alexanders* ſonne, and wrought as much as in him lay, that he would commit *Antiochus* to his truſt, to the intent he might make him King, and eſtabliſh him in the ſoveraign government which appertained to his father. And although upon this firſt motion of his, he could hardly be drawn to believe it; yet not long after, by the continual inſtance of *Tryphon* he was perſwaded to condeſcend, and ſuffer himſelf to be drawn by his perſwaſions. See here what this man pretended at that time. But *Jonathan* the high Prieſt, deſiring that they within the cittadel of Jeruſalem, and thoſe wicked and Apoſtate Jewes, and in general all thoſe that were in garriſons throughout all the countrey, might be diſplaced and diſmiſſed; he ſent Ambaſſadors with rich preſents unto *Demetrius*, beſeeching him to caſhiere thoſe that were in garriſon in the fortreſſes of Judea: who not onely promiſed him that demand, but alſo matters of farre greater moment, after that warre which he had then in hand, were determined. For the preſent troubles at that time, gave him no leiſure to perform the ſame: he therefore prayed him for the right of their friendſhip to ſend him ſome of his forces, giving him to underſtand, that his army was revolted. Whereupon *Jonathan* chooſe out three thouſand fighting men, and ſent them unto him. But the Antiochians hated *Demetrius*, both becauſe of the injuries they had endured under him, as alſo for the hatred they had conceived againſt his father, who had in like manner done them much wrong; ſo that they onely expected and watched their opportunity to expulſe him. Underſtanding therefore that the ſuccours that *Jonathan* ſent unto *Demetrius* were at hand; and foreſeeing that in ſhort time he would gather a great army, if they haſted not themſelves to prevent him betime; they betook them to their weapons, and beſet the Kings Palace after the manner of a ſiege, and guarded all the gates with an intent to lay hold on the King. Who ſeeing himſelf roundly beſet by the armed multitude of the Antiochians, took thoſe hired ſouldiers (with thoſe whom *Jonathan* had ſent him) and charged them: but he was forced to retire: and overcome by them, who were aſſembled in that place to the number of many thouſands. For which cauſe the Jews perceiving that the Antiochians had the better hand, they mounted upon the battlements of the Palace, and from thence darted and ſhot againſt them, without any endamagement to themſelves (by reaſon of the diſtance and height of the place where they were) notwithſtanding they gauled the people grievouſly, inſomuch as they drove them from the houſes neer adjoyning, which they incotinently ſet on fire, whereby the flame thereof was ſpread thorow the whole City; ſo that the houſes that were cloſe builded the one by the other, and for the moſt part framed of wood, were burnt down to the ground. The Antiochians perceiving that they could not remedy the fire, nor extinguiſh the ſame, betook them to flight, and the Jewes chaſing them from houſe to houſe, purſued them after an incredible manner. When the King perceived that the Citizens of Antioch ranne here and there to ſave their wives and children, and for that occaſion had given over the battel, he ſet upon them in a certain narrow ſtrait, whereas divers of them were ſlain, and all at laſt enforced to caſt down their weapons, and to yeeld themſelves to *Demetrius* mercy, who pardoning them their rebellion, pacified that ſedition. After this he rewards the Jewes with part of the pillage, thanking them as the onely authors of his victory. Whereupon he ſent them back to *Jonathan*, with no ſmall acknowledgement and teſtimony of their proweſſe and virtue. But afterwards he diſcovered his evil nature towards him, and falſified his promiſes, menacing him to make warre upon him, except he paid him thoſe tributes, which the people of the Jewes ought, and were wont to pay unto the Kings anceſtors before time. And theſe deſignes of his had he executed, had not *Tryphon* hindred him: for he was enforced to turn thoſe forces that he had prepared againſt *Jonathan*, to make warre upon *Tryphon*: who returning from Arabia into Syria, with the younger *Antiochus* (who at that time was undes years) he ſet the diadem upon his head. All the army likewiſe that had abandoned *Demetrius*, for ſhortning them of their wages, came and followed him, and made open warre againſt their maſter, and under *Antiochus*

Hedio & Ruffinus, chap 8. 1 Maccab. Diodotus called Tryphon.

Apamenus requireth Malchus to commit Antiochus, Alexanders ſon to his charge.

Jonathan ſendeth Ambaſſadors with preſents to Demetrius to requeſt him to caſhiere the forces in the caſtle of Jeruſalem and the fortreſſes there about.

The rebellion of the citizens of Antioch, & the revenge taken on them by Demetrius.

Demetrius thruſt out of Antioch.

The year of the world, 3820. before Christs Nativity, 144.

and *Tryphon* fought with him and overcame him, seizing both his Elephants, and the city of Antioch. Whereupon *Demetrius* being wholly discomfited, fled into Cilicia. But the younger *Antiochus* sent Ambassadors and letters to *Jonathan*, calling him his ally and friend, confirming the Priesthood unto him, and allotted him the four governments annexed to Judea; and besides these, he gave him vessels of gold, a robe of purple, with permission to weare the same: he gave him also a pendent of gold, and enrolled him amongst his chiefest friends, and created his brother *Simon* General of his army, from the marches of Tyre as far as Egypt. *Jonathan* highly rejoyced at these favours of *Antiochus*, and sent Ambassadors both unto him and *Tryphon*, protesting that he was their friend and ally, and that he would fight on his side against *Demetrius*, who neglecting those benefits which he had received (notwithstanding that in his necessity he had been succoured by him) returned him evill for good, which he had so kindly extended towards him.

Jonathan for the favours and benefits he received at Tryphons and Antiochus hands, offereth and performeth his best indevours against Demetrius.

But after that *Antiochus* had granted him leave to levie a great army out of Syria and Phœnicia, to fight against *Demetrius* followers, he addressed himself incontinently into the Cities, who received him very magnificently; yet did they not afford him any men of war. Coming from thence unto Ascalon, the Citizens in honourable aray came out to meet him with presents; whom together with the Cities of Cœlosyria, he exhorted to forsake *Demetrius* part, and to follow *Antiochus*, to the end, that joyning themselves with him, they might all of them combine their forces against *Demetrius*, and take vengeance of those mischiefs which they had oftentimes endured by his means: and which if they prudently examined, they had many reasons to prosecute their revenge. After he had perswaded these Cities to enter into confederation against *Demetrius*, he came to Gaza, to induce them likewise, and reconcile them to *Antiochus*. But he found the Gazeans to be of a farre contrary disposition then that which he expected; for they flatly resisted him: and although they were intended to forsake *Demetrius*; yet would they not joyn their forces, or submit the City to his government. For which cause *Jonathan* besieged their City, and spoiled their countrey: for with the one half of his army he begirt Gaza; and with the other half he over-ran the countrey, spoiling and burning the same. The Gazeans seeing these miseries which they were constrained to endure, and perceiving that no succours came unto them from *Demetrius*; but that their own overthrow was at hand, and their assistance far off: and that which was worse, most uncertain: they thought it to be the wisest part for them to forsake the one, and follow the other. Whereupon they sent messengers unto *Jonathan*, protesting that they would be both his friends and confederates. For, men do unwillingly take knowledg of their profit, before they have bought it to their sorrow; and that which they neglected at first, and was most expedient for them to perform before they were afflicted, that do they earnestly hunt after, at such time as they have been chastised. Upon this submission of theirs, *Jonathan* received them into favour, and took pledges of them, and sent them to Jerusalem; and from thence marched he along the Countrey as farre as Damasco. And whereas an huge host sent by *Demetrius*, came out against him, as far as the city Cedasa, neer unto Tyre and Galilee, making their reckoning to divert *Jonathan* from Syria, by succouring and relieving those of Galilee, who were their confederates: *Jonathan* went out speedily to meet with them, recommending the estate of Judea to the charge of his brother *Simon*. Who assembling all the power that was possible to be gathered thorowout all the Countrey, encamped before Bethsura, a strong Fort in Judea; and besieged it (for *Demetrius* being before-time seized thereof, kept Garrison therein, as before this we have declared.) When as therefore *Simon* raised his bulwarks and fitted his engines to assault the City, and employed all his study to surprize the same, they that were besieged waxed afraid, lest if he should take the town by force, they should lose their lives. For which cause, they sent an Herald unto *Simon*, requesting him that he would permit them to depart out of Bethsura with the safety of their lives and goods, and go unto *Demetrius*: who satisfying their demands, they presently departed out of the City, and he planted a Garrison therein of their own men, in place of the Macedonians. In the mean while *Jonathan*, who was in Galilee, caused his army to dislodge from a place called the waters of Genezareth, where he was encamped, and marched towards the plain of Azot, without any suspition that his enemies had been planted thereabouts: When as therefore *Demetrius* souldiers had intelligence the day before that *Jonathan* should march forward against them, they laid an ambush for him, which they placed near the mountain, preparing the rest of their forces to bid him battell in the Plain. As soon as *Jonathan* perceived their preparation to the battell, he arranged his army as conveniently as was possible; but when they that lay in ambush arose, and charged the Jews upon their backs, they fearing to be enclosed, and consequently easily slain, began

Simon Jonathans brother taketh in Bethsura.

began to flie, ſo that all of them abandoned *Ionathan* except ſome few to the number of fifty at the uttermoſt, and *Matthias* the ſonne of *Abſalom*, and *Judas* the ſonne of *Chapſeus*, the Chieftains of the army; who boldly entred, and like deſperate men charged the enemy in the vantguard with ſuch furie, that they made them amazed at their valour and force of handy blows, and compelled them to truſt to their heels. Which when they that fled from *Ionathan* perceived, they rallied themſelves and began to purſue them as farre as Cedaſa, where the enemies were encamped,

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Jonathan putteth Demetrius ſouldiers to flight.

Now when *Ionathan* had obtained this famous victory, wherein there died about ſome two thouſand of the enemy, he returned to Jeruſalem, and (ſeeing that by Gods providence all things fell out according as he himſelf deſired) he ſent Embaſſadours unto Rome, purpoſely to renew the ancient league that was made betwixt them, and the people of the Iews: commanding his Embaſſadours upon their return from Rome, to tranſport themſelves to Sparta, and renew their common friendſhip and acquaintance alſo in that place. As ſoon as they were come to Rome, and had preſented themselves before the Senate, they declared how they were ſent from the high Prieſt *Ionathan*, who required the renovation of their alliance. Whereupon the Senate granted all that which they had demanded as touching the amity of the Iews, and gave them their Letters of recommendation to bear unto all the Kings of Aſia and Europe, and to the Governours of all the Cities, commanding them to grant them free paſſage to return into their Countrey. And in their return they paſſed by the Lacedemonians, and preſented thoſe Letters which *Ionathan* had written unto them, the copy whereof contained matters to this effect: Jonathan *the high Prieſt of the Nation of the Iews, and all the commonalty of the Iews; To the Ephores, Senate and people of Sparta, Health.* "If "you be in health, and both your particular and publike affairs have their deſired ſucceſs we "have that which we deſire, for our ſelves are in good diſpoſition. For as much as hereto- "fore we have received a Letter by the hands of *Demoteles*, written from *Arius* your King to "*Onias* our high Prieſt, making mention of that acquaintance and alliance, which is between "you and us (the copy whereof we have here under inſerted) and have received your Letters "with great content, and have with all kindly acceptance required both *Demoteles* and *Arius* "(notwithſtanding we were not ignorant of this conſanguinity long before, for that we were "inſtructed therein by our ſacred Scriptures:) And whereas we have not firſt of all acknow- "ledged you for our kinſmen, it was to no other end but for fear we ſhould raviſh the honour "of ratyfying the friendſhip between us, which we intended alwaies ſhould be yours. Since "which time wherein we have contracted friendſhip with you; we have on our holy and ſo- "lemne dayes ſacrificed unto our God, beſeeching him to continue and keep you in proſpe- "rity, and on the other ſide, in as much as we have been environed with many warres, cauſed "by the diſordered deſires of our neighbours, we have neither thought it meet to be trouble- "ſome unto you, or to any other whatſoever. But now at this time, ſince we have obtained an "happie iſſue of all theſe troubles we have ſent *Numenius* the ſon of *Antimachus*, and *Anti-* "*pater* the ſon of *Jaſon*, men honourable amongſt our counſellers, both to the Romans and "to you alſo; to whom we have given our Letters to be preſented unto you, in our behalf, "to the end they might renew the amity which is between you and us: you ſhall therefore "do well if you write back unto us, and certifie us wherein we may ſtead you, in that we "have ever had an earneſt deſire and will to continue our love towards you, or ought elſe "what concerneth your welfare. Theſe Embaſſadours of his were kindly entertained by the Lacedemonians, who made a publick ordinance as touching their aſſociation, and amity with the Jews; which they delivered unto them.

Jonathan renewth his friendſhip and confederacy with the Romans and Lacedemonians.

The year of the world, 3821. before Chriſts Nativitie, 143.

In this time were there three Sects among the Jews, who had different and contrary opinions as touching humane affairs: the firſt was that of the Phariſees, the ſecond of the Sadduces, and the third of the Eſſenians. The Phariſees affirm that ſome things and not all things, are directed by deſtinie; and that ſome other things were tied to mens election, whether they would perform them or not. The Eſſenians ſaid, that deſtinie governed all things; and that nothing hapned amongſt men that was not diſpoſed thereby. The Sadduces avow that there is no deſtinie; and that humane affairs, in that deſtinie is not, cannot be governed and diſpoſed thereby: their only opinion is, that all things depend upon our own diſpoſition, ſo as in reſpect of our good deeds, we are the authors thereof; and in reſpect of our evil, they are the fruits of our irregard. But hereof have I intreated more exactly in my ſecond book of the wars of the Jews.

Three Sects of the Jews. The Phariſees. The Eſſenians. The Saduces.

The warres of the Iews, *lib. 2. cap. 13.*

Demetrius Captains deſirous to aboliſh the diſhonour of that diſcomfiture, and recover the loſs that had lately befaln them, gathered together a greater power then the former, and went out againſt *Ionathan*; who having intelligence of their coming, marched ſpeedily to

encounter them neer unto the Plain of Amath: for he resolved to prevent their intended rode into Iudea. Encamping therefore some fifty furlongs off of the enemie, he sent out spies to discover of what force they were, and how they were encamped. Who, when they had by a most diligent view known all that possibly they could, returning took certain prisoners, and brought them away by night with them: by whose confession the intent of the enemies was discovered unto *Ionathan*; which was, that they would set upon them on the sudden. But *Ionathan* with a provident care speedily fortified his camp, and prepared all things necessary for defence, and placed a watch or sentinell without his hoast, keeping his souldiers up in arms all the night, and exhorting them to be both valiant and readie, forasmuch as they must needs fight by night, to the end that they might not be surprised by the subtilties and pollicies of their enemies. But when the Captains of *Demetrius* understood that their intended purpose was discovered unto *Ionathan*, they were in suspence, and knew not what counsell to take: for this troubled them, because they saw that nothing would fall out to their good, without the practise of subtill means to entrap their enemies: and supposing themselves not to be of sufficient strength to bid *Ionathan* battell in the plain field; they therefore resolved to flie, and leave great fires thorow all their camp, to the end their enemies might think they were asleep: and so they discamped by night. On the morrow, when *Ionathan* drew neer their camp to bid them battell, and saw it abandoned, and conjectured thereby that they were fled, he followed after them; but he could not overtake them, because they had already past the flood Eleutherus, and were retyred into their strong holds and places of security. Returning therefore from thence into Arabia, and making warre on the Nabatheans, he spoiled their countrey, took great booties, and led away many prisoners: and from thence came to Damasco, and sold all in that place. About this very time, *Simon* (his brother) marching thorowout all Iudea and Palestine as farre as Ascalon, planted his garrisons in all those places, and fortified them both with men and munition, and finally, came to Ioppe, which he took by force, and planted a great garrison therein, because he was advertised that they of Ioppe intended to surrender the city to *Demetrius* forces. When *Simon* and *Ionathan* had in this sort disposed all things they came to Ierusalem, and assembled the people together in the Temple, and perswaded them to fortifie the walls of the Citie, and to strengthen the inclosure of the Temple that was ruinated, advising them to fortifie the same with strong towers: and besides this, he caused another wall to be builded in the midst of the City, to warrantize the same against the garrisons of the Cittadel, to the intent that by that means they might cut off and stop up the passages to victuall the fort He advised them likewise, to build farre stronger fortresses thorowout the countrey, then those that were already finished. Now when as the people had allowed of this his good advice, *Ionathan* gave order as touching all those things that concerned the building within the City, and set his brother *Simon* about the fortresses in the countrey. But *Demetrius* passing the river, came into Mesopotomia, intending at one time to take possession both of it and the Citie of Babylon; that being seized thereof, he might the better provide for all the occurrences of his kingdome. For the Greeks and Macedonians, who inhabited that countrey, had sollicited him by often Embassadours to come unto them, promising him to subscribe to his authoritie, and to warre with him against *Arsaces* King of the Parthians. He puffed up with those hopes, marched towards them with great speed, resolving with himself that after he had overcome the Parthians (if he had any forces left him) he would wage war with *Tryphon*, and easily drive him out of the kingdom of Syria. Being therefore entertained by those of the countrey with great affection, he levied a great army, and assayled *Arsaces*, but he lost the day, and himself was taken prisoner, as we have elsewhere declared.

The year of the world, 3821. before Christs nativitie, 143.

Demetrius captains once more make warre upon Ionathan and seeing their purposes discovered, flie by night.

Ionathan marcheth to Arabia and spoileth the Nabatheans. Simon his brother taketh Joppa. Ionathan and Simon repair the City of Jerusalem and the fortresses of Jury.

Demetrius maketh warre upon Arsaces King of the Parthians and is taken prisoner.

CHAP. X.

Demetrius *is taken prisoner*, Tryphon *breaketh the Covenant of peace betwixt him and* Jonathan, *and surprizeth and killeth him treacherously. and afterwards maketh warre against his brother* Simon.

Hedio & Rufinus, chap 9. 2 *Mac.* 11. 13.

WHen *Tryphon* understood that *Demetrius* affairs had so unfortunate an issue, he forsook *Antiochus* and his service; and complotted with himself how he might kill him, and make himself King. But the fear that he had of *Ionathan Antiochus* friend, hindred this intent of his: For which cause he resolved first of all to deliver himself of *Ionathan*, and that done, afterwards to make *Antiochus* the young King away. Having there-

Tryphon labouring to transferre Antiochus King. dome unto his own hands, & fearing Jonathans opposition, traiterously complotteth his death.

A therefore concluded with himself to kill *Jonathan* by some stratagem of treason, he came from Antioch to Bethsan (which the Greeks call Scythopolis) whither *Jonathan* came to meet him with fourty thousand chosen men, supposing that *Tryphon* resorted thither to make war upon him. But he knowing that *Jonathan* came thither with so much strength, wrought him by presents and counterfeit courtesies; commanding his Captains to obey *Jonathan*, thinking by that means to perswade him that he entirely and truly loved him, and to extinguish his suspition, to the intent he might lay hold and intrap him, at such time as he had least suspition of him. He counselled him to dismiss his armie likewise, because having cut off all occasion of war, he had no reason to retain them, for that there was no suspicion of alteration. After this he invited *Jonathan* to come to Ptolemais, & to bring with him some few of his souldiers, signifying unto him that he would deliver the Citie into his hands, and resign all
B the fortresses that were in the countrey to his possession; urging further, that he came into that countrey to no other end, but to perform it. *Jonathan* suspecting no sinister dealing, and believing that *Tryphon* spake of good and entire affection, discharged his forces, and took only three thousand men with him, whereof two he left in Galilee, and with one thousand repaired to Ptolemais unto *Tryphon*. But the Ptolemaidans shutting the gates as soon as he was entred (according as *Tryphon* had commanded them) took *Jonathan* prisoner, and slew all those that attended upon him. He presently sent part of his armie unto the two thousand that were left in Galilee, to the intent to put them all to the sword: but they having notice of that which had befaln their Chieftain, taking up their arms, speedily departed out of Ga-
C lilee. And although the souldiers of *Tryphon* exceeded them far in number, yet were they not so hardie as to trie whether part were the stronger; because they knew that the Jews were ready to expose themselves to all dangers, to defend their lives: and so they returned back to him that sent them, without doing any thing.

The year of the world, 3821. before Christs Nativitie, 143.

The year of the world, 3822. before Christs Nativity, 142.

CHAP. XI.

The people maketh Simon *General of their army, and declareth him the high Priest.*

D THey of Jerusalem understanding of the surprizal of *Jonathan*, and the loss of his souldiers, grievously lamented for this accident, that so great a man as he was, was taken from them, in that they feared (and that not without cause) that being destitute after his decease both of his valour and prudence, the nations that were round about them, would seek their trouble and molestation: who having held themselves quiet in admiration of him, would at that time lift themselves up against them; and not only persecute them with war, but bring them into extreme danger of their lives. Neither did their expectation deceive them. For the neighbouring nations, understanding of *Jonathans* death, began presently to make war upon the Jews on all sides, as against those who had no longer any Chief-
E tain under whose conduct they might wage war and shew themselves valiant. And *Tryphon* likewise having gathered forces, was determined to ascend into Iudæa, to war against the inhabitants thereof. *Simon* perceiving that the Citizens of Jerusalem was dismaied with the fear, which they apprehended of those rumours and new tumults of war, and being desirous to animate them against all incursions and attempts intended by *Tryphon*, assembled the people in the Temple, and began to exhort them after this manner: "You are not ig-
"norant (men and brethren) how both I, my father, and brethren, have voluntarily offered
"our selves unto death for your liberty. Since therefore, I have abundance of such like ex-
"amples, and that it is the ordinary course of our family to die for our Law and Religion,
"there is no fear so great as can pluck out this resolution out of my heart, as it may plant
"such a desire of life in me, as to be drawn to forget all honour. Wherefore since you have
F "such a Chieftain and Commander, as seeketh light by all danger, whereby he may endure
"to act any thing for your safety; it behooveth you to follow me courageously to what
"place soever I shall conduct you. For I am of no better account then were my brethren,
"whereby I should spare my life, neither am I less then they, whereby I should through
"negligence and cowardize shun and forsake that which they have esteemed to be honou-
"rable, as is to die for the law and the service of our God. I will make manifest therefore by
"all the testimonies that I can, that I am their true and lawful brother; for I trust in God,
"that he will give me power to take vengeance of our enemies; and deliver not only all of
"you, but your wives and your children from the injury which they intended against you;
"and by the grace of God I will preserve the holy Temple, that it may not be ruinated by
"their prophane hands. For, I already perceive, that the prophane nations set us at nought,
"and

1 *Math.* 14. Ionathans want lamented by all men.

The neighbouring nations and Tryphon invade Iudæa.

Simon, Ionathans brother assembleth the people, and animateth them.

The year of the world, 3823 before the Nativity of Christ, 141.

The year of the world, 3823. before the Nativity of Christ, 148.

"and contemn you as if you had no Chieftain: and I know already that they are marching G
"forward to fight with you. By these words *Simon* heartned the people, who were distracted with fear, so that they revived their spirits and conceived better hope. Whereupon all of them cried with a loud voice, that *Simon* was their General, and that he was to succeed his two valiant brethren *Judas* and *Jonathan* in the Government; and that as touching themselves, they would be obedient in all things that he should command them. He therefore assembled in one instant all the men at arms in that Countrey, and hasted himself to repair the City walls, defencing them with high and strong towers, and sent a certain friend of his called *Jonathan* the son of *Absalon*, with an army to Joppe; commanding him to expulse the inhabitants of that citie from thence, for that he feared lest they should submit themselves to *Tryphon*: As for himself, he remained in Ierusalem to secure the same.

Simon succeedeth his brothers Judas and Jonathan.

Simon sendeth Jonathan Absalons son to Joppe, to expulse the inhabitants therof.

Tryphon departing from Ptolomais with a great armie, came into Iudæa, leading his pri- H
soner *Ionathan* with him. Whereupon *Simon* and his army went out against him as far as Addida (a citie scituate upon a mountain, at the foot wherof beginneth the Champain countrey of Iudæa.) *Tryphon* knowing that *Simon* was made Governour of the Iews, sent messengers unto him, intending to circumvent him by treason and policy; giving him to understand that if he were desirous of his brothers enlargement, he should send him one hundreth talents of silver, and two of *Jonathans* children for hostages, to assure him, that being set at libertie, he should not withdraw Iudæa from the obedience of the King. (For, till that present he was held and kept prisoner, by reason of the money which he ought the King.) *Simon* was no ways ignorant of this cunning intent of *Tryphons*, but knew well enough that he should both lose his money, if he should deliver the same, and that his brother should not be enlar- I
ged, no, though his children were delivered for hostages: on the otherside he feared, lest the people should conceive sinesterly of him, as if he had been the cause of his brothers death, both by not delivering the money, neither yet the children: Having therefore assembled the armie, he declared unto them what *Tryphon* demanded, telling them that the whole scope of his actions were nought else but traiterous stratagems and subtilties: yet notwithstanding he told them, that he had rather send both the money and the children to *Tryphon*, then by refusing his conditions and demands, to be accused to have neglected the life of his brother. *Simon* sent therefore both the money and children of *Jonathan*: but *Tryphon* having
received both, kept not his promise; but detained *Jonathan*: and leading his army thorow the countrey, intended to pass by Idumæa to repair to Ierusalem. He came therefore to K
Dora, a citie in Idumæa; and thitherward marched *Simon* to encounter with him, encamping always right overagainst him. They that were in the Castle of Jerusalem, hearing news hereof, sent *Tryphon* word that he shou'd hasten and come unto them, and send them munition: whereupon he addressed his horsmen, pretending that very night to ride unto Ierusalem; but the snow about that time fell in such abundance, that it covered the way in such sort and was so thick, as the horses could not travel; which hindered his repair to Ierusalem. For which cause he departed from thence, and came into Cœlosyria, and speedily invading the countrey of Galaad, he put *Jonathan* to death in that place, and after he had buried him there, he returned to Antioch. But *Simon* sent unto Basca and transported his brothers bones, L
and interred them in his countrey Modin in his fathers sepulchre, and all the people mourned and lamented for him many days. *Simon* also builded a great monument of white and polished marble for his father and his brethren, and raised it to a great height, and garnished it round about with galleries and pillars all of one piece, which was an admirable work to behold. Besides that, he erected seven Pyramids for his father, mother and brethren, for each of them one, so great and so fair, as they moved admiration in those that beheld them; and are as yet to be seen at this present day. So great was *Simons* care, that *Jonathan* and the rest of his family should be honoured with so magnificent a sepulchre: which *Jonathan* died after
he had exercised the place of the high Priest, and possessed the Government for four years. M
Thus much as touching his death.

Jonathan is slain by Tryphon.

Jonathans monument.

The year of the world, 3824 before Christs Nativitie, 140.

As soon as *Simon* had taken possession of the high Priesthood, by the election of the people; the very first year of his Government, he acquitted the people of the tribute which they were woont to pay to the Macedonians. This libertie and exemption from tribute happened amongst the Jews, one hundreth and seventie years since the time that *Seleucus* sir-named *Nicanor* obtained the kingdom of Syria. And in so great honour was *Simon* amongst the people, that in their private contracts and publick letters, the date began from the first year of *Simon* the benefactor and Governour of the Jewish nation. For they prospered greatly under his government, and had the victory of all their neighbouring enemies round about them. For he destroyed the Cities of Gaza, Joppe, and Iamnia: he razed also the citadel of

The Jews discharged of tributes.

Simons authority.

Jerusalem,

A Jeruſalem, and levell it with the ground, to the intent the enemies might be never ſeized thereof any more, nor retreat themſelves thither to endamage the City, as beforetime they had done. Which when he had brought to paſſe, he thought it not amiſſe, but very profitable, to levell the hill whereon the Caſtle ſtood, to the intent the temple might be the eminenteſt place. All this perſwaded he the people to do in a common aſſembly, laying before their eies, how many evils they had ſuffered, by the means of the garriſons, and how much they were like to ſuffer hereafter, if a ſtranger ſhould once more be maſter of the Kingdome, and build a cittadel in that place. By theſe exhortations he perſwaded the people to finiſh theſe works, and all of them began to travell without interminiſſion both day and night; ſo that in the ſpace of three years they plained the mountain, and wrought it down; and from that time forward there was nothing but the Temple that commanded the City. See here what *Simon* performed hitherto.

The year of the world, 3823. before the Nativity of Chriſt, 141.

Simon raiſeth the Caſtle of Jeruſalem.

The year of the world, 3824. before Chriſts Nativity, 140.

B

CHAP. XII.

Simon *beſiegeth* Tryphon *within Dora, and contracteth alliance with* Antiochus, *ſurnamed the* Devout.

Hedio & Ruffinus, chap. 10. 1 Mach. 15.

NOt long after the captivity of *Demetrius*, *Tryphon* ſlew *Alexander* the ſon of *Antiochus* ſurnamed *God*, notwithſtanding he had the care and charge of his education for four years, during which time he reigned; and ſpreading abroad a certain noiſe and C rumour, that the young King in exerciſing himſelf fortuned to die, he ſent his friends and familiars unto the men of war, promiſing them that if they would elect and chooſe him King he would give them a huge ſum of money; giving them to underſtand, that *Demetrius* was a priſoner among the Parthians, and that if *Antiochus* his brother ſhould obtain the Kingdom he would puniſh them divers waies, and revenge their revolt and rebellion, which they had committed by forſaking him. The Army hoping that if they beſtowed the Kingdom on *Tryphon*, it would redound highly to their profit, they proclaimed him King. But after he had attained the fulneſſe of his deſires, he ſhewed how malicious and wicked his nature was. For at ſuch time as he was a private man, he flattered the people and made ſhew of moderation; and by ſuch allurements he drew them to do what him liſted: but after he had taken D poſſeſſion of the kingdome, he diſcovered his hypocriſie, and ſhewed plainly that he was not unaptly called *Tryphon*, that is to ſay, a trifler or mocker. By which means he drew the hearts of the better ſort from him: and as for his army, they grew ſo much in hatred of him, that they ſubmitted themſelves to *Cleopatra* *Demetrius* wife, who had at that time ſhut up both her ſelf and her children in Seleucia. And whereas *Antiochus* ſurnamed the *Devout*, and brother to *Demetrius*, was driven from place to place, and had not any City that would entertain him for fear of *Tryphon*; *Cleopatra* ſent unto him, inviting him both to be her husband, and to take the poſſeſſion of the Kingdome. And hereunto did ſhe the rather draw him, partly for that ſhe was thereunto perſwaded by her friends, and partly for the fear ſhe had, leſt ſome one of Seleucia ſhould betray the City to *Tryphon*. As ſoon as *Antiochus* was arrived in Seleu- E cia, and that from day to day his forces increaſed, he marched forth into the field, and fought with *Tryphon*, and overcame him in battel, and drove him out of the higher Syria, and purſued him as far as Phœnicia: where after he had retired himſelf into Dora, a ſtrong and impregnable Caſtle, he beſieged him therein, and ſent Ambaſſadours to *Simon* the High Prieſt of the Jews, to confirm a friendſhip and confederacy with him. *Simon* very courteouſly accepted his demands, and preſently ſent *Antiochus* both money and victuals, ſufficient to furniſh his army at the ſiege of Dora; ſo that in ſhort ſpace he was accepted amongſt the number of his entire friends. *Tryphon* flying from Dora to Apamea, was in that place beſieged, taken and ſlain, after he had reigned three years.

Tryphon murthering Alexander, obtaineth the kingdome.

Tryphon having obtained dominion diſcovereth his corrupt nature.

Tryphons armie ſubmit to Cleopatra Demetrius wife, who married with Antiochus Soter, and committed the authority to his hands.

Hedio & Ruffinus, chap. 11.

Antiochus having driven Tryphon out of Syria, beſieged him in Dora.

Tryphons death.

The year of the world, 3827. before the nativity of Chriſt, 137.

F

CHAP. XIII.

After Tryphons *death*, Simon *made warre againſt* Antiochus, *and drove* Cendebæus *out of Judæa.*

Hedio & Ruffinus, chap. 12.

BUt the innate avarice that was in *Antiochus*, and the malignity of his nature, made him forgetfull of thoſe offices and ſervices that *Simon* had done him: ſo that he ſent *Cendebæus* his great friend with a mighty army to invade Jewry, and to ſurprize *Simon*. But he having ſome privie intelligence of *Antiochus* treachery, notwithſtanding that at this time

time he was very old, was in such sort moved with the injuries that *Antiochus* had done him, G
The year of the world, 3827. before Christs Nativity, 137. as animated with courage more then became his age, he went himself to the war, as if as yet he had been but youthful: he therefore caused his sonne to march before with the picked souldiers of his army; and having left a number of his souldiers in ambush, in the hollow retreats of the mountains he executed all his designes without failing in any one of them: so that after he had every way obtained the upper hand of his enemies, he ever after enjoyed his government in peace, during the remainder of his life, and renewed likewise the confederacy with the Romans.

Simon and his son expelleth Cendebæus out of Jury.

CHAP. XIV.

H

Simon *is traiterously slaine by his sonne in law* Ptolomey *at a banquet.*

The year of the world, 3830. before Christs nativity, 134. HE governed Judæa for the space of eight years, and was at length slain at a banquet, by the treachery of *Ptolomey* his son in law; who being seized of *Simons* wife and his two children, and detaining them in prison, sent out certain of his train besides, to kill *John* the third son surnamed *Hyrcanus*. But the young man having some inkling of their drift, retyred himself speedily into the City, and avoided the danger that they com-
Hedio & Russinus, chap. 15. 1 Maccab. 6. No faith nor trust no not in sons in law. plotted against him; assuring himself of the good will of the people, in consideration of the I benefits they had received at his fathers hands, and the hatred that they bare unto *Ptolomey*; who intending to enter the City gates, was sharpely repulsed by the Citizens, for that they had already entertained *Hyrcanus*.

CHAP. XV.

How Ptolomey *failing of his hopes*, Hyrcanus *obtained the soveraignty.*

The year of the world, 3831. before Christs Nativity, 133. WHereupon *Ptolomey* retyred unto a certain Castle situate beyond Jericho called K
Dagon: but *Hyrcanus* was made high Priest in his fathers stead: who after he had recommended himself to God by the firstling sacrifices that he offered, marched out against *Ptolomey* his brother in law to make warre upon him. Now when he was fully addressed to besiege the place whither *Ptolomey* was retyred, he had the vantage in all other things; but onely by the affection that he bare unto his mother and his brethren, he was overcome. For *Ptolomey* having taken them, and whipt them upon the walls in all mens presence, threatned *Hyrcanus* that unlesse he levied his siege, he would cast them down headlong from the top of the Castle: now whereas one way *Hyrcanus* had a great desire to enforce and surprize the place; so also on the other side he was wholly weakned, through the desire that he had to redeeme those whom he loved, from the enemies tyranny. L
True it is, that his mother stretching out her hands, besought him that for her sake he would not give over valiantly to assault the place; but that he should be the more encouraged to surprize the fortresse, and to lay hold upon his enemie, and be revenged on the wrong that was offered unto his dearest friends: alleadging that she thought it better to die in the the middest of a thousand torments, then that the enemy should escape unpunished, who had been so manifest an occasion of their misery. When *Hyrcanus* heard his mother speak thus, he was more furiously incensed to give the assault; but as soon as he saw his mother so beaten and sore wounded, his heart melted within him, and the fervent desire which he before had to batter and beat down the City, was presently allayed and cooled; and so the pitiful compassion of his mother, surmounted and overcame his ireful affection of re- M
venge. Whilest thus the siege was continued and prolonged, the year of repose celebrated amongst the Jewes was come: For they observed the seventh year, as the seventh day is observed in the week; so that by this occasion *Ptolomey* was delivered of this siege, who afterwards slew both *Hyrcanus* mother and brethren; which done he fled unto *Zeno* surnamed *Cotyla*, who at that time tyrannized in the City of the Philadelphians.

Hedio & Russinus, chap. 14. Ptolomey besieged by Hyrcanus, knowing the power of natural affection, keepeth his mother and brethren prisoners, whippeth them on the walls, and threatneth to throw them down.

The end of the History of the Bible.

CHAP.

CHAP. XVI.

The year of the world, 3831. before Christs Nativity, 133.

Antiochus *the Devout maketh war against* Hyrcanus, *and upon the receit of three hundred talents, contracteth alliance with him.*

Hedio & Rufinus, chap 12.

Antiochus calling to minde the manifold losses he had received by *Simons* meanes, invaded Jewry in the fourth year of his reign, and in the first of *Hyrcanus* government, which was in the hundred sixty and two Olympiade. And after he had spoiled all the countrey, he locked up *Hyrcanus* within the City of Jerusalem, which he had besieged with seven camps; yet with no advantage at all, both in regard of the strength of the walls, as in respect of the valour of the Citizens, as also the want of water which he had in his Campe; which was notwithstanding remedied by a great fall of rain, which fell about the setting of the Pleiades in the beginning of April. On the North side also where there is a great plain, *Antiochus* caused one hundred towers to be erected every one three stages high, on which he planted certain companies of armed souldiers, who daily fought with the besieged, and who by the meanes of a double and deep trench; took from them all their commodities. They on the other side made often sallies, and if they chanced at any time to charge the enemy on the sudden, they made a great slaughter: but if they were discovered, they retyred souldier-like. But *Hyrcanus* considering the great number of people that were in the City, who rather consumed souldiers victuals then performed any service, he devided those that were unfit for warre, and sent them out of the City, retaining onely those with him, who were valiant and warlike. But *Antiochus* permitted them not to have free liberty to depart; so that wandring here and there between the walls and the campe, they were consumed with famine, and died miserably. When as therefore the feast of Tabernacles was to be celebrated during these affairs, they that were within had compassion of their countreymen, & drew them within the walls, and entertained them within the City. At this time *Hyrcanus* sent a messenger to beseech *Antiochus* to grant him truce for seven dayes, by reason of the solemnity of the feast: whereunto he accorded for the honour which he bare unto God: Furthermore, he sent a magnificent sacrifice into Jerusalem of Buls with gilded horns, and vessels full of divers odors, with other vessels of gold and silver. Those that had the charge of the gates, received the sacrifice at their hands that brought the same, and offered them in the Temple. *Antiochus* himself also gave the souldiers certain meats to grace their feastival, shewing himself herein to be of a far better disposition then *Antiochus Epiphanes*, who after he had taken the City, caused swines flesh to be sacrificed upon the Altar, and be sprinkled the Temple with the broth of hogs, making a confusion of the ordinances of the Law of God, which was the cause that this nation rebelled and conceived a deadly hatred against him: But *Antiochus* of whom we spake at this present, was by all men called Devout, because of the incredible affection that he had to the service of God.

Hyrcanus is driven into the city by Antiochus.

Pleiades the seven stars.

The weaker sort are thrust out of the city.

Antiochus affordeth seven dates truce to celebrate the feast of tabernacles.

Hyrcanus acknowledging the bountie and affection he had towards God and his sacrifices, sent Ambassadours unto him requiring him that he would permit them to use the ancient policy of their forefathers. Whereupon the King sequestring all those far off from his company, who counselled him to destroy the Jewish nation, who lived apart and had no acquaintance with others, made no reckoning of their words. And understanding that all the conversation of the Jewes was conformable unto piety, he answered the Ambassadours, that if the besieged would yeeld up their armes and pay the tributes of Joppe, and the other Cities that were out of Judea, and would receive a garrison, such as he should appoint; he would discharge them of this warre. They accepted all other his conditions, but they consented not to receive a garrison, lest they should be enforced to entertain such with whom they could not converse; but instead of the garrison they gave pledges, and payed five hundred talents of silver, of which the King received three hundred in hand, with the pledges; amongst which was *Hyrcanus* brother: and after he had beaten down the cope and panes of the wall, with the other battlements of defence; he raised the siege and departed. But *Pyrcanus* opening *Davids* monument (who surpassed all other Kings in riches during his time) drew three thousand talents out of the same; whereby he took occasion first of all among the Jewes to entertain a forraign army. There was also a friendship and confederation betwixt him and *Antiochus*, whom he entertained in the City with all his army, and furnished him largely and magnificently with all that which was necessary for the same; And that which is more, *Antiochus* having enterprized an exploit against the Parthians, *Hyrcanus* marched also in his company. *Nicholas Damascene* beareth witnesse hereof, writing after this manner, in his history:

Hyrcanus maketh peace with Antiochus, and the siege is given over.

The year of the world, 3838. before Christs Nativity, 126.

Hyrcanus taketh a huge sum of money out of King Davids tombe.

Nicholas Damascene.

history: *Antiochus* erected a Trophee neer the flood Lycus, after he had overcome *Indates* G
The year of the world, 3838. before Christs Nativity, 126. General of the army of the Parthians, and abode there two dayes at *Hyrcanus* the Jew's request, by reason of a solemn feast at that time, in which it was not lawful for the Jewes to travel, wherein he is no wayes mistaken. For the feast of Pentecost was at that present the next day after the Sabbath, and it is not lawfull for us neither in our Sabbaths nor feasts to journey any wayes. *Atiochus* fighting against *Arsaces* King of the Parthians, lost the greater part of his army, and was himself slain. His brother *Demetrius* succeeded him in the kingdome of Syria, whom *Arsaces* had put in prison at such time as *Antiochus* came into the kingdome of the Parthians, as we have declared heretofore in another place.

Antiochus slain in the conflict against the Parthians.

CHAP. XVII. H

Hyrcanus *leadeth his army into Syria.*

Hecdio & Rufinus, chap. 16. Hyrcanus surprizeth divers cities of Syria, and layeth desolate the Temple that was builded on the hill Garizim.

Hyrcanus hearing newes of *Antiochus* death, led forth his army with all expedition against the Cities of Syria, hoping to find them disfurnished both of garrisons and means of defence, as in effect it came to passe. He therefore took the City of Medaba at the end of six moneths, after that his army had suffered many calamities. Afterwards he seized Samega, and the Cities there about: The Cities of Sichem, and Garizim also where the Cutheans dwelt, who had a Temple there made according to the module of the Temple of Jerusalem (which *Alexander* the Great permitted *Sanaballath* to build in favour of his sonne in law *Manasses*, brother to the high Priest *Jaddus*, as we have heretofore declared) which Temple was layed desolate two hundred years after it was builded. *Hyrcanus* also took certain fortresses and cities of Idumæa, as Adora, and Marissa; and after he had subdued all the Idumæans, he permitted them to inhabit the countrey, under this condition, that they should consent to be circumcised, and to live according to the lawes and religion of the Jewes. They through the desire they had to live in the place where they were born, submitted themselves to be circumcised, and to live according to the customes and ordinances of the Jewes; and from that day forward they were comprehended within the number of the Jewes. I K

The year of the world, 3840. before the nativity of Christ, 124.

The Idumæans conquered by Hyrcanus, admit circumcision and the lawes of the Jewes, Hyrcanus maketh a league with the Romans.

Whilest thus *Hyrcanus* was high Priest, he thought good to renew the amity betwixt the Jews and the Romans; and to this effect he sent an Ambassage with letters unto the Senate. As soon as the Senate had received his letters, they made alliance with him, to this effect ensuing: *Fanius M. F. Pr.* assembled the Senate in the field of Mars the eighth day of February, in the presence of *L. Manlius, L. F. Mentina*, and *C. Sempronius, C. F. Falerna*; concerning that which *Simon* the sonne of *Dositheus*, *Apollonius* the sonne of *Alexander*, *Diodorus* the sonne of *Jason*, men of good reputation and honour, and sent Ambassadours by the people of the Jewes, have proposed; who have dealt with us as touching the confederation & amity that this nation had with the Romans, and have likewise conferred as touching the affairs of estate, namely, that Joppe and the Ports thereof, Gazara and the fountains thereunto belongiug, and those other Cities of the Countrey, which *Antiochus* took from them, contrary to the decree of the Senate, should be restored unto them; and that it may not be lawful for the Kings souldiers to passe thorow their countrey, neither any of those Provinces that are under their government: and that those things which were attempted by *Antiochus* during this war, contrary to the arrest and decree of the Senate, should be declared void, to the end that the Ambassadours sent in the Senates behalf, may provide for the restitution of those things, which *Antiochus* hath spoiled them of, and may rate and set down the damages, which the countrey hath received by this war. *Item*, that commendatory letters should be written in the behalf of the Jewish Ambassadours, to the Kings and free people for their secure and safe return into their countrey. It hath been held convenient, to make and ratifie this ordinance, to the end to renew friendship and confederation with men of so good respect, sent unto them by a nation so good and faithful towards them. And as touching the letters, the answer was; that they should be written at such time as the affairs of the Senate would permit them any leisure; and that from this time forward, they would have care that no injury should be offered them. And the Pretor *Fanius* was commanded also to deliver the Ambassadours money out of the common purse, to bear their charges home into their countrey: and thus did *Fanius* dismisse the Ambassadours of the Jewes, after he had given them silver out of the common treasurie, with the decree of the Senate addressed to those that should conduct them, and give them assured convoy to return into their countrey. And this was the estate of the affairs during *Hyrcanus* Priesthood. L M

The year of the world, 3844. before Christs Nativity, 120.

But

A But King *Demetrius* being ſharply whetted to make warre againſt *Hircanus*, could have neither time nor occaſion to exploit the ſame, by reaſon that both the Syrians and his men of warre were ſcarcely well affected toward him, becauſe of his wickedneſs of life. For they ſent Embaſſadours to *Ptolomey*, ſirnamed *Phyſcon*, to require him to ſend ſome one of *Seleucus* race unto them, to take upon him the kingdome. Whereupon *Ptolomey* ſent them *Alexander* ſirnamed *Zebina*, accompanied with an Army; who waging battel with *Demetrius*, put him to the worſt, and conſtrained him to flie to his wife *Cleopatra* to Ptolomais: who neither accepting, nor entertaining him, he was conſtrained to retire himſelf from thence unto Tyre; where he was taken, and after he had ſuffered many miſeries by the hands of his enemies, he finally died. *Alexander* having by this means obtained the kingdom, made a league B of amitie with *Hircanus*. And whereas it ſo fell out, that *Antiochus* ſirnamed *Gryphus*, the ſon of *Demetrius* made warre againſt him, he was overcome and ſlain in the battell. When as therefore *Antiochus* had taken poſſeſſion of the kingdom of Syria, he forbare to make war againſt the Iews, for that he had intelligence that his brother by the mothers ſide (who was in like ſort named *Antiochus*) aſſembled an army againſt him at *Cyzicus*. Remaining therefore in his Countrey, he reſolved to make preparation againſt his brothers coming, who was called *Cyzicenus*, becauſe he was brought up in that Citie, and was the ſon of *Antiochus* called the Conſerver, who died in the countrey of the Parthians, and who was brother to *Demetrius* the father of *Gryphus*: and it ſo fell out, that both theſe brothers were married to one and the ſame *Cleopatra*, as we have heretofore expreſſed. When *Antiochus* the Cyzicenian was arrived in Syria, he made warre againſt his brother, which continued many yeers; C during all which time *Hircanus* lived in peace (for preſently after *Antiochus* death, he revolted from the ſubjection of the Macedonians) and from that day forward gave them no ſuccours, neither as ſubject, neither as friend; but his fortunes both augmented and flouriſhed greatly during the time of *Alexander Zebina*; and principally during the reign of theſe two brothers. For the war wherein they conſumed one another, gave *Hircanus* an opportunitie, to levie all the revenews of Judæa, without any contradiction: ſo that by the ſame means he gathered infinite ſums of money. For whileſt the Cyzicenian deſtroyed his brothers countrey, *Hircanus* alſo made known his inclination and diſpoſition: and ſeeing likewiſe that *Antiochus* was deſtitute of thoſe ſuccours expected out of Egypt, and that both himſelf and his D brother alſo (through the naturall diſcords) weakned one anothers eſtates, he ſet as light by the one as by the other.

The yeer of the world, 3844. before Chriſts nativity, 120.

Demetrius being overcome by Alexander, is ſlain. Hedio & Ruffinus, chap. 17.

Alexander ſlain in the conflict betwixt him and Antiochus Gryphus.

The yeer of the world, 3852. before Chriſts nativitie, 112.

Hircanus, whileſt the brothers weaken themſelves by civill warres, liveth in peace.

CHAP. XVIII.

How Antiochus *the Cyzicenian came to the relief of the Samaritans: and how being conquered, he fled away.*

FOr which cauſe he drew forth his army againſt Samaria (which was a ſtrong city) and is at this day called Sebaſta, becauſe it was reedified by *Herod*, as we will make manifeſt in time and place convenient. He therefore began to beſiege E and batter the ſame with all diligence; animated thereunto, becauſe of the extreame hate he bare the Samaritans in that onely to pleaſe the Kings of Syria they had offered many grievous outrages to the Mariſſens, who were extracted from, and allied with the Iews. He therefore made a trench round about the City, with a double wall of eighty ſtounds, and committed the generall command of this ſiege to his ſonnes *Antigonus* and *Ariſtobulus*, who ſo diligently and valiantly behaved themſelves: that the Samaritanes being overpreſſed with extream famine, were conſtrained to eat ſuch things as were unuſuall and unaccuſtomed amongſt men; and to call *Antiochus* the Cyzicenian to their reſcous. Who readily repaired thither, but was repulſed *Ariſtobulus* ſouldiers, and being purſued by the F two brethren as farre as Scythopolis, he hardly eſcaped; and they returning to their ſiege, freſhly aſſaulted and beſieged the Samaritans within their own wals: So that once more they were conſtrained to ſend Ambaſſadours to *Antiochus* for aide, who was their allie; who ſent unto *Ptolomey Lathyrus* for about ſome ſix thouſand men of warre, who furniſhed him with them contrary to his mothers minde, who therefore had almoſt thruſt him out of his dominion. As ſoon as he had received them, he made a road into *Hircanus* countrey and ſpoiled and forraged the ſame as farre as Egypt. For he durſt not bid him battell hand to hand, becauſe he had not competent forces; but thought that in ſpoiling the countrey he might cauſe them to levy the ſiege, and forſake Samaria: but after he had loſt a great number of his men by divers ambuſcadoes of his enemies, he went unto Tripoly, committing

The yeer of the world, 3854. before Chriſts nativity, 110.

Hircanus beſiegeth Samaria.

Antiochus ſeeking to relieve the Samaritans, is overcome and put to flight by Ariſtobulus

the generall charge of that warre to *Callimander* and *Epicrates*, two of his Captains. The G
Callimander more raſhly then wiſely attempting to ſet upon the enemy, was himſelf ſlain,
and his ſouldiers diſcomfited. And *Epicrates* given over to covetouſneſs, did openly yield up
Scythopolis and other Cities into the hands of the Jews: ſo that it was impoſſible for either
of them to levie the ſiege. Finally, after that *Hircanus* had continued his ſiege before the
City for the ſpace of one whole year, he became maſter of the ſame: and not contenting
himſelf with the ſurprizall hereof, he utterly deſtroyed it, enforcing the rivers thorow the
midſt thereof; yea he ruined the ſame in ſuch ſort, that the mud and ſoil both of the water
and earth tooke away all the appearance of the City; ſo that it ſeemed as if it had never
been. Of this *Hircanus* there is a certain incredible matter committed to memory, namely,
how during his high Prieſthood God had conference with him. For it is reported, that the H
very ſame day wherein his ſons fought againſt *Antiochus* the Cyzicenian, whileſt being him-
ſelf alone, he offered incenſe in the Temple, that he heard a voice ſaying, that his two ſons
had at that preſent overcome *Antiochus:* all which he incontinently ſignified unto the peo-
ple at the gate of the Temple; and according as he had ſaid, ſo it came to paſs. See here
what occurrences hapned in *Hircanus* time.

The yeer of the world, 3854. *before Chriſts Nativity*, 110.

Epicrates corrupted with monoy, ſelleth Scythopolis and other places to the Jews.

Hircanus taketh Samaria.

Hircanus is foretold by a voice in the Temple, of his ſons victory.

About this very inſtant likewiſe, the affairs of the Jews proſpered not onely in Jeruſalem
and Judæa, but alſo amongſt the inhabitants of Alexandria; and finally in Egypt and Cyprus.
For Queen *Cleopatra* rebelling againſt her ſonne *Ptolomey Lathyrus*, appointed *Chelcias* and
Ananias the ſons of that *Onias*, who had builded the Temple in Heliopolis (according to
the pattern of that in Jeruſalem) her chieftains. And having committed her army unto their I
hands, ſhe acted nothing without their advice, according as *Strabo* the Cappadocian witneſ-
eth, ſpeaking after this manner: Divers of thoſe who came with us, and of thoſe who had
been ſent into Cyprus from *Cleopatra*, ſuddenly revolted to *Ptolomey*: Onely the Jews that
were of *Onias* faction, remained conſtant in their dutie, becauſe the Queen made great ac-
count and reckoning of *Chelcias* and *Ananias* their country-men. Thus far *Strabo*. This great
felicity and proſperitie of *Hircanus* moved the Jews to conceive a hatred againſt him, and
eſpecially the Phariſees oppoſed themſelves againſt him. Theſe Phariſees were one of the
ſects of the Iews (whereof we have heretofore intreated) which ſect was ſo great in credit
with the common people, that when they depoſed any thing, were it againſt the King or the K
Prieſt, they were preſently believed, *Hircanus* had been one of their diſciples, and was in
like ſort very much believed of them. He therefore invited them to a feaſt, and entertained
them with all humanitie: and ſeeing that they were ſet upon a merry pin, he began to tell
them that they knew his mind, how that he deſired nothing more then to be juſt, and to
ſquare all his actions according to Gods will and direction, according as they themſelves
taught. He therefore required them, that if they perceived that he miſtook himſelf in any
thing, or that he wandred from the right way, they would by admonition redreſs the ſame.
Whereupon all of them gave teſtimony of his perfect vertue. Wherewith he was highly
contented. But one of the company called *Eleazar*, a man of a malicious nature, and ſuch a
one as delighted in mutiny, ſaid unto him: Since you deſire to hear the truth, if ſo be you L
affect the eſtimation of a good man, give over the place of Prieſthood, and content your ſelf
with the government of the people. *Hircanus* demanded of him the cauſe wherfore he ſhould
forſake the Prieſthood? Becauſe (ſaith he) that we have heard ſay by our anceſtors, that your
mother was a captive during the reign of *Antiochus* the Famous (which notwithſtanding was
a falſe report.) *Hircanus* hearing this, was ſore moved againſt him, and alſo all other of the
Phariſees who were aſſiſtant in that place. Amongſt the reſt there was a certain man called
Jonathan, of the order of the Sadduces (who maintain an oppoſite opinion againg the Phari-
ſees) who was an inward and dear friend to *Hircanus*, with whom he communicated the injU-
rious ſpeeches that *Eleazar* had ſpoken by him, who told him that (as he thought) *Eleazar*
had ſpoken theſe words by the publike conſent of the Phariſees; and that he might diſcover
the ſame moſt manifeſtly, if he enquired of them what puniſhment *Eleazar* had deſerved for M
ſpeaking after this ſort. *Hircanus* therefore queſtioned with the Phariſees as concerning his
puniſhment, telling them that he ſhould very well perceive, that this injury had not been
pronounced by the common conſent of them all, if they condemned the offender to ſuffer a
puniſhment proportionable to his offence. Whereupon they decreed, that he ought to be
puniſhed by impriſonment and ſcourging, for (ſaid they) an injury done in word, required
no capitall puniſhment: and to ſpeak uprightly, they in their thinking cenſured ſeverely
enough of this fault, for that the Phariſees are naturally inclined to mercy when there grow-
eth any queſtion of puniſhment. But *Hircanus* was ſore offended with this their anſwer, and
imagined

Chelcias and Ananias Captains of Cleopatras Army.

Strabo of Cappadocia his report of the loyalty of the Jews.

Hircanus groweth in diſcontent with the Phariſees.

Eleazar the Phariſee upbraideth Hircanus that his mother was a ſlave.

The Sadducee Jonathan incenſeth Hircanus againſt the Phariſees.

A imagined that this *Eleazar* had ſpoken after this maner by the common inſtigation of the reſt. This diſpleaſure and conceived diſlike of his, did *Jonathan* aggravate to the utterm oſt, and handled the matter in ſuch ſort, that he drew *Hircanus* to forſake the Phariſees, and to ſubſcribe to the opinions of the Sadduces, aboliſhing their ordinances, and cauſing them to be ſharply puniſhed that obſerve the ſame. Theſe practices of *Hircanus* incenſed the people againſt him & his ſons. But hereof we will ſpeak in another place. At this preſent I wil declare how the Phariſes have made many ordinances among the people, according to the tradition of their fathers, whereof there is nothing written in the laws of *Moſes*: for which cauſe the Sect of the Sadduces rejecteth them, affirming that they ought to keep the written ordinances, and not to obſerve thoſe that are grounded upon the tradition of the Fathers: And great diſpute and diſſenſions have been raiſed among them upon this occaſion, becauſe the richer B ſort only, and not the baſer ſort of people, cleaved to the Sadduces: but the Phariſees had the commonalty on their ſides. But of theſe two ſorts, & of the Eſſeans, I have more exactly entreated in my ſecond book of the wars of the Jews. But *Hircanus* finally appeaſed this mutinie, and lived afterwards in much peace and happineſs, and after he had moſt diſcreetly governed his Princedom for the ſpace of one and thirtie years, he died; leaving five ſons behind him. This man was honoured by God with three great gifts; the gift of government, the gift of Prieſthood, and the gift of Prophecy. For God ſpake unto him divers times by Oracles, and Revelations, and gave him the knowledg of things to come; which he in ſuch ſort foretold, that he declared that his two eldeſt ſons ſhould not poſſeſs the principality any C long time: whoſe end it ſhall not be amiſs to ſet down in what manner it was, to the intent that the prophecy of their father may be the better known.

The year of the world, 3854. before the Nativity of Chriſt, 110.

Hircanus forſaketh the Phariſees, and followeth the Sadduces.

The conſtitutions of the Phariſees.

Hircanus death.

The year of the world, 3861. before Chriſts Nativitie, 103.

Hircanus prophecy of his ſon.

CHAP. XIX.

Ariſtobulus *obtaineth the government, and firſt of all placeth the Kingly Diadem on his head.*

D AFter the death of their father, *Ariſtobulus* the eldeſt of his ſons determined to exchange the Principality into an abſolute eſtate of a Kingdome, and the better to attain thereunto, he firſt of all ſet the Diadem upon his head, four hundreth eighty and one years and three moneths ſince the people of the Jews were delivered from the ſervitude of Babylon, and led again into their countrey. And for that *Ariſtobulus* among all his other brethren, loved *Antigonus* beſt of all, who was the neareſt unto him in age; he accepted him as a companion in the government of the Kingdome: but as touching the reſt, he ſhut them up in priſon. He lockt up his mother likewiſe, who had contended with him as concerning the government (for that *Hircanus* had committed all things E to her diſpoſition) and ſo far extended his cruelty, that he famiſhed her to death in priſon. After he had thus handled his mother, he ſlew his brother *Antigonus* alſo; whom he pretended to love above all the reſt, and whom (as he made ſhew) he had made partner of his kingdom. From whom he eſtranged himſelf, by reaſon of ſome ſlanders and falſe accuſations raiſed up againſt him; which at the firſt he gave no credit to, both for that the friendſhip which he bare unto him, made him ſlightly reſpect the ſame, as alſo for that he imagined that he was enviouſly ſlandered. It came to paſs that *Antigonus*, returning upon a certain time from the army with great magnificence, about the time of the feaſt of Tabernacles, chanced to repair thither at that very time, wherein *Ariſtobulus* hapned to fall ſick. *Antigonus* intending to celebrate the ſolemnity, aſcended the Temple in great bravery, attended by ſome of his army, to make his ſpecial prayers for his brothers health. Whereupon certain F malicious wretches, deſirous to break the concord that was between them, made uſe of this occaſion, and of *Antigonus* magnificent pomp and good fortune; and came unto the King, amplifying unto him in malicious words, what pomp and majeſtie he had ſhewed in that ſolemnity, telling him that in theſe his actions, he demeaned himſelf in no ſort like a private man; but that all his actions were levelled at a royaltie: finally, that his intent was to enter the Kingdome by force, and to kill him, in that he made his account that ſince he might be King alone, it was a great ſimplicity for him to have a companion. But *Ariſtobulus*, although he would very hardly be induced to believe theſe reports; yet notwithſtanding being deſirous both to extinguiſh the ſuſpicion, and to provide for his own ſecurity, he diſpoſed certain of his guard in a dark and privie place under ground, and lodged himſelf in a certain tower called Antonia, commanding that no man ſhould offer violence, except thoſe who

The year of the world, 3862. before Chriſts Nativitie, 102.

Hedio & Ruffinus, chap. 18.

Ariſtobulus, Hircanus ſon, was the firſt after the captivity of Babylon that ſet the Diadem on his head.

Ariſtobulus admitteth his brother Antigonus to be his copartner in the kingdom, and impriſoneth the reſt of his brethren, and famiſheth his mother.

Antigonus death complotted.

Ariſtobulus is incenſed againſt his brother Antigonus.

entred armed: Giving a further charge to his guard, that if *Antigonus* entred armed, he should be slain. Which done, he sent for his brother, willing him to repair unto him without weapons. Which when the Queen and they that complotted the murther of *Antigonus* understood, they perswaded the messenger to certifie him the contrary, namely, that his brother expected (in that he made war-like preparation and furniture for war) that in that estate and pomp, and in those royal and war-like accoutrements, he should come and visit him, to the end he might be an eye-witness of his brave furniture and preparation. But *Antigonus* suspecting no harm intended him, and relying on the good will of his brother, marched all armed on foot toward *Aristobulus*, to shew himself in that bravery: and when he came right over against the tower, that is called Straton, where the passage was very dark, the Kings guard slew him.

The yeer of the world, 3862. before Christs Nativity, 102.

Aristobulus Queen contriveth Antigonus death.

G

H

By this accident a man may easily conjecture, that there is scarcely any power greater then that of envy and slander, and that there is not any thing that may sooner break off the good will and amitie amongst brethren, then these two passions. And above all, there is an occasion offered us of great wonder, in respect of one that was called *Judas*, of the Sect of the Essens, who in all those things that he prophecied, varied in no sort from the truth. He seeing *Antigonus* come up into the Temple, cried out among his disciples (who frequented with him to be instructed by him in the method of prophecy) that he was weary of his his life, because *Antigonus* securitie argued the vanitie of his prophecie, by which he had foretold, that that very day he should be slain at Stratons tower, whereas the place where he should be murthered, was six hundred stounds off, and the better part of the day was already spent: so that it could not be imagined, but that he should be in danger to have made a false prediction. Whilest he declared his doubts after this manner, and was wholly overcome with choler, news was brought that *Antigonus* was slain in a certain place under ground, which was called the tower of Straton, of the same name with that other that standeth near the Sea, which was afterwards called Cæsarea; which ambiguitie troubled the Diviner. Incontinently after this accident, *Aristobulus* repented himself, in that he had put his brother to death; and this repentance of his, was seconded by a most grievous sickness, proceeding from the affliction of his spirit and detestation of that cruel murther: so that with grievous agonie and torment he vomited bloud, as if all his entrals had been torn in sunder. This bloud so vomited by him, it fortuned (in mine opinion) by the divine providence of God, that a certain servant of his bearing it from his presence, by some trip of his foot hapned to stumble, and shed the same in that very place, which had been soiled with the bloud of the slaughtered *Antigonus*. By which means they that beheld the same, raised a great cry, exclaiming that the Page had shed the bloud in a convenient place. *Aristobulus* hearing this out-cry, demanded the cause thereof, and for that no man addressed himself to satisfie him, he was the more earnest to know it (according to the nature of men, who are always more suspicious and desirous to know those things, which are most concealed.) Finally, from words he fell to menaces, and never a man for fear of him durst tell him the truth. Whereupon he altogether dismaied and affrighted in his conscience, casting forth a bundant tears, and loaden with grievous sighes, began to cry out in this manner: How then? Mine impious and detestable act is not hidden from God, but the sudden punishment of my brothers murther pursueth me: wherefore, O thou shamelesse body of mine, how long wilt thou detain my soul, which is due, and appertaineth to the ghosts of my mother and bother? Why doest thou not take it all at once such as it is, without expecting that I should sacrifice my bloud, poured out so many times to those, whom I have so traiterously slain? While he pronounced these words, he died, after he had reigned one year. He was called *Philelles*, that is to say, a lover of the Greeks. Thus after he had profited his countrey many ways, and subdued the Iturœans, and joyned the greater part of the countrey, to Judæa; and had constrained them likewise, who should remain in that countrey, to be circumcised, and to live according to the laws of the Jews, he died thus miserably. He was by nature courteous and shamefast, as *Strabo* testifieth, speaking after this manner, by the authoritie of *Timagines*; This was a courteous man, and profitable to his countrey-men the Jews in many things: for he enlarged their countrey, and conquered a part of the nations of the Iturœans, whom he tied unto him by the bond of circumcision.

The force of slander.

Judas the Assean a Prophet.

I

The punishment of Aristobulus for the murther of his brother.

K

The touch of conscience.

L

The yeer of the world, 3863. before the Nativity of Christ, 101.

Aristobulus compelleth the Iturians to be circumcised, & to observe the laws of the Jews.

M

CHAP.

A

CHAP. XX.

The exploits of Alexander *King of the Jews.*

The yeer of the world, 3863. before Christs nativity. 101.

WHen *Aristobulus* was dead, *Salome* his wife (whom the Greeks called *Alexandra*) set his brothers at libertie (whom, as we have heretofore declared, he had shut up prisoners) and made *Jannæus* (who was called *Alexander*) King; who both in age and modestie surpassed all the other brethren; but such mis-hap had he, that from his birth-day upward, his father had conceived so great a hate against him, that he never admitted him to his presence so long as he lived. The cause whereof (as it is reported) was this: When as *Hircanus* loved *Aristobulus* and *Antigonus*, who were his two eldest sons, with most intire affection, God appeared unto him in his sleep, of whom he demanded who should be he that should succeed him? Whereupon God presented unto his sight the semblance of *Alexander*, wherewith he grew discontent, in that he conceived he should be heir of all his goods; and so much prevailed displeasure with him, that as soon as he was born, he sent him out of his presence into Galilee to be nourished and brought up in that place. But God hath apparantly proved that he lied not to *Hircanus*. For after *Aristobulus* death, he taking possession of the Kingdom, caused one of his two brethren to be put to death, who affected and laboured to make himself King: and as for the other, who resolved himself to live in idleness and pleasure, he honoured him greatly.

Hedio & Ruffinus, chap. 19. Salome surnamed Alexandra Aristobulus his wife maketh Iannæus Alexander King.

Alexander executeth the one brother that affected the crown, and honoureth the other.

After that he had established his estate, according as he thought it most expedient, he led forth his Army against Ptolemais: and having obtained the upper hand in the battell, he couped up the men within their citie, and afterwards besieged and intrenched about the same. For amongst all the cities of the sea-coast, these two onely, namely Ptolemais and Gaza remained as yet unconquered, and there was no opposite left but *Zoilus*, who was seized of the Tower of Straton and Dora where he governed. Whilest *Antiochus Philometor* and *Antiochus Cizenus* were thus at debate and war the one against the other, and consumed each others forces, the Ptolemaidans had not any succour from them. But whilest they were travelled with this siege, *Zoilus* (who held the tower of Straton and Dora) assisted them with that army he had under him, and gave them some succours, by reason that (since these two Kings were whetted with intestine troubles and wars) he cast how to advance himself to the crown and soveraigntie. For these two Kings seemed to neglect their own dangers, resembling herein those wrasthers, who though being wearied with fight; yet are ashamed to submit unto their adversary, but give themselves a breathing time, that they may the better be heartned to encounter. The onely hopes they had, were in the Kings of Egypt and in *Ptolomey Lathyrus*, who held the Ile of Cyprus at that time (whither he retired himself after he had been driven out of his kingdom by *Cleopatra* his mother.) To him the Ptolemaidans sent Embassadours as unto their allie, requiring him to come and deliver them from *Alexanders* hands, into which they were in danger to fall. These Embassadours perswaded him, that if he would pass into Syria, he should have both *Zoilus* to friend, and those of Gaza to his followers, in the rescue of the Ptolemaidans: and moreover, they assured him that the Sidonians and divers others would second him: and by this means so encouraged him with promises, that he hasted himself to set saile.

Alexander beseigeth Ptolemais.

The yeer of the world, 3864. before Christs nativitie. 100.

Zoilus tyrant of Straton and Dora.

But in the mean space *Demenetus* (who was both eloquent and in great authority with the Citizens) made the Ptolemaidans change their resolution, telling them that it was much better for them to hazard themselves in some uncertain danger, wherewith the Iews threatned them, then to deliver themselves into the hands of such a master, from whom they could expect nothing but manifest servitude. And moreover, not onely to sustain a present warre; but that which is more, an imminent war from Egypt: for that *Cleopatra* would not permit that *Ptolomey* should levie an army of the neighbouring Nations, but would come against them with a great power, and would enforce her self also to thrust her sonne out of Cyprus. And as for *Ptolomey*, if he were frustrate of his hope, yet might he notwithstanding once more return again to Cyprus; whereas they were to expect no less but extreme danger. Now although that *Ptolomey* being at sea, understood how the Ptolemaidans had changed their opinion, yet continued he his course onward, and landing in the port of Sicamine, he caused his army (who were of foot and horse to the number of thirty thousand men) to take land, and with them he approached Ptolemais; and perceiving that upon his encamping, they of the citie admitted not his Embassadours, neither in any sort gave eare unto them, he was wonderously perplexed. But after *Zoilus* and they of Gaza were come unto him, requiring

Zoilus and the Gazeans require aide against the Iews at Ptolomeys hands.

him to yield their assistance, for that their countrey was destroyed by the Iews, and by *Alexander*: For which cause *Alexander* raised his siege from before Ptolemais, for fear of *Ptolomey*, and retiring his army into his own countrey, he began to use this stratagem. For covertly he incited *Cleopatra* against *Ptolomey*; and openly he made a shew of amitie and confederation with *Ptolomey*: promising him to give him foure hundreth talents of silver, provided that he would deliver him of the tyrant *Zoilus*, and assign those possessions held by him unto the Jews. *Ptolomey* having made a peace and league with *Alexander*, did at that time willingly lay hold on *Zoilus*: but after that he understood that *Alexander* had sent and incensed his mother against him, he brake all accord, and went and besieged Ptolemais, that would not entertain him. After therefore he had left his Lieutenants at the siege with part of his forces he departed with the rest, to enter upon and spoil the countrey of Judæa. *Alexander* perceiving *Ptolomeys* intent, assembled about 500 20. fighting men of his own countrey, (or as some Historians have written, 80000.) with whom he went out to fight against *Ptolomey*, who suddenly setting upon Azoch a city of Galilee on a Sabbath day, took it by force, and led away from thence ten thousand prisoners, and a great quantitie of other booty.

The year of the world, 3864. before Christs nativity, 110.

Alexander perswadeth Ptolomey to cut off Zoilus. Zoilus taken. Ptolomais besieged by Ptolomey. Ptolomey taketh Azoch a town in Galilee.

CHAP. XXI.

How Ptolomey Lathurus *fought against* Alexander, *and obtained the victorie.*

Ptolomey assaulteth Sephor. Hecatontamachi, or the warriors by hundreths.

HE afterwards set upon Sephor a Citie near unto Azoch, from whence he departed with the loss of many men, with an intent to fight with *Alexander*: who came forth to make head against him, and met with him near unto Jordan, in a place called Asophon, and encamped right over against the enemy. He had in his vantguard 8000. men, whom he called combatants by the hundreths, who carried brazen bucklers. *Ptolomeys* foreward also had bucklers after the same fashion: who perceiving themselves to be inferiours in other points, deferred the charge, and were loth to hazard battell. But *Philostephanus* the Camp-master did not a little encourage them: For he caused them to pass the flood, hard by which they were encamped, neither would he hinder *Alexander* from passing the same, making his account, that if the enemies had the river on their backs, he should be the more assured of them; that they should not warrantize themselves from the fight. In the beginning of the skirmish, each one of them fought with answerable valour; so that a great number of them fell on both sides. But *Philostephanus* perceiving that *Alexanders* army had the better, he took a part of his followers, and speedily seconded those who were ready to retire themselves. The wing of the Iews vantguard that saw themselves freshly charged, and not succoured by any means, began to flie; and so farre were those that marched next them, from yielding them assistance, that contrariwise all of them became partners in one shamefull flight. But they of *Ptolomeys* side behaved themselves far otherwise: for hey pursued and slew them, and after they had wholly disarrayed them, they charged them so hotly, that they blunted their weapons, and wearied their arms with killing them. It is reported that thirty thousand men were slain in the battell (*Timagenes* saith, fifty thousand) as for the rest, some of them were taken prisoners, and othersome fled unto their houses. After that *Ptolomey* had obtained this victory, he overran and spoyled the whole countrey, and in the evening he quartered himself in certain villages of Judæa, which he found full of women and children, and commanded his souldiers without respect of person, to cut their throats, and to chop them into pieces; and afterwards to cast the morsels into a boyling cauldron, and when they were sod, to eat the same: All which he acted, to the intent that they that were fled from the battell, and retired to their own habitations, should know that their enemies would eat mans flesh; that by this means they might redoubt them the more when they should behold them. *Strabo* and *Nicholas* report, that they demeaned themselves after this manner, as I have declared. And *Potolomey* took Ptolemais also by force, as I have made known else where.

Alexanders overthrow.

Ptolomey, to the end he might afflict the Iews with more terrour causeth his souldiers to eat mans flesh.

Ptolemais taken by force.

But *Cleopatra* perceiving how her son prospered, and how he had spoyled Jewry without any prejudice, and subjected the Citie of Gaza to his command: she concluded with her self, that she ought not to suffer him to increase after that manner, considering it was upon the borders of Egypt, whose soveraigntie he affected. For which cause, she suddenly marched out against him, with an Army both by sea and land; committing the command of her whole forces to *Chelcias* and *Ananias*, both Jews; and sent the greater part of her riches into the Ile of Coos, with her nephews, and her testament, to be reserved and kept there in safety

Cleopatra prepareth an army against her son.

A safety. And after she had commanded her sonne *Alexander* to set sail toward Phœnicia, with a great navy, because the inhabitants of that countrey were revolted from her obeisance: she her self departed and came to Ptolemais, and besieged it, when she perceived that they refused to grant her entry. *Ptolomey* made haste to depart out of Syria, and to enter Ægypt, hoping to be Lord thereof at one time, when he should finde the countrey disfurnished of men of warre. But this purpose failed him. At that time it fortuned, that *Chelcias* one of the two Generals of *Cleopatras* armie, died in Cœlosyria, being in pursuit of *Ptolomey*. *Cleopatra* having tydings of her sonnes enterprise, and that the successe and fortune he expected in Ægypt had failed him, she sent part of her armie to drive him out of the countrey; so that he was enforced to return back again out of Ægypt, and to go and spend his winter at Gaza.

The yeer of the world 3864. before Christs nativity, 109.

Ptolomey driven out of Egypt.

Ptolemais besieged and taken by Cleopatra.

B Mean while *Cleopatra* besieged and took the citie of Ptolemais, whither *Alexander* resorted unto her, with great presents, and an answerable respect unto his fortune, who had been so untowardly handled by *Ptolomey*, having now no other recourse left him but to her favour and assistance. Upon his arrivall, certain of her familiars counselled her to lay hands on him, and to seize the countrey: and not to permit that so great a number of Jews, and they so valiant men, should become subjects unto one man. But *Ananias* gave her counsell to the contrary, alleadging that she should commit an act of great injustice, if she should depose him, who was her allie, from the government; who was beside that, very neerly allied unto her. For (said he) I would you should know, that by committing this wrong, you shall raise in all the rest of the Jews a hainous hatred against you. *Cleopatra* conforming her self according to

C *Ananias* counsell, resolved with her self to offer *Alexander* no injurie; but instead thereof, she entertained him as her allie and friend, at Scythopolis a Citie of Cœlosyria. Now when *Alexander* perceived, that he was discharged of the fear which he had conceived in respect of *Ptolomey*, he incontinently drew his army into Cœlosyria, and after six moneths siege, took Gadara: he took shortly after Amath also (which is a great fortresse belonging to the inhabitants about Jordan) where *Theodore* the sonne of *Zenon* had hoorded up the richest and goodliest part of his substance: who surprising the Jews at unawares, slew about ten thousand of them, and pillaged *Alexanders* baggage.

Alexanders peace with Cleopatra renued.

The yeer of the world 3873. before Christs Nativity 91.

Alexander taketh Gadare.

This did not any wayes astonish *Alexander*: but notwithstanding the dysaster, he marched forward toward the cities Raphia and Anthedon, which *Herod* afterwards called Agrippias,

D situate on the sea-coasts, and took them perforce; and seeing that *Ptolomey* was retired from Gaza into Cyprus, and that *Cleopatra* his mother was in Ægypt, he besieged the citie of Gaza, and spoiled all the countrey round about it, by reason of the displeasure which he had conceived against the citizens, for that they had sought their assistance at *Ptolomeys* hands against him. Against him *Apollodotus* Captain of the Gazeans made a sally by night, and entred the camp of the Jews, having onely with him two thousand strange souldiers, and one thousand of his own followers. And as long as the night lasted, the Gazeans had the upper hand, because that they made their enemies beleeve that *Ptolomey* was come to their rescue, and to assault the Jews afresh: but as soon as the day appeared, and this opinion was found false, as soon as the Jews were assured of the truth, they turned back upon them, and charging the

Alexander besiegeth Gaza.

Apollodotus by night invadeth the camp of the Jews.

E Gazeans, they slew about some one thousand fighting men of them.

All this notwithstanding, they bethought them on no surrender, but stood out, being neither amated with losse of men, nor lack of provision whatsoever, resolving themselves rather to endure any misery, then to submit themselves into the hands of their enemies: and that which made them more confident, was the hope of help which they expected from *Aretas* King of Arabia, who had promised no lesse. But it came to passe that *Apollodotus* was slain before his arrivall, and the citie taken. For *Lysimachus* his brother conceived a jealousie against him, by reason of the good opinion which the inhabitants had of him, and having slain him, and gathered those fighting men that he might, he yeelded up the citie unto *Alexander*,

Aretas King of Arabia flatter th the Gazeans with hope of rescue.

Lisimachus killeth his brother Apollodotus, and betraied Gaza to Alexander.

F who at the first made a peaceable entrie, but afterwards dispersed his souldiers, and gave them licence to execute all hostilitie against the citizens: so that they acted their crueltie in every place, and slew many of the Gazeans: Neither died these citizens unrevenged, but so manfully behaved they themselves, that they butchered no lesse number of Jews, then they murthered citizens among them. Some of them likewise perceiving themselves to be alone, set fire upon their houses, taking away first that which was therein; to the intent that the enemy might be enriched with none of their spoils. Othersome killed their wives and children with their own hands, meaning this way to deliver them from the enemies servitude. But the Senators, to the number of five hundreth, were fled into the Temple of Apollo (for at such time as the enemy entred the town, they were by chance assembled in counsell) all these did *Alexander* put to the sword, and instantly razed and levelled that Citie with the

ground

ground: which done, he returned to Jeruſalem, after he had ſpent one whole yeer at the G
ſiege before Gaza.

The yeer of the world, 3873. before Chriſts Nativity, 91.

About this time *Antiochus*, ſurnamed *Gryphus*, died by the treaſon of *Hiracleon*, in the fourty ane fifth yeer of his age, and in the nine and twentieth of his reign. His ſonne *Seleucus* had the Kingdome after him, who made warre againſt his uncle *Antiochus*, ſurnamed *Cyzicenus*, and having overcome and taken him, he ſlew him. Not long after, *Antiochus* the ſonne of *Cyzicenus*, and *Antoninus*, ſurnamed the Devout, came to Arade, and placed the Diadems upon their heads, and made warre againſt *Seleucus*, whom they overcame in one conflict, and drave him out of all Syria; who flying into Cilicia, and arriving again in the citie of the Mopſeates, he exacted a ſumme of money at the citizens hands. But the people were ſo incenſed, that they ſet fire on his palace; whereby it came to paſſe, that both he and his friends were burned to duſt. During the time that *Antiochus* to ſonne of *Cyzicenus* reigned in Syria, H another *Antiochus*, *Seleucus* brother, made warre againſt him; but he was not onely overcome, but both he and his army were put to the ſword. After him, *Philip* his ſonne took the Diadem, and governed in certain places of Syria.

Antiochus Cryphus ſlain. Seleucus Gryphus ſonne, maketh warre with Antiochus the Cyzecenian.

The yeer of the world. 3874. before Chriſts Nativity, 90.

Antiochus Euſebes putteth Seleucus to flight. Antiochus Seleucus brother, fighteth againſt Antiochus the ſonne of the Cyzicenian.

Mean while *Ptolomey Lathurus* ſent to *Gnidus* for his fourth brother *Demetrius Eucærus*, and made him King of Damaſco. Againſt theſe two brothers *Antiochus* made a manly and valiant reſiſtance, but died very ſhortly after. For repairing to Laodicea to ſuccour the Queen of the Galadenians, who made warre againſt the Parthians, he died fighting valiantly; and his two brothers, *Demetrius* and *Philip* poſſeſſed Syria, as hereafter ſhall be declared. As for *Alexander*, a domeſticall ſedition was raiſed againſt him; for the people aroſe and mutined at ſuch time, as he aſſiſted at the Altar to ſolemnize the feaſt of Tabernacles, and during the time I that he intended the ſacrifice, they caſt Citrons at him: for (as we have declared elſewhere) the Jews have this cuſtome, that on the feaſt of the Tabernacles, each one bringeth a branch of Palm, and of Citrons. They upbraided him alſo with many injurious ſpeeches, reproaching him, that he had been priſoner in warre; and that he was alſo unworthy of the honour of the Prieſthood. Whereupon, he being moved by theſe diſgraces, ſlaughtered about ſix thouſand men: and having made an incloſure of wood about the Temple and the Altar (as farre as the place whereinto it was lawfull for none to enter but the Prieſts) he kept there, to the intent the people might not apprehend him: he entertained alſo certain ſtrange ſouldiers Piſidians and Cilicians. For in that he was at oddes with the Syrians, he made no uſe of them.

Demetrius Eucærus made King of Damaſco by Ptolomey Lathurus.

Citrons caſt at Alexander.

After this, having overcome the Arabians, he conſtrained the Moabites and Galaadites to K pay him tribute, and deſtroied the Citie of Amath whileſt *Theodore* for fear gave over to reſiſt him. But encountering with *Obeda* the King of Arabia, and being ſurpriſed and betraied by an ambuſcado in certain miry and unhaunted places, he was thruſt by the preſſe of the camels into a deep trench (neer unto Gadara a village of Galaad) from whence he almoſt deſpaired to eſcape: notwithſtanding, avoiding that danger, he came to Jeruſalem. And beſides this his laſt miſhap, the people hated him, againſt whom he made warre for the ſpace of ſix yeers, and ſlew at the leaſt fiftie thouſand of them: and the more he intreated them to compromit theſe hainous debates between them, the more grievous diſpleaſure conceived they againſt him, becauſe of the inconveniences they had ſuffred: ſo that when he demanded of them what they would have him to do, they all of them with one voice cried out, that he L ſhould kill himſelf. And thereupon they preſently ſent meſſengers to *Demetrius Eucærus*, requeſting him of his favour and aſſiſtance.

Amath deſtroyed. Obeda King of Arabia.

The yeer of the world, 3884. before Chriſts Nativity, 80.

Hedio & Ruffinus, chap. 20.

Demetrius Eucærus marcheth our againſt Alexander.

CHAP. XXII.

Demetrius Eucaerus *overcometh* Alexander *in battell.*

Demetrius fighteth with Alexander, and hath the upper hand.

HE coming onward with his army, and taking with him thoſe who had incited him to the enterpriſe, came and encamped neer unto the citie of Sichem. But *Alexander* gathering together ſome twenty thouſand Jews (whom he knew to be well affected towards him) with ſix thouſand and two hundreth mercenary ſouldiers and ſtrangers, marched forward againſt *Demetrius*, who led with him three thouſand horſe- M men, and fourtie thouſand footmen. Both on the one and the other ſide there fell out many ſubtill ſtratagems: the one of them ſtriving on the one ſide to inveigle and withdraw the forrain ſouldiers, who were Grecians; and the other inforcing himſelf to reconcile theſe Jews that were of *Demetrius* followers to his faction: but neither the one nor other prevailed ought at all by theſe divices: ſo that finally they were driven to decide their quarrell by the ſword: in which encounter *Demetrius* had the upper hand. For all the ſtrangers that were on *Alexanders* ſide, were every one hewed in pieces, after they had made ſufficient proof both of their faith and valour. There died alſo many of *Demetrius* ſouldiers.

Alexander in this fight loſeth all his hired ſouldiers.

But

A But after that *Alexander* had fled unto the mountains, divers Iews (to the number of six thousand) in commiseration of his desperate estate, and through the fear they had of *Demetrius*, resorted unto him; which when the conquerer heard, he retired himself. After this the Iews made warre against *Alexander*, and in divers losses which they received, there died a great number of them in divers combates: Finally, after he had closed up the most strongest amongst them in the City of Bethom, he besieged them; and after he had taken the City, and brought them under his subjection, he carried them to Ierusalem, where he perpetrated an unspeakable and cruel murther. For whilest he banquetted with his concubines, in the sight of them all, he commanded eight hundreth of them or thereabout to be crucified, and before their eies whilest they yet lived, he caused their wives and childrens throats to be cut. All which he did to revenge himself of those wrongs which he had received: but B he exceeded the bounds of humanity herein, notwithstanding they had rebelled against him, and reduced him into a most pitious estate, and put him in danger both of his life and kingdome. For being not content to assail and make warre upon him with their forces, they drew strangers also in his countrey against him: and finally, they overpressed him in such sort, that he was constrained to yeeld up into the King of Arabias hands, the countries and cities that he had conquered from the Moabites and Galaadites, for fear lest they should joyn with the Iews, and make warre against him; besides other innumerable injuries and outrages committed by them against him. This notwithstanding it cannot be excused, but that he overshot himself herein; so that by reason of this enormous cruelty, he was called *Thra-* C *cidas*, that is to say, as cruel as a Thracian: and this title continued amongst the Jews. The souldiers of the contrary party, who amounted to the number of eight thousand, fled by night into strong and sure holds; and as long as *Alexander* lived they were in exile. But at the last, after he was delivered of all these troubles, he lived in quiet and governed his kingdome peaceably all the remnant of his life. But *Demetrius* departing from Judea to Berœa, besieged his brother *Philip* with ten thousand footmen, and one thousand horse. But *Straton* Lord of Berœa, allied to *Philip*, called *Zizus* Duke of the Arabians, and *Mithridates Sinaces* governour of the Parthians, unto his help; who repairing unto him with great forces, besieged *Demetrius* in his own trenches, in which they so inclosed him by continuall shooting D of darts, and want of water, that they constrained him and those that were with him to submit themselves to their mercy. When as therefore they had preyed the whole countrey, and were seized of *Demetrius*, they sent him prisoner to *Mithridates*, who at that time was King of Parthia. And as touching the Antiochians, as many of them as were found in the camp were suffered to depart with the safety of their lives and baggage, and to return to Antioch. But *Mithridates* King of Parthia honoured *Demetrius*, by all means possible untill such time as he was surprised with a sickness, whereof he died. Incontinently after the battell, *Philip* came into Antioch, and having obtained the kingdome, ruled over Syria.

The year of the world, 3884. before Christs Nativity, 80.

Six thousand men resort unto Alexander.

Alexander being assailed by the Iews besiegeth the mightiest of them in Bethom.

Alexander crucifieth 800. Jews, and murthereth their wives and children in their presence.

Alexander surnamed Thracidas.

Demetrius besiegeth his brother Philip in Berœa.

E

CHAP. XXIII.

The exploits of Antiochus Dionysius *against Judea.*

AFter this *Antiochus* called *Dionysius* (who was *Philips* brother) came into Damasco to obtain the soveraignty therein, and therein in short space accomplishing his affairs, got possession of the crown. When his brother *Philip* (who had an army in a readinesse to invade the Arabians) had tidings hereof, he came to Da- G masco with great speed, and made him surrender up the Citie, both by the means of *Milesius* whom *Antiochus* had left Governour in the Castle; as also by the consent of the citizens themselves. But *Philip* shewed himself ungrateful toward *Milesius*, performing nothing of that which he had promised him, at such time as he delivered him the Citie; F because his intent was, that the world should think that the fear of his power, and not *Milesius* favour, was the cause of the surprisal of Damasco. Which act of his drew him into suspition with *Milesius*, and was the cause that he lost the Citie again. For departing from thence to exercise himself at Tilt, *Milesius* lockt the gates against him, and kept the citie for *Antiochus*. Who having intilligence of that which had befallen *Philip*, returned out of Arabia, and at that very instant led his army into Iudea, in which there were eight thousand footmen, and eight hundred horsmen. *Alexander* fearing his approach, made a deep trench from Caparsabe (which is called at this day Antipatris) as farre as the sea of Ioppe (which was the onely streight whereby he might be assailed) and made a wall furnished with wooden towers, with their courts of guard, distant the one from the other an hundreth and fifty furlongs,

Hedio & Rufinus, chap. 21. Antiochus king of Damasco.

Antiochus thrust out of his kingdome by his brother.

The year of the world, 3887. before Christs Nativity, 77.

Caparbasa called Antipatris.

furlongs, to keep back *Antiochus*. But he fired all these his fortifications, and made his army G
The year of the world, 3884. before Christs nativitie, 80. to passe into Arabia thorow this streight. The King of Arabia retired upon the first assault; but afterwards he presently came into the field with ten thousand horsemen: whom *Antiochus* charged very valiantly, and in the onset lost his life (yet with victory) whilest he sought to succour a company of his men that were hardly laid to. After *Antiochus* death, his army retired to the borough of Cana, where divers of them died for hunger.

Antiochus death and the famine amongst his army.

After him *Aretas* reigned in Cœlosyria, who was called unto that kingdome by those that held Damasco and hated *Ptolomey* the sonne of *Menneus*. *Aretas* led his army into Jewry, and got a victory against *Alexander* neer to Adida: which done, he retired out of Iudea, upon a composition made between them. Moreover, once more *Alexander* marched towards the city of Dion, and took the same. And afterwards he led his army against Essa, where *Zeno* had hoorded up his chiefest riches: and before he assailed the fortresse, he environed the H
place with three huge walls, which he builded round about it, and having taken it by force, he marched to Gaulana, and Seleucia: which when he had overcome, he made himself master of the valley called the Valley of *Antiochus*, with the fortresse of Gamala. And objecting many crimes against *Demetrius* the Lord of those places, he dispossessed him of his government. Finally, after he had made warre for the space of three whole yeers he returned into his countrey; where the Iews entertained him willingly by reason of the happy exploits which he had atchieved.

Aretas king of Cœlosyria. Certain cities taken by Alexander.

About the same time the Iews were already possessed of the cities of Syria, Idumæa, and
The year of the world, 3887. before Christs Nativity, 77. Phœnicia, of the Tower of Straton, Apollonia, Ioppe, Jamnia, Azoth, Gaza, Anthedon, Raphia, Rhinocura, all which were neer unto the Sea: and in the firm land on the one side I
of Idumæa, as Adora, Marissa, and all Samaria; The Mounts Carmel and Itabyr; and herewith Scythopolis, Gadara, Gaulanitis, Seleucia, Gabala; and of Moab, Essebon, Medaba, Lemba, Orona, Telithon, and Zara; Antona of Cilicia and Pella. (This last City was razed by them, because the inhabitants would not promise to convert themselves to the religion of the Iews) with divers other of the principall cities of Syria also, which were conquered by them.

The Jews are Lords of the cities of the Syrians, Idumæans and Phœnicians. Pella destroyed and razed.

After this, King *Alexander* fell sick, by the means of his surfeit and drunkennesse; and for the space of three yeers he was travelled with a quartane ague. This notwithstanding, he was alwaies in the camp, untill such time as being wearied with travells, he died in the marches of the countrey of the Gerasens, at such time as he besieged Regaba (which is a castle K
situate on the other side of Jordan.) The Queen perceiving that he was at deaths door, and that there remained neither hope of life, nor recovery; she began to weep and lament, and to beat her brests, because both she and her children were likely now to be left desolate, and in these words she bemoaned her self unto him: "To whom wilt thou leave both me and thy "children in the estate, wherein we be? or why should we survive or live one after another "considering that thou assuredly knowest, that the hearts of thy people are estranged from "us? Hereupon the King comforted her, and gave her this counsel, that if she would assure the kingdom both unto her and her children, she should behave her self according to his direction: which was, first to conceal his death, and not to suffer his men of war to have notice L
The year of the world, 3890. before Christs Nativity, 74. thereof, until such time as she had taken this Castle. Which done, he advised her to repair to Jerusalem in pomp, and triumph; and that being there, she should bestow some authority upon the Pharisees, who should recover her praises, and obtain her favour amongst the people. For (said he) these kind of men are in great estimation and credit with the people, and can do much hurt unto those they hate, and further them in like sort very mightily towards whom they are well affected: For the people easily believeth them, when they urge ought against any man, notwithstanding it be of envie, and that himself also had incurr'd the displeasure of the people for their sakes, in that he had offended them.

Alexander instructeth his wife how she should raign securely. The Authority of the Pharisees among the people.

"When as therefore (said he) thou shalt arrive in Jerusalem, send thou for the chiefest M
"amongst them, and pray them to come unto thee; and after you have shewed them my dead "body, use the most plausible speech that you can, and give them permission to dispose of "my body as they list, whether it be their pleasure to interdict and deny me funeral (in that "they have received many indignities by me) or whether in avengement of their displeasure, they will offer any ignominy to my body: and promise you them that you will do no-"thing in the administration or government of the kingdom but by their advice. If in this "sort you shape both your manners and discourse towards them, it will come to pass, that I "shall be buried by them with great magnificence (which otherwise I could not be by any "other means) because they will offer no outrage to my body, no, although you should "permit them: and besides that, you shall reign in more assurance and quiet.

After

A After he had given his wife theſe advertiſements, he gave up the ghoſt; after he had reigned ſeven and twenty yeers, and lived fourty and nine.

The yeer of the world 3890. before Chriſts Nativity, 74.

CHAP. XXIV.

After Alexanders *death, his wife* Alexandra *governeth the Kingdome.*

Alexanders death.

AFter that *Alexandra* had taken the Caſtle of Ragaba, ſhe conferred with the Phariſees, according to her husbands counſell, and committed unto their diſcretion, not onely that which concerned her husbands obſequies, but alſo the government B of the Kingdome: whereby ſhe not onely appeaſed the diſpleaſure which before-time they had conceived againſt *Alexander*, but alſo obtained their good will and amitie. They therefore came and declaimed amongſt the people, making an Oration of the acts and gefts of *Alexander*, complaining every where that they had loſt a good King, and by the inforced praiſes that they uſed, they incited the people to great grief and lamentation: ſo that they buried him with more magnificence, then any King that reigned before him. This *Alexander* left two ſonnes behinde him, the one called *Hircanus*, the other *Ariſtobulus*, and by his teſtament committed the government of the Kingdome to *Alexandra* his wife. For *Hircanus* was incapable to mannage affairs, and rather delighted in peace and quiet; and *Ariſtobulus*, who was the younger, was both active and fit for government. The people were well C affected towards *Alexandra*, becauſe ſhe had manifeſtly expreſſed how greatly ſhe miſliked her husbands miſgovernment.

Alexanders funerall.

Hedio & Ruffinus chap. 22. Hircanus and Ariſtobulus Alexanders ſonnes.

She appointed *Hircanus* high Prieſt (both in regard of his age, as alſo for that by nature he was compoſed to peace and quiet) and committed all things to the diſpoſition of the Phariſees, commanding the people to obey and ſerve them. She alſo renued and confirmed that which *Hircanus* had diſanulled, and the Phariſees (according to the cuſtomes of their forefathers) had introduced; ſo that ſhe bare the name, and the Phariſees the authoritie royall. For they reſtored ſuch as were baniſhed, to their eſtates, and delivered priſoners; and in all things they demeaned themſelves like great Lords, *Alexandra* alſo for her part undertook the care of the Common-weal, and kept a great number of ſouldiers in pay, and increaſed D her power in ſuch ſort, that the Tyrants round about her feared her, and delivered the hoſtages and pledges of peace. All the countrey was at quiet, onely the Phariſees troubled the Queen, perſwading her to put thoſe to death, who had counſelled King *Alexander* to put thoſe eight hundreth to death (of whom we have ſpoken before) and they themſelves afterwards ſlew one that was called *Diogenes*, and after him divers others, one by one, untill ſuch time as thoſe in authority came unto the royall palace, accompanied with *Ariſtobulus* (who ſeemed to be diſpleaſed with that which had hapned, and who if the occaſion were offered, made ſhew that he would not permit his mother to govern after that manner) and told her that which had hapned, and in what dangers they had been, to expreſſe their dutie and loyaltie which they ought to their deceaſed maſter; and how for that cauſe they had been greatly honoured by him; requiring her that ſhe would not utterly fruſtrate them of their hopes, which they expected in lieu of their ſervice, that now they that had eſcaped from the danger of their forrain enemies, were in their houſes murthered like beaſts by their private maligners, without any relief or ſuccours from any one. They furthermore urged, that if their adverſaries would content themſelves with thoſe they had ſlain, they would endure their misfortunes patiently, by reaſon of the ſincere affection they bare unto their Lords: but if they muſt needs as yet ſuffer the like, they required that they might have licence to depart. For that they would not procure their ſafetie, otherwiſe then by her conſent, and would rather ſuffer a voluntary death neer unto her royall palace, if they might not be ſpared: for that it would be a ſhame both for themſelves, and for the Queen, if by her toleration, thoſe, F who had been her deceaſed husbands friends, ſhould be thus vexed by them which were his adverſaries.

Hircanus high Prieſt.

The Phariſees admitted to the adminiſtration of the Common-weal, are greedy of revenge.

Ariſtobulus & his followers accuſe the Phariſees of tyrannie.

That *Aretas* King of Arabia and other Princes, would be glad of this news, to hear that ſhe ſhould eſtrange thoſe perſons farre from her, whoſe names have been dreadfull even amongſt thoſe neighbouring Kings who have but heard the ſame. And if ſhe had reſolved to make more account of the Phariſees favour, then of their ſervice, they beſought her that ſhe would at leaſt-wiſe diſtribute them in ſeverall caſtles, for that rather then any miſhap ſhould purſue their ſoveraigne *Alexanders* houſe, they were content to lead their lives in that contemptible and abject condition. Whileſt thus they ſpake, and exclaimed on the ſoul of *Alexander*, praying him to have compaſſion as well of thoſe that were already dead, as of thoſe

who

The yeer of the world, 3890. before Christs Nativity, 74.

who were in danger of their lives, the tears ranne from the eyes of all the assistants: and *Aristobulus* above the rest was heartily discontent, and expressed the same by expostulating the cause with his mother. But they themselves were the cause of their own calamitie, because that against all right and reason, they had permitted a head-strong and ambitious woman to reign over them, as if the King had no heirs reserved to succeed him in the Kingdome. The Queen uncertain how to determine the matter at that instant, committed the charge of all her Castles into their hands, reserving onely Hircania, Alexandrion, and Machæron, wherein the Princes moveables and wealth was kept. G

Alexandra committeth the custodie of the castles to the Jews. Aristobulus is sent to Damasco against Ptolomey. Tigranes invading Syria, heareth news of Lucullus pursuit of Mithridates, and returneth home.

Not long after, she sent her sonne *Aristobulus* with a strong army, commanding him to draw his forces towards Damasco, against *Ptolomey* called *Mennæus*, who was an ill neighbour unto that Citie: but he returned thence without atchieving any memorable action. About the same time news was brought, that *Tigranes* King of Armenia invaded Syria, with five hundreth thousand men of warre, intending shortly to set upon Jewry. This rumor affrighted the Queen, and all the commonalty (and not without cause.) Whereupon she sent Embassadours with many princely presents unto *Tigranes*, who besieged the citie of Ptolemais. (For Queen *Selena*, otherwise called *Cleopatra*, reigned in Syria, and perswaded the Syrians to deny *Tigranes* passage.) But *Alexandras* Embassadours met with the King of Armenia, and besought him to receive a good opinion of their Queen, and of all the whole nation of the Jews: who received them willingly, praising them for that they had sought him out so farre to do him honour, and put them in good hope. After the taking in of Ptolemais, it was told *Tigranes* that *Lucullus* pursued *Mithridates* (who was not as yet apprehended, for that he was fled into Iberia, which was the cause that *Lucullus* had entred Armenia, and forraged the same.) *Tigranes* hearing this news, returned back into his countrey. H I

The yeer of the world, 3893. before Christs Nativity, 71.

The yeer of the world, 3894. before Christs Nativity, 70.

Alexandras sickneſſe, and Aristobulus attempt.

After this, Queen *Alexandra* fell sick of a dangerous and noisome disease: whereby *Aristobulus* took occasion to intermeddle with the affairs of estate. Walking therefore abroad one night attended by a trustie servant, he repaired unto those Castles, which were committed to the custodie of his fathers friends; for of long time he had misliked his mothers Government, and now was the more afraid that if she should happen to die, all her posteritie should be made subject to the power of the Pharisees. For he well perceived how unapt his elder brother was to govern the Kingdome, unto whom notwithstanding the succession appertained: onely his wife, whom (accompanied with his children) he had left with *Alexandra*, had an inkling of this his intent. He therefore went first of all to Agaba, where *Galestes* one of the chiefest Potentates commanded, who entertained him with great joy. K

The yeer of the world, 3897. before Christs Nativity, 76.

Aristobulus seizeth the castles, & great concourse of people resort to him.

The next day, the Queen hearing that *Aristobulus* was departed from Court, yet little suspected she at the first, that he was retired to work some alteration in the state. But when as messengers came flocking one after another, and told her that after the first Castle, the second; and after the second, all the rest had consequently been surprised by *Aristobulus*: at that time both the Queen and the whole nation were dismaied, fearing lest he should presently usurpe the soveraignetie; but above all they feared, lest he should revenge himself on those, who had outraged his familiars: and it was thought meet that both his wife and children should be committed to the Castle that adjoyned the Temple. But from all parts round about resorted there souldiers to *Aristobulus*; so that he was attended like a King: for in the space of some fifteen dayes he took twenty and two forts, whither he made his retreats, and assembled an army of souldiers, and levied them amongst the Lords that inhabit Libanus and Trachonitis: For the multitude hath alwayes resort to the stronger side, supposing that if they submit thereunto willingly, and maintain and roiallize the same, that they shall draw some profit thereby; as being those that were the occasion of the confirmation of his Monarchie. L

Hircanus and the Elders inform the Queen, and accuse Aristobulus. Alexandras death.

The yeer of the world 3899. before Christs Nativity, 65.

Hereupon the ancient Jews and *Hircanus* repaired unto the Queen, humbly intreating her to take some mature counsell and good advice touching the present affairs, because that *Aristobulus* her sonne was already willnigh Lord of the whole countrey, since he had so many M
forts under his command: Furthermore, that it was inconvenient and undecent for them to consult without her expresse order, notwithstanding she were grievously sick, but that the impendent danger extorted the same. The Queen willed them to do that which they thought should be most profitable for the Common-weal; telling them that they had many means, for that their Nation was mighty, great and strong; and had great store both of money and riches in the common treasurie: certifying them, that because she knew that she had not long to life, she had no more reason to take care of those affairs. Anon after she had spoken thus, she died; after she had reigned nine yeers, and lived in all seventy and three yeers. This woman was adorned with greater excellence then could be expected from one

of

A of her ſex, and expreſſed both in her actions and ordinances how fit ſhe was to govern a Kingdome, and how oftentimes men thorow imprudence over-ſhoot themſelves in affairs of State. For making more account of the preſent then future occurences, and neglecting all other things in reſpect of thoſe which are requiſite in a moderate government, ſhe never upon any inſtigation whatſoever perverted juſtice; notwithſtanding her family fell into ſuch inconveniences, that the ſame ſoveraignty, which ſhe had obtained by divers dangers and travels, was not long after that ruinated and loſt for her ſcarce effeminate deſires. For ſhe gave ear unto thoſe, who were ill-affected towards her poſterity, and left the kingdome deſtitute of ſuch as were fit to govern: ſo that the government which ſhe enjoyed during
B her life time, was after her death diſtracted with infinite troubles, and calamities, wherewith her family was repleniſhed. And notwithſtanding her regiment after this manner, yet during her life time ſhe kept the kingdome in peace. And thus died *Alexandra*.

The year of the world, 3899. before Chriſts Nativity, 65.

Alexandras family incurre much trouble.

C

The Fourteenth Book of the Antiquities of the Jewes; VVriten by *Flavius Joſephus*.

The contents of the chapters of the fourteenth Book.

D 1 *How after the death of* Alexandra, *her youngeſt ſon* Ariſtobulus *made war againſt his brother* Hircanus *for the Kingdom: who obtaining the victory, compelled* Hyrcanus *to fly into a Caſtle in Jeruſalem. And how after it was agreed and concluded between them, that* Ariſtobulus *ſhould be King, and* Hyrcanus *live as a private man without dignity.*

2 *Of the race of* Antipater, *and how he purchaſeth renown, great power and authority both to himſelf and his children; and the flight of* Hyrcanus *to* Aretas *King of Arabia.*

3 Ariſtobulus, *being vanquiſhed, is purſued as far as Jeruſalem.*

4 Hyrcanus *and* Ariſtobulus *ſend Ambaſſadors to* Scaurus *to requeſt his aid and ſuccour.*

5 Ariſtobulus *and* Hyrcanus *preſent themſelves before* Pompey, *to debate their titles touching the Kingdome.*

6 Pompey *is ſeized of the fortreſſes by a warlike ſtratagem.*

7 *They of Jeruſalem ſhut their gates againſt the Romans.*

E 8 Pompey *taketh the Temple and lower part of the City by force.*

9 Scaurus *maketh war againſt* Aretas, *and by the perſwaſion and ſollicitation of* Antipater *maketh a league with him.*

10 Alexander *being overcome by* Gabinius, *retireth himſelf into a Caſtle, where he is ſhut up and beſieged.*

11. Ariſtobulus *eſcaping out of priſon, flieth from Rome: who being taken again in Judæa by* Gabinius, *is ſent back priſoner to Rome.*

12 Craſſus *warring againſt the Parthians, paſſet thhorow Jury, and ſpoileth the treaſury of the Temple.*

F 13 Pompey *retireth into Epirus, and* Scipio *cometh into Syria.*

14 Cæſars *voyage into Egypt, wherein the Jewes do him faithful ſervice.*

15 Antipaters *valiant acts, and the amity betwixt him and* Cæſar.

16 Cæſars *letters, and the Senates decree, as touching the friendſhip betwixt the Jewes and Romans.*

17 Antipater *committeth the government of Galilee to his ſon* Herod, *and that of Jeruſalem to* Phaſaelus *his other ſon, and how* Sextus Cæſar *advanced* Herod *to great honour and dignity.*

18 Caſſius *afflicteth Jury, and exacteth eight hundred talents.*

19 Malichus *poiſoneth* Antipater.

10 Herod *putteth* Malichus *to death, by* Caſſius *commandement.*

21 Antigonus *the ſon of* Ariſtobulus *ſeeking to recover his fathers kingdome by the aid of the* G
King of Tyre, is diſcomfited, and driven out of Judea by Herod.
22 Herod *meeting* Antonius *in Bithynia, winneth his favour with a great ſum of money, to the intent he ſhould give no eare to his accuſers.*
23. Antonius *arriving in the Province of Syria, eſtabliſhed* Herod *and* Phaſaelus *for* Tetrarchs.
24 *The Parthians make war in Syria to reſtore* Antigonus *the ſon of* Ariſtobulus *to the Kingdome.*
25 *The Parthians take* Hyrcanus, *and* Phaſaelus *priſoners, and lead them away.*
26 Herod *at Rome is declared King of Jewry by the Senate.*
27 Herod *returneth from Rome, and fighteth againſt* Antigonus. H
28 Antigonus *is diſcomfited by* Soſius *and* Herod.

CHAP. I.

How after the contention between the two brethren touching the Kingdome, it was agreed that Ariſtobulus *ſhould be King, and* Hyrcanus *live as a private man.*

The year of the world, 3899. before Chriſts Nativity. 65.

WE have already intreated in our former Book, both of the acts, and death of Queen *Alexandra*: it now remaineth at this preſent to proſecute and continue the ſequel of our Hiſtory, to the end that we neither omit any thing through ignorance, or bury ought in forgetfulneſſe. For they that make profeſſion to write Hiſtories, and to recite things as are obſerved by Antiquity, ought not onely ſtudiouſly to conform their ſtyle, but alſo to beautifie the ſame, with ornaments of eloqnence, to the intent the Reader may converſe in their writings with the more delectation. But above all things they muſt have an eſpecial care ſo exactly to ſet down the truth, that they, who know not how theſe things come to paſſe, may be the more duly and fitly informed. I K

The office and duty of an Hiſtoriographer.

When as therefore *Hyrcanus* had taken upon him the high Prieſthood, in the third yeai of the hundred ſeventy and ſeventh Olympiade, and in the year that *Q. Hortenſius* and *Q. Metellus* (called the Cretenſian)were Conſuls at Rome, *Ariſtobulus* ſuddenly undertook the war againſt *Hyrcanus*, and fought with him near unto Jericho: where a great number of *Hyrcanus* followers ſubmitted themſelves of their own accord to *Ariſtobulus*. Through which accident *Hyrcanus* was inforced to flie to the fortreſſe of the higher City, where *Alexandria Ariſtobulus* mother had impriſoned both his wife and children (as before this is ſpecified.) The reſt of the faction for fear of his brother who had gotten the victory, retired themſelves within the incloſure of the Temple, where they were beſieged and taken. After this, a peace was entreated of betwixt both the brethren, and their difference was accorded in this manner, that *Hyrcanus* ſhould paſſe the remnant of his life without intermedling with affairs of State, but ſhould onely intend his ſecurity and peace; and *Ariſtobulus* ſhould command the Kingdome. This league was ratified between them in the Temple, and confirmed with oaths, conjunction of hands and embraces in the ſight of all the people; which being finiſhed *Ariſtobulus* retired himſelf into the Palace; and *Hyrcanus* to *Ariſtobulus* lodging, to lead a private and quiet life.

Ariſtobulus and Hyrcanus ſtrive for the kingdome.

The peace betwixt Hyrcanus and Ariſtobulus. L

CHAP. II.

Of the race of Antipater, *and how he is advanced to high eſtate, and how* Hyrcanus *flieth to* Aretas *King of Arabia.* M

Hedio & Ruffinus chap. 11. Antipater the Idumæan Hyrcanus friend. Antipater of Judæa, as Nicholas Damaſcenus implies, firſt called Antipas.

BUt a certain friend of *Hyrcanus* (by nation an Idumæan, and by name *Antipater*) being well monied, and by nature both factious and induſtrious, and through ambition but badly affected towards *Ariſtobulus*. the rather for that he affected *Hyrcanus* faction, but to ſtirre much trouble. True it is that *Nicholas Damaſcene* writeth of this man, that he was deſcended from the nobleſt amongſt thoſe Jewes who returned from out of Babylon into Jewry: but this he did of ſet purpoſe to gratifie *Herod Antipaters* ſonne, who by a caſualty became afterwards King of the Jewes (as we will expreſſe hereafter in time and place convenient.) This *Antipater* was at the firſt called *Antipas*, according to his fathers name, who (as it is reported) was made Govenour of all Idu-

mæa

A mæa by King *Alexander* and his wife: and afterwards made a league with the Arabians, Gazeans, and Aſcalonites, corrupting them, and inſinuating himſelf into their favours by divers great preſents beſtowed upon them. This young *Antipater* conſidering with himſelf what *Ariſtobulus* power was, and fearing leſt ſome miſchief might befall him through the hatred the young King had conceived againſt him, he communicated with certain of the greateſt reckoning amongſt the Jews, and ſecretly and cunningly incenſed them againſt *Ariſtobulus*, telling them that they had done amiſs, both to ſee and ſuffer *Ariſtobulus* to detain the Kingdom unjuſtly in his hands, and to diſpoſſeſs his elder brother *Hircanus*, to whom by right of inheritance it appertained. He likewiſe accoſted and ſounded *Hircanus* ordinarily with theſe words; telling him that he lived in danger of his life, and would doubtleſs be overtaken,
B except he ſought his own ſecurity, and fled his eminent perill: alledging that *Ariſtobulus* friends would never ceaſe to conſult how they might ſhorten his life, to the end that he might live in more ſecuritie. To theſe inſtigations of his, *Hircanus* gave ſmall credit (for that of his own nature he was courteous, and could not eaſily be induced or ſeduced by detractions) but this negligence and careleſneſs in him, was the cauſe that he was accounted a ſilly and abject man. On the contrary ſide, *Ariſtobulus* was of a diffeerent and heroick nature, being more active in performance, and carefull prevention.

The year of the world, 3897. before Chriſts Nativity, 65.

Antipater inceniſeth the Princes of the Jews againſt Ariſtobulus.

Now although *Antipater* ſaw that *Hircanus* made ſmall account of his inſtigations; yet ceaſed he not dayly to invent and propoſe new ſurmizes and accuſations, urging *Ariſtobulus* hatred and practice to murther him: and ſo much prevailed he by his importunitie, that at laſt he perſwaded him to flie to *Aretas* King of Arabia, promiſing him that in ſo doing, he
C would give him both aid and aſſiſtance. *Hircanus* having debated upon theſe concluſions, at laſt thought good to flie to *Aretas* (for that he knew that Arabia confined upon Jewry.) Whereupon he firſt of all ſent *Antipater* to *Aretas*, to take aſſurance of him that he ſhould not betray him into his enemies hands, if ſo be he ſhould ſubmit himſelf unto him, and require his aſſiſtance.

When as therefore *Antipater* had received this aſſurance from the King, he returned to Jeruſalem unto *Hircanus*: and not long after that took him away with him, and departed the Citie by night, and afterwards with great journeyes arrived at Petra, where *Aretas* kept his royall Court. And for that he was inwardly familiar with the King, he beſought
D him to reeſtabliſh him in the kingdome of Jewrie, and wrought ſo much, as by his importunitie and the preſents which he gave him, that he perſwaded *Aretas* to attempt the matter. Whereupon *Hircanus* promiſed, that if he confirmed him again in his royall dignitie, he would upon the recovery of his Realm, reſtore unto him thoſe twelve Cities, which his father *Alexander* had taken from the Arabians, the names whereof are theſe that follow: Medaba, Nabello, Livias, Tharabaſa, Agalla, Athona, Zoara, Orona, Nariſſa, Rydda, Luſa, Oryba.

The year of the world, 3900. before Chriſts Nativity 64.

Hedio & Ruffinus, chap. 3.

CHAP. III.

E Ariſtobulus *being vanquiſhed, is purſued as far as Jeruſalem.*

Aretas induced by theſe promiſes, was content to ſend forth an Army againſt *Ariſtobulus*, and himſelf in perſon conducted onward in that expedition fiftie thouſand men both on foot and horſe, and had the upper hand of his enemy in ſuch ſort, as divers after the attainment of this victory, of their own accord ſubmitted themſelves to *Hircanus*: and *Ariſtobulus* perceiving himſelf to be deſtitute of all his friends and followers, fled unto Jeruſalem. After him the King of Arabia led his Army with all expedition, and beſieged him in the Temple: In this ſiege the common people aſſiſted *Hircanus*, neither were there any but the Prieſts only that ſtuck to *Ariſtobulus* ſide. Whereupon *Aretas* marſhalled the forces he had, and buſily ſet the Army both of Jewes and Arabians about the ſiege.
F Whileſt theſe things were under theſe terms, the feaſt of unleavened bread, which we call the Paſſover, was at hand, and the Princes of the Jews forſaking their countrey were fled into Egypt. About that time, a certain man called *Onias* (ſuch a one who for his vertue was beloved of God, and in times paſt had by his devout prayers and ſupplications in a time of drought, obtained rain from God) hid himſelf, perceiving that this ſedition would be ſome continuance. This man therefore being ſurpriſed and brought into the camp of the Jews, they required him that as by his prayers he had obtained water; ſo at that time likewiſe he would by his imprecations incenſe God againſt *Ariſtobulus*, and his complices. But whereas he contradicted and excuſed himſelf, he was at laſt conſtrained by the people to perform their re-

Aretas maketh war againſt Ariſtobulus, and inforceth him to flie to Jeruſalem.

The Arabian beſiegeth Ariſtobulus in the Temple.

The Jews flie into Egypt.

quest; so that standing up in the midst of them, he spake after this manner: *O God, King of the whole world, since they who are at this present here with me are thy people, and those that are besieged are thy Priests, I humbly beseech thee, that when they shall require thee to be incensed against their brethren, thou wilt not hear them: and when as likewise they shall provoke thee against the other, thou wilt not respect them.* Hereupon, a certain sort of reprobate souldiers amongst the Jews, hearing these words of his, stoned him to death: But God incontinently punished this cruelty in them; and the murther of *Onias* so cursedly perpetrated, was revenged by this means which ensueth. G

The yeer of the world, 3920. before Christs nativity, 64.

Onias contradicting the Jews petition, is stoned to death.

At such time as *Aristobulus* and the Priests were besieged, the feast of Easter or the Passeover fell out, during which time it was an usuall custome among the Jews to honour God with many sacrifices: Now for that they who were with *Aristobulus*, had not any beasts to offer up in sacrifice, they required the other Jews that were without, that they might have some delivered unto them for their money. Whereunto it was answered, that if they would give one thousand drachmes for every head, they should have some delivered unto them. To this demand of theirs, *Aristobulus* and the Priests that were with him, willingly condescended, and let down the perfixed price, and delivered the same from the wall: but the others, after they had received the money, delivered them not those beasts which they required them to sell them for sacrifice, but so far were they given over to impietie, that they falsified their oaths not onely toward men, but defrauded God also, in denying that which they had promised toward the furnishing of their sacrifice. For which cause, the Priests (being defrauded in this manner contrary to the oath and protestations of their adversaries) besought God to shew vengeance on their countrey-men, that had committed this hainous and perjurious impietie: neither did God defer their punishment any long time, but incontinently after he sent a great and violent wind, that spoyled all the fruits of the countrey; so that a measure of Wheat was sold for eleven drachmes. H I

Breach of faith, and the revenge thereof.

CHAP. IV.

Hircanus *and* Aristobulus, *send Embassadours to* Scaurus, *to covenant their peace with him.*

MEan-while *Pompey* sent *Scaurus* into Syria (himself being in person detained in Armenia in pursuit of the warre betwixt him and *Tigranes*.) Now when as *Scaurus* came unto Damasco, he found that *Metellus* and *Lollius* had newly taken the citie; for which cause he marched onward towards Jewry: Where being arrived, certain Embassadours came unto him in the behalf of *Aristobulus*, and others also in the name of *Hircanus*, requiring alliance and confederacy in the behalf of them both, and offering in eithers respect a tribute of four hundred talents. But *Scaurus* preferred *Aristobulus* promises, both for that he was a man of mightier substance and greater mind, and withall more moderate in his demand, whereas *Hircanus* was poor and covetous, and notwithstanding he demanded greater things then his brother did; yet was his promise of less assurance: For it was a harder matter to subdue a Citie that was so defenced and strong, then to repulse a troup of runnagate Nabatheans, and they scarcely well animated to prosecute that warre. For these causes therefore he (receving his money) levied the siege, commanding *Aretas* to return; which if he refused, he declared him an enemy to Rome. This done, *Scaurus* returned to Damasco, and *Aristobulus* led forth his Army against *Aretas* and *Hircanus*, and fighting with them in a place called Papyron, he obtained the victory, and slew about some seven thousand of his enemies, amongst the number of which was *Cephalius*, *Antipaters* brother. K L

Medio & Rufinus, chap. 4. Hircanus and Aristobulus send Embassadours unto Scaurus.

Scaurus is presented.

Aristobulus maketh warre against Aretas and Hircanus.

CHAP. V.

How Aristobulus *and* Hircanus *debate their titles in the presence of* Pompey. M

NOt long time after this, *Pompey* came unto Damasco: and as he travelled thorow Cœlosyria, divers Embassadours resorted unto him from all parts of Syria, Egypt and Judæa. For *Aristobulus* sent him a present of great value, namely, a golden vine of five hundred talents price. Hereof *Strabo* the Cappadocian maketh mention in these words: There came an Embassadour out of Egypt, bearing a Crown of four thousand pieces of gold; and another from Jewry, with a vine or garden, and

Pompey cometh into Syria, and Aristobulus sendeth a royall present unto him.

A and the workmanſhip was called *Terpole*, that is to ſay, recreation: And this vine have we beheld at this day in the Citie of Rome in the Temple of Jupiter Capitoline, having the inſcription of *Alexander* King of the Jewes; and it was eſteemed and valued at five hundred talents. It is ſaid that *Ariſtobulus* Prince of the Jews ſent the ſame. Straight after this, there came other freſh Ambaſſadors unto him (*Antipater* from *Hyrcanus*, and *Nicodemus* from *Ariſtobulus*) who accuſed thoſe that had taken money, namely, *Gabinius*, for that he firſt of all had received three hundred talents beſide other preſents: and ſecondly *Scaurus*, who had received four hundred; alleadging that by that means they had incenſed them againſt him. He therefore gave direction, that they ſhould repair unto him about the ſpring, each of them

B to juſtifie and maintain their ſeveral rights: as for himſelf he drew his forces from their wintering places, and marched towards Damaſco, deſtroying in his way a certain fortreſſe which *Antiochus* the Cyzicenian had fortified in Apamæa. He viſited alſo the countrey of *Ptolomey Mennæus* (who was a wicked and perverſe man, and no wayes differed from *Dionyſius Tripolitane*) who was puniſhed with the loſſe of his head, & was united alſo with him in friendſhip and affinity; yet acquitted of the death he deſerved, by the means of a thouſand talents ranſome, which *Ptolomey* diſtributed among his ſouldiers for their pay. He razed likewiſe the Caſtle of Lyſias (wherein a Jew called *Sylas* tyrannized) and paſſing by the Cities of Heliopolis and Chalcis, and having likewiſe aſcended the mountain (which is between them) he

C came to Cœloſyria; and from Pella repaired to Damaſco. In which place he gave audience to the Jewes, and their Princes *Hyrcanus* and *Ariſtobulus*, who were at ods the one againſt the other, as touching their particular intereſts, as all the whole nation againſt them both; alleadging that they would not be governed by Kings, becauſe their cuſtome was to obey Gods Prieſts, whom they honored, affirming that theſe two brethren (who were deſcended of the race of the Prieſts) ſought to draw their nation under a different form of government, to the intent to reduce them under ſervitude. *Hyrcanus* complained, for that being the elder born, he had been deprived of his inheritance by *Ariſtobulus*, and had onely but a ſmall portion of the countrey allotted him, becauſe *Ariſtobulus* had ſeized the reſt by force. He complained likewiſe of thoſe incurſions, that both by land and ſea *Ariſtobulus* followers

D had endamaged their frontiers with. For the people had not revolted, if he had not been a violent and turbulent man. To this accuſation of his, a thouſand of the principalleſt of the Jewes (drawn on by *Antipaters* perſwaſion) ſubſcribed, who averred and juſtified the ſame. But *Ariſtobulus* anſwered, that *Hyrcanus* was diſpoſſeſſed of the kingdom, by reaſon of his incapacity and natural defects; alleadging for himſelf, that the government was enforced on him by a neceſſity, for fear it ſhould be tranſported to others: in effect, he proteſted that he challenged no other Title, then that which his father *Alexander* had had. He brought in alſo for his witneſſes certain arrogant young men, who were hated for their pomp, purple robes, their curioſity in painting and curling their hair, and bard horſe, and other braveries which they preſented, not like men that intended to expect judgement, but as if their pretence had been to make ſhew of their pomp. After that *Pompey* had heard them, he condem-

E ned *Ariſtobulus* violence, but for that time he diſmiſſed them (after ſome favourable and gracious conference) promiſing them that he would come into their countrey, and determine their differences, after he had ſeen the region of the Nabatheans: commanding them in the mean-while to live in peace. He uſed *Ariſtobulus* likewiſe very kindly, fearing leſt he ſhould incenſe the people, and ſhut up his paſſage which notwithſtanding came to paſſe. For *Ariſtobulus* came into the city of Delion, and from thence went into Judæa, without reſpect of that which *Pompey* had commanded him.

The year of the world, 3900. before Chriſts nativity, 64.

Antipater for Hyrcanus, and Nicodemus for Ariſtobulus come as Ambaſſadours to Pompey.

Hedio & Ruffinus, chap. 5.

A Caſtle deſtroyed in Apamea.

Ptolomey Mennæus fined at a great ſum of money.

The year of the world, 3902. before the Nativity of Chriſt, 62.

Ariſtobulus and Hyrcanus accuſed by the Jewes before Pompey.

Ariſtobulus appology before Pompey.

Hedio & Ruffinus, chap 6.

CHAP. VI.

F

Pompey *maketh himſelf Lord of the Caſtles, by a warlike Stratagem.*

Pompey hearing this, was ſore diſpleaſed herewith; and taking with him his army which he had prepared againſt the Nabatheans (with the ſupplies he had in Damaſco, and the reſt of Syria, beſides the other Romane companies that he had) he marched forth againſt *Ariſtobulus*: When as therefore he had left Pella and Scythopolis behind him, he came to Coreas (which is the entrance into Judæa) drawing toward the heart of the countrey. There found he a goodly Caſtle ſituate upon the top of a mountain called Alexandrion, whither *Ariſtobulus* was retired. For which cauſe he ſent Ambaſſadours to invite him to come and parley with him: who perſwaded by the counſel of many

Pompey marcheth out againſt Ariſtobulus.

Ariſtobulus deſcendeth from his fortreſſe to confer with Pompey.

The year of the world, 3902. before Christs Nativity, 62.

many of his inward friends, in no sort to commence warre against the Romans, came down unto him, and after he had debated his title with his brother, as touching the kingdome, *Pompey* permitted him to return again into his Castle. And this did he two or three times, alwayes flattering *Pompey* through the hope he had of the kingdom, and making a shew that he would be obedient unto him in whatsoever he would command. Mean-while he retired himself, and fortified the place, and made preparation for the warre, for fear lest *Pompey* should transferre the kingdome to *Hyrcanus*. But when as *Pompey* commanded him that he should deliver up the fortresses that he held, and had written with his own hand to the Captains of the garrisons (who otherwise would not have obeyed him) *Aristobulus* submitted, and in discontent repaired to Jerusalem, with full intent to prepare for warre. Not long after this, when as *Pompey* marched towards him with his army, certain messengers coming from *Pontus*, certified him of *Mithridates* death, who was slain by his son *Pharnaces*.

Aristobulus delivereth the fortresses to Pompeys hands. Hedio & Ruffinus, chap 7.

Mithridates King of Pontus slain by his son Pharnaces.

CHAP. VII.

They of Jerusalem shut the gates against the Romanes.

WHen *Pompey* was encamped near unto Jericho (in which place there was a number of Date-trees, and where also groweth that balm which is the most precious of all other oyntments, distilling from a little shrub, which is opened & slit by a sharp cutting stone) the next morning he marched towards Jerusalem. At that time *Aristobulus* (being sorry for his misbehaviour) came unto him offering him money: and promising him to receive him into Jerusalem: he besought him, that (dismissing publike enmities and quarrels) he would peaceably do what him listed hereafter. Whereupon *Pompey* pardoned him, and condescended to his request, and sent *Gabinius* with his souldiers, both to receive the money, as also to enter the City; but his purpose failed him in both: for *Gabinius* returned, because he was excluded out of the city; neither received he any money, for that *Aristobulus* souldiers would not permit that any promise should be performed. Hereupon *Pompey* waxed wroth; so that after he had committed *Aristobulus* to prison, he went in person against the City, which was strongly fortified on every side, except toward the quarter that extendeth Northward, which was easie to be beaten down: for this side is invironed with a large and deep valley, compassing the Temple, which is inclosed with a marvellous strong wall of stone.

Gabinius coming to receive money Aristobulus had promised, hath the city gates shut against him. Hedio & Ruffinus, chap. 8.

Pompey besiegeth Jerusalem.

The year of the world, 3903 before Christs Nativity, 61.

CHAP. VIII.

Pompey *taketh the Temple, and lower part of the City perforce.*

BUt within the City, there grew a division and faction, by reason of the difference and dissident opinions of those that kept the same; for some thought good to yeeld up the City into *Pompeys* hands; other some (that were of *Aristobulus* faction) counselled that the gates should be kept shut, and preparation for war should be made, for that the Romanes detained *Aristobulus* prisoner. These latter prevailing more then the rest, seized the Temple; and breaking down the bridge which was betwixt it and the City, and addressed themselves to stand on their defence. But the others not onely delivered the City into *Pompeys* hands, but the royal Palace also: who sent *Piso* his Lieutenant thither with his forces to take possession thereof, and to plant his garrisons therein, and to fortifie the houses near adjoyning the Temple, and whatsoever convenient habitation without the walls. First therefore *Piso* offered the besieged certain conditions of peace: which for that they refused, he fortified and shut them in on every side, being in all these his endeavours assisted by *Hyrcanus*. On the outside of the City, *Pompey* incamped with his army on the north part of the temple (which was the easiest and meetest side to be assaulted) on this side also there were certain high towers, and a huge trench, besides a deep valley that begirt the temple. For towards the city all wayes and passages were so broken up, that no man could either go up or down, and the bridge was taken away on that side where *Pompey* was incampt. Each day did the Romans travel earnestly to raise a mount, and cutting down all the timber round about them, and having fitly applyed the same, the trench being fill'd up (although very hardly, by reason of the incredible depth thereof) the Rammes and Engines that were brought from Tyre were addressed, with which they inforced and darted stones against the Temple; and had not the ordinance of the countrey commanded to keep the Sabbath (which was the seventh day of the week) holy, and to labour in no sort on that day, the Romans had never been able to have raised their bulwork, if they within the Temple had

Jerusalem partly betrayed partly besieged by Pompey.

Pompey maketh preparation to besiege the Temple.

A had oppoſed themſelves againſt them. For the Law permitteth to defend themſelves againſt their enemies, at ſuch time as they are aſſailed and urged to fight, but not aſſaile them when they intend any other work. Which when the Romans underſtood, they neither gave aſſault, nor proffered skirmiſh on thoſe dayes, which we call Sabbaths: but they built their fortifications and towers, and planted their engines; ſo that the next day they were ready to put them in uſe againſt the Jews. And hereby it is eaſie to conjecture, how incredible the piety of our nation is, and how ſtudious and induſtrious they be in obſerving the *Divine* laws. For notwithſtanding any preſent or imminent fear, yet deſiſted they never to offer their ſolemn ſacrifices: but twice a day, in the morning, and about the ninth hour, the Prieſts offered upon the Altar; and notwithſtanding any difficulty or danger of the ſiege that might happen, they omitted not the courſe of their oblations. For at ſuch time as the temple was taken (in
B the third moneth, and on a faſting day, in the hundred ſeventy ninth Olympiade, in the year wherein *Cajus Antonius*, and *Marcus Tullius Cirero* were Conſuls) the enemy entred the temple by force, and ſlew thoſe that withſtood them. Yet notwithſtanding all this, the Prieſts ceaſed not to exerciſe their accuſtomed ſacrifice: and neither the hazard of their lives, nor the great number of thoſe that were dead, could force them to fly, but that they held it more convenient for them to endure all things that might happen in attending upon the Altar, then to tranſgreſſe or vary one jot from their ordinances. And that this may ſeem to be no fable or praiſe of their diſſembled devotion, but the exact and perfect truth, all thoſe that write the Hiſtories concerning *Pompey* and his acts, do witneſſe no leſſe: amongſt the number of which, are *Strabo*, *Nicholas*, and *Titus Livius* the Roman Hiſtoriographer, the moſt
C famous among the reſt. The greateſt of theſe towers was battered by theſe engines, and fell, bearing a great pane of the wall to the earth with it which was the cauſe that the enemies in multitudes brake in by the breach. The firſt that aſcended the wall, was *Cornelius Fauſtus* the ſonne of *Sylla*, with his ſouldiers. After him mounted the Centurian *Furius*, accompanied with thoſe that followed him, on the other ſide; and thorow the midſt of the breach, did the Centurion *Fabius* enter with a ſtrong ſquadron. The whole circuit was filled with murthers; and ſome of the Jewes died by the Romanes ſwords; otherſome ſlew one another; the reſt caſt themſelves down headlong from the ſteepie places: many likewiſe ſet fire on their houſes, and conſumed themſelves therein, for fear they ſhould behold the execu-
D tions that were performed by their enemies. There died about twelve thouſand Jewes, and very few Romans. *Abſalom* alſo, who was *Ariſtobulus* father in law and uncle, was taken priſoner. The religion of the Temple likewiſe was not a little prophaned. For whereas before that time no prophane man either entred or beheld that which was in the temple, *Pompey* and divers others that accompanied him, entred the ſame, and ſaw that which was not lawful to be beheld by any other but the high Prieſts onely. But although he found a table of gold, and a ſacred candleſtick, with divers other veſſels and odoriferous drugs in great quantity; and wheras beſides that, there were about two thouſand talents of ſilver in the ſacred treaſury in the Temple: yet touched he nothing thereof through the reverence he had of GOD; and herein he behaved himſelf anſwerably to his other vertues. The next day he commanded
E thoſe that had the charge of the Temple, to purge the ſame, and to offer ſacrifices unto God, according to the law; committing the high Prieſthood to *Hyrcanus* hands, both for that he had ſtood him in great ſtead in many things, as for that he had hindred the Jews, that were of the countrey, from joyning themſelves with *Ariſtobulus*. After this, he beheaded the authours of this warre, and honoured *Fauſtus* and the reſt with condigne gifts, who with great courage had firſt attempted and aſcended the wall. As for Jeruſalem, he made it tributary to the Romans, taking away from the Jewes thoſe Cities they had conquered in Cœloſyria, & aſſigning them a proper and peculiar government. After this he incloſed the nation within certain limits, whereas before time their dominions were of a large extent. Not long after this he repaired Gadara, that not long before was deſtroyed; all which he performed in fa-
F vour of *Demetrius* the Gadarenian his late ſervant and bondman. And as touching Hippon, Scythopolis, Dion, Samaria, Mariſſa, Azot, Jamnia, and Arethuſa, he reſtored them to the ancient inhabitants thereof, all which were ſituate in the heart of the land: Beſides, Gaſa, Joppa, Dora, and the tower of Straton (cities ſituate upon the ſea-coaſt, and ruinated beforetime with divers wars) he ſet at liberty, and annexed them unto the province. As for the tower of Straton, it was magnificently builded by *Herod*, and decked with gates and faire Temples, and the name thereof was changed, and called Cæſarea. Thus *Hyrcanus* & *Ariſtobulus* through their diſſenſions and civil broyles, were the cauſe of that ſervitude and miſery that fell upon the Jews. For we have loſt our liberty, and have been ſubdued by the Romans. Beſides that, we have been enforced to ſurrender up thoſe Cities unto the Syrians, which we

The year of the world, 3093. before Chriſts nativity, 61.

The Jewes intermitted not their ſacrifice notwithſtanding the ſiege.

The taking of the Temple.

Twelve thouſand Jewes ſlain.

Pompey entering the temple neither toucheth nor taketh away any thing.

Alias chap. 9.

Pompey beſtoweth the Prieſthood on Hyrcanus.

Jeruſalem tributary to Rome.

Gadara reſtored.

Cities taken from the Jews.

before-

before time by force of arms had conquered and gotten from them. And that which is to be lamented, the Romans in a little time have drawn from us more then 10000. talents; and the royalty which before time was an honour reserved for those that were of the race of the high Priests, hath been bestowed on men of obscurity and community: whereof we will speak in place convenient. After that *Pompey* had given Cœlosyria to *Scaurus*, from Euphrates as far as to the frontiers of Egypt, with two legions of the Romans; he went into Cilicia, and from thence drew towards Rome, leading with him *Aristobulus* in bonds, and his children (who were two sons, and two daughters) one of which called *Alexander*, escaped by flight; and as touching *Antigonus* (who was the younger) he was led to Rome with his sisters.

The year of the world, 3093. before Christs Nativity, 61.

Scaurus president of Cœlosyria.

CHAP. IX.

Scaurus *maketh war against* Aretas.

Hedio & Rufinus, chap. 9.

SCaurus led forth his army against Petra a City in Arabia, and for that the City might very hardly be besieged, he spoiled all the countrey round about. When as therefore his army was pressed with famine, *Antipater* by the commandement of *Hyrcanus*, furnished him with corn, and all other necessaries out of Jewry. Who being sent Ambassadour to *Aretas* from *Scaurus*, in that he had sometimes sojourned with him, perswaded him to contribute a certain summe of silver to warrantize his countrey from pillage; and he himself also became pledge for three hundred talents. This done, *Scaurus* finished the war, according to his desire, and with no lesse contentment to *Aretas* and his countrey.

CHAP. X.

Alexander *overcome by* Gabinius, *retireth himself into a Castle wherein he is shut up and besieged.*

The year of the world, 3064. before christs Nativity, 60.

Hedio & Rufinus, chap. 10. al. 11.

Castles fortified.

NOt long after this, *Alexander Aristobulus* son, made divers inroads into Jewry: for which cause *Gabinius* came from Rome into Syria, and (besides other things worthy of memory which he atchieved) he led forth his army against *Alexander*, for that *Hyrcanus* had not as yet sufficient power to resist him, being otherwise exercised in building the walls of Jerusalem that were beaten down by *Pompey*; notwithstanding the Romans that were in Jewry hindred him from performing the same. This *Alexander* travelling thorow the whole countrey, assembled divers Jewes; so that in short time, having gotten together 10000. footmen, and fifteen hundred horse with good munition, he fortified the Castle of Alexandrion near unto the City of Coreas. He fortified Machæron also in the mountains of Arabia. *Gabinius* therefore came forth against him, having sent before him *Marcus Antonius* accompanied with other Chieftains of war, who armed the Romans of their train, and the Jewes that were under their obedience, whose Captains were *Pitholaus* and *Malichus*. They took also those allies whom *Antipater* had hired, and in this equipage came they to make head against *Alexander*. *Gabinius* also seconded them with his troopes. Hereupon *Alexander* drew more near with his army towards Jerusalem, where waging battel with the Romans, he lost about three thousand of his followers, and the like number of his men were led away prisoners. After this, *Gabinius* repaired to Alexandrion, and invited those that held the same to depart, promising them pardon for the Rebellion they had begun. And whereas many of his enemies had encamped themselves before the Fort, the Romans charged them; in which conflict *Marcus Antonius* was adjudged to have behaved himself very valiantly, in that he slew divers of his enemies. *Gabinius* left a part of his army in that place, to the end that during the siege thereof, he might go and visit the countrey of Judæa; he commanded therefore all those Cities, which in his journey he found either desolate or destroyed, to be repaired: for that Samaria, Azot, Scythopolis, Anthedon, Raphia, Dora, Marissa and Gaza, with divers others, were new builded: so that through the obedience that was given to *Gabinius* command, it came to passe that the Cities were safely inhabited, which had laine long time before desart.

Gabinius causeth divers cities in Jury to be repaired that were defaced.

Hedio & Rufinus, chap. 11. al 12.

Alexandrion and other Castles razed.

And after *Gabinius* had behaved himself in this manner in the countrey, he returned to Alexandrion. Whilest therefore he thus insisted about the siege, *Alexander* sent Ambassadors unto him demanding pardon at his hand for his offences, and restoring into his hands the Castles of Hyrcania and Machæron, and finally that of Alexandrion; which *Gabinius* levelled with the ground. And whereas *Alexanders* mother came unto him (who favoured the Roman

A man faction, and whose husband and children were kept in prison in Rome) she obtained all that which she requested at his hands: and after he had carefully and friendly disposed of her affairs, he led *Hircanus* to Ierusalem to take charge of the Temple and Priesthood. He ordained also five judgment seats and places of session, and divided the province into answerable parts: for the one answered in Ierusalem; the second at Gadara; the third in Amatha; the fourth at Iericho; and the fifth at Saphora; which is a town of Galilee. By this means the Iews were delivered of their Monarchie, and lived under an Aristocracie, or government of the Nobilitie.

The yeer of the world, 3094. before Christs nativitie. 60.

Five presidiall sieges in Jury.

CHAP. XI.

B *Aristobulus escapeth out of prison, and flieth from Rome, and is apprehended again by Gabinius in Judaa, and led back prisoner to Rome.*

BUt *Aristobulus* flying from Rome, returned to Iewrie, and determined to re-edifie the Castle of Alexandrion, which not long since was ruinated. Against him *Gabinius* sent out certain men of warre with their Captains, namely *Sisenna, Antonius* and *Servilius*, both to keep him from the possession of the place, as to apprehend and surprize him likewise. For many Iews resorted unto him, being drawn thereunto by the ancient reputation that he had: who desired likewise to work innovations. *Pitholaus* also (who was established Lieutenant Generall in Ierusalem) of his owne accord came unto him, with a thousand men well armed; but the other that were retired within, for the most C part were not sufficiently furnished with Arms; for *Aristobulus* making his reckoning to seize Machæron, dismissed those followers of his that were disarmed, and were unapt for any execution, and retaining onely eight thousand well armed men, he took the field and marched thither. But the Romans pursuing and overtaking him, fought desperately with him, and overcame both him and his, notwithstanding their valiant resistance. Being therefore forced by the enemies, they were put to flight, and about five thousand of them were slain; and the rest dispersed, wandring here and there, sought for their own private securities: but *Aristobulus* fled to Machæron with more then a thousand followers, and fortified the place. And though his affairs had very slender succes; yet lost he not his hope: but after he had endured the siege some two dayes, and received many wounds, he was taken prisoner, D and with his sonne *Antigonus* (who fled from Rome with him) led away captive by *Gabinius*. Such was the adventure of *Aristobulus*, that he was sent prisoner back again to Rome, and there kept in bonds after he had been King and high Priest three yeers and six moneths. A man in that dignitie both magnificent and magnanimous: yet did the Senate send back his children (according to the tenor of *Gabinius* letters) who had promised their delivery to their mother, at such time as she surrendred the Castles into his hands; whereupon they returned into Iewry. But *Gabinius*, intending to make warre against the Parthians, and having already past Euphrates, changed his resolution, and determined to return into Egypt, and re-establish *Ptolomey*, as it is declared in another place. In this expedition also he was furnished by *Antipaters* means, with victuals, money and munition; and by his advice, those Iews E that inhabite Peleusium (who kept as it were the very entrie into Egypt) were drawn into his societie. When as therefore *Gabinius* returned back out of Egypt, he found all Syria full of tumult and rebellion. For *Alexander, Aristobulus* son, taking once more possession of the kingdom, caused divers Iews from day to day to revold; and forraging the countrey with a huge Army, he slew all those Romans whom he met withall, and besieged all those that fled into the mount Garizim. *Gabinius* seeing the affairs of Syria in that estate, sent *Antipater* before him unto them to appease these commotions, and to heal them of their franzie, and if it were possible to reduce them to a better mind: for *Antipater* was a man of good discretion. In effect, he repairing unto them, moderated divers of them, and brought them under obedience: but it was impossible for him to reconcile *Alexander*, for he having thirty thousand F souldiers with him, came forth to meet with *Gabinius*, with whom he fought, and was overcome, with the loss of some ten thousand of his men, neer unto the mount Itabyr.

Hedio & Rufinus, chap. 12. al. 13.

Aristobulus returning from Rome seeketh to re-establish Alexandrion.

Aristobulus overcome in battell by the Romans.

Aristobulus sent back again prisoner to Rome, with his son Antigonus.

Aristobulus sonnes discharged.

Antipater relieveth Gabinius in his journey to Egypt to install Ptolomey.

Alexander, Aristobulus son usurpeth the Monarchie.

Alexander overcome by Gabinius.

After that *Gabinius* had ordered all things in Jerusalem by *Antipaters* advice, he presently set forward against the Nabathæans, whom he overcame in battell. He sent back also *Mithridates* and *Orsanes* (men of good reckoning among the Parthians) who had retired themselves unto him, causing a bruit to be spred, that they were fled with *Gabinius*. Now when *Gabinius* had performed great and magnificent exploits in war, he returned to Rome surrendring the government to *Crassus*. *Nicholas Damascene*, and *Strabo* of Cappadocia (who differeth in nothing from *Nicholas*) have written of these expeditions of *Pompey* and *Gabinius* in Judæa.

The conquest of the Nabathæans. Mithridates and Orsanes.

CHAP.

The yeer of the world, 3940. before Christs Nativity, 60.

CHAP. XII.

Crassus *going against the Pharthians, passeth by Iudæa, and robbeth the sacred treasure.*

Hedio & Rufinus, chap. 13. al. 14. Marcus Crassus in his expedition against the Parthians, taketh the treasure out of the Temple of Jerusalem.

Crassus intending to make warre against the Parthians, came into Jewry, and took away with him the sacred money (which *Pompey* had not touched, which amounted to the sum 2000. talents:) He spoiled the Temple also of all the gold that was in the same, to the summe of 8000. talents. Furthermore, he bare away a wedge of solid gold, to the weight of three hundreth pounds, which pound amongst the Jews containeth two pounds and a halfe. He that delivered him this ingot was a Priest, and the keeper of the sacred treasure, called *Eleazar*, who gave him the same upon no malicious intent (for he was a vertuous and just man) but, whereas he had the custodie of the tapestries of the Temple committed to his hands (which were both admirable to behold, by reason of their beauty and esteeme, and withall were in like sort tied and fastned to his beame) and perceiving that *Crassus* sought all the means that in him lay, to gather all the money he could, he fearing lest he should have seized on all the ornaments of the Temple, gave him this beame for a ransome to redeeme all the rest: binding him upon the delivery thereof by an oath, that he should not take any thing away that was in the Temple, but should content himself with that onely piece of great esteeme and value, which he gave him. This beam was inclosed in another hollow beam of wood; so that no man knew thereof but onely *Eleazar*. *Crassus* therefore took this beam, as if he determined to leave all other things in the Temple; yet notwithstanding he falsified his oath, and carried away whatsoever was therein. Neither is it to be wondred at, that there was so great riches found in our Temple, sith all those Jews that were dispersed thorow the face of the whole earth, and all those that feared God (both in Asia and in Europe) for a long time offered their presents in that place. The greatnes and multitude whereof wanteth no testimony: neither is it fained in way of ostentat ion but divers other Historians make mention thereof: and amongst the rest, *Strabo* of Cappadocia speaketh after this manner: "And *Mithridates* sent men into the Ile of Coos, to fetch from thence the "money that Queen *Cleopatra* had laid up there, and 800. talents of the Jews. But we have no publike money, but that which is dedicated unto God. It is therefore a thing most manifest, that the Jews that inhabit Asia, transported this money into Coos for the fear they had of *Mithridates*: For it is not likely that they, who inhabited Judæa, and had a Citie so strong, and a Temple so well defenced, should send their money to Coos. Neither is it credible likewise, that the Jews remaining in Alexandria should doe it, for that they feared not to fall into danger through this war of *Mithridates*. The same *Strabo* also saith in another place, that at such time as *Sylla* passed thorow Greece to make warre against *Mithridates* and *Lucullus*, he sent men unto Cyrene, which was troubled by reason of the mutinies of our nation, wherewith the whole world was filled, and saith thus.

Crassus breaketh his oath. Whence the Temple of Jerusalem grew so rich.

Straba of Cappadocia.

There were foure sorts of people in the Citie of the Cyrenians: One of them were Citizens; the second were Labourers, the third were Sojourners; and the fourth were Jews, who at this present are intermingled thorow all Cities; neither is there an inhabited place thorowout the world, neither was there any nation that inhabit the same, wherein these have not set foot and fortified. For both Egypt and Cyrene (being under the subjection of the same Princes) and divers other regions, conformed themselves to their customes, and nourished assemblies of Jews, and advanced them, and more and more used the Jewish ordinances. It appeareth therefore that there was a colony of Jews in Egypt. Furthermore, in Alexandria a great part of the city is assigned to this nation. They have likewise their peculiar magistrate, who governeth the people, endeth, and decideth their differences, and maintaineth their contracts and ordinances, as if he governed in his own common-weale. By this means this nation hath fortified and established it selfe in Egypt, for that the Jews had their originall amongst the Egyptians, and for that Judæa is neer unto Egypt, from whence the Jews are descended: And as touching Cyrene, they have entred it, in that it confineth that countrey, which is under the obedience of the Egyptians (in like manner as Judæa doth) or rather for that in times past it appertained to the same Kingdome. Thus farre Strabo.

Crassus slain in Parthia. Cassius resisteth the Parthians,

After that *Crassus* had disposed all things according to his own pleasure, he dislodged and marched forward to make war against the Parthians, where both he and all his army were destroyed (as it is declared in another place.) As for *Cassius*, he retired himself into Syria, and took possession thereof, to the end he might affront the Parthians; who being proud of their victory

A victory lately obtained, made excurſions ſo far: and coming to Tyre, he finally arrived in Judæa, whereupon his firſt entrance he took the city of Tarichæa, and led away from thence thirty thouſand priſoners. He put *Pitholaus* alſo to death, for that he maintained *Ariſtobulus* faction. All which he did by *Antipaters* procurement and inſtigation, who was in great credit with him, and who alſo at that time was highly eſteemed amongſt the Idumæans: amongſt whom he married his wife, who was deſcended of one of the moſt famous families of Arabia, her name was *Cypron*, by whom he had theſe four ſons: *Phaſelus* and *Herod* (who after was made King) *Joſeph* and *Pheroras*, and one daughter called *Salome*. This *Antipater* alſo made alliance with other Princes, and eſpecially with the Arabian, to whoſe cuſtody he committed his children, during the time he made war againſt *Ariſtobulus*. But *Caſſius* gathered another army, add marched towards Euphrates to make head againſt the Parthians, as it is ſpe-
B cified and regiſtred by other Writers.

The year of the world, 3911. before Chriſts Nativity, 53.

Antipaters wife and children.

CHAP. XIII.

Pompey *retireth himſelf into Epirus, and* Scipio *cometh into Syria.*

The year of the world, 3917. before Chriſts Nativity, 47.

ANon after this, *Cæſar* (being Lord of Rome) after that *Pompey* and the Senate were fled on the other ſide of the Ionian Sea, ſet *Ariſtobulus* at liberty, determining to ſend him into Syria, with two legions; as being a ſufficient man to govern the State affairs in that quarter. Nevertheleſſe, *Ariſtobulus* failed of his hopes and authority he expect-
C ed at *Cæſars* hands: For *Pompeys* partakers prevented and poyſoned him, where-through he died; ſo that he was buried by thoſe of *Cæſars* faction. His body was kept embalmed with honey for a long time, untill that *Antoninus* ſent it into Jury, to be entombed amongſt the Kings and Princes.

Hedio & Ruffinus chap. 14. al. 15.

Ariſtobulus delivered out of priſon is poyſoned.

Scipio, by *Pompeys* commandement, cauſed *Alexander Ariſtobulus* ſons head to be cut off, charging him with ſome miſdemeanors which he had committed againſt the Romans, and after this manner finiſhed he his dayes, being executed in Antioch. *Ptolomey* the ſon of *Menæus*, who governed in Chalcis (at the foot of the mount Libanus) took his brothers, and ſent his ſon *Philippion* to Aſculon to *Ariſtobulus* wife, commanding her to ſend her ſon *An-*
D *tigonus* and his daughters; one of which, called *Alexandra*, was beloved by *Philippion*, and married by him; but afterwards he being ſlain, *Pompey Philippions* father married her, and continued the careful maintenance of his brethren in law.

Hedio & Ruffinus, chap. 15. al. 16.

The daughter of Ariſtobulus ſon.

CHAP. XIV.

Cæſars *voyage into Egypt, wherein he was aſſiſted by the faithful.*

AFter *Pompeys* death, and that victory which *Cæſar* had obtained againſt him, *Antipater* (Governour of Judæa by the commandement of *Hyrcanus*) was very profitable unto *Cæſar*. For whereas *Mithridates* the Pergamenian brought him certain ſupplies, and could not bring them on, by reaſon of an arme of *Nilus* paſſing thorow Pelu-
E ſium; but was conſtrained to ſtay at Aſcalon: *Antipater* came unto him, and brought with him three thouſand ſouldiers, and ſo dealt with the Princes of Arabia to aſſociate them with *Cæſar*, that by his meanes, all they of Syria gave him their aſſiſtance, and never altered their affection that they bare unto *Cæſar*. Theſe were *Jamblicus*, a great Lord, and *Ptolomey* his ſonne; and *Tholomæus* the ſon of *Sohemus* dwelling on the mount of Libanus, and well nigh all the Cities. *Mithridates* being departed from Syria, came to Peluſium, where being repulſed and excluded by the Citizens, he beſieged the city. *Antipater* in this war behaved himſelf valiantly, and after he had beaten down a pane of the wall, he firſt of all ſet forward to enter the city. Whileſt Peluſium was in this eſtate, the Jewes that inhabited Egypt in the countrey of *Onias*, would neither grant paſſage to *Antipater*, nor *Mi-*
F *thridates* that marched towards *Cæſar*. But *Antipater*, who was of their nation, perſwaded them to take their parts, ſhewing them the letters of the high Prieſt *Hyrcanus*, in which he invited them to be friends unto *Cæſar*, and exhorted them to furniſh his army in whatſoever they ſtood in need of; ſo that ſeeing that *Antipater* and the high Prieſt were accorded together, they ſubmitted themſelves. They that dwelt round about Memphis, hearing that they were thus united, ſent for *Mithridates* alſo unto them, who came and received them into his favour.

Hedio & Ruffinus, chap. 16. al. 17.

Antipater gathereth ſouldiers out of Syria for Cæſars ſervice.

Antipater helpeth Mithridates to take Peluſium.

The Jewes of Onias countrey, are confederated with Cæſar.

Memphis in Egypt.

CHAP.

CHAP. XV.

The noble actions of Antipater, *and the amity that he had with* Cæsar.

The year of the world, 3917. before the Nativity of Christ, 47.

The conflict of the Egytians with Mithridates at Delta. Alias cap. 18.

WHen he was come to a place called Delta, he fought with the enemies in a place which is called The camp of the Jews: in which battel *Mithridates* led the right wing, and *Antipater* the left. When as therefore they came to handy blows, *Mithridates* wing retired and fainted, and grew in danger to be wholly discomfitted, had not *Antipater* (runing with his souldiers along the bank of the river) obtained the upper hand of his enemies, by putting the Egyptians that were conquerors to flight, and restoring *Mithridates*. And so long pursued he them, that he got their camp, and called back *Mithridates*, who chased the Egyptians, to take part of the prey with him, that he had recovered from the fugitive enemy. In this fight there fell 800. on the enemies side, and 50. on *Antipaters*. Afterwards, *Mithridates* wrote hereof unto *Cæsar*, and certified him that *Antipater* was the cause of the victory, & their preservation: so that *Cæsar* from that time forward highly commended him, and in all his war made he use of *Antipater* in his most dangerous attempts: Whereby it came to passe that *Antipater* was grievously wounded in divers fights.

Mithridates commendeth Antipaters service to Cæsar.

Now after that the war was finished, *Cæsar* sailed into Syria, and bestowed great honours as well on *Hyrcanus*, to whom he confirmed the high Priesthood, as on *Antipater*, whom he made a free citizen of Rome, and granted him full exemption of all charges in all places. Divers men report that *Hyrcanus* himself was an agent in this war, and that he came into Egypt; whereunto accordeth *Strabo* the Cappadocian, speaking after this manner by the authority of *Asinius*; after that *Mithridates* had entred Egypt, with *Hyrcanus* the high Priest of the Jews. The same *Strabo* in another place speaketh thus by the authority of *Hypsicrates*, that *Mithridates* issued alone; and that *Antipater* was sent for into Ascalon, where he prepared three thousand souldiers, because he was governour of Judæa, and encouraged the rest of the Governours; and *Hyrcanus* the high Priest also had a part in this war. Thus far *Strabo*. At that time came *Antigonus*, *Aristobulus* son, to *Cæsar*, lamenting unto him the inconvenience that had befalne his father, and how he was slain by poyson in his service, and how his brother had his head strooken off by *Scipio*; beseeching him to have compassion of him, who was excluded and thrust out of the kingdome. He accused *Hyrcanus* and *Antipater* also, for their tyrannical and violent government over their nation, and injuries offered to himself. *Antipater* being at that time present, answered for himself in those points wherein he was accused: declaring that *Antigonus* and his friends were factious and seditious men, protesting for himself how much he had travelled, and how many exploits he had executed in the late warre, whereof *Cæsar* himself was a witnesse. Moreover, he avowed that *Aristobulus* had been justly led twice into captivity to Rome, for that he had been alwayes an enemy, and no wayes well affectioned towards the Romans. And as for his brother, who was beheaded by *Scipio*, he averred that he was justly punished by him, for his Latrocinies, and not injuriously and outragiously as he pretended. After that *Antipater* had spoken to this effect, *Cæsar* declared *Hyrcanus* high Priest, and gave *Antipater* any government whatsoever best him liked: who according to his choice, was appointed Prætect in Judæa.

Cæsar confirmeth Hyrcanus in the Priesthood, and maketh Antipater a citizen of Rome. Strabo Asinius. Hypsicrates.

The year of the world, 3919. before Christs nativity, 45.

Antigonus Aristobulus son accuseth Hyrcanus and Antipater before Cæsar. Antipaters answer to his objection. Antipater made Governour over Judæa.

CHAP. XVI.

Cæsars *Letters, and the Senates Decree as touching their amity with the Jewes.*

Hedio & Ruffinus, chap. 17 al. 18. Hyrcanus by Cæsars permission repaireth the walls of Jerusalem The Senates Decree as touching their league with the Jewes.

MOreover, *Cæsar* permitted *Hyrcanus* to repair the walls of Jerusalem (according to his humble suit.) For after that *Pompey* had beaten them down, they lay levelled with the earth; and he commanded the Consuls at Rome, that this Decree should be registred in the Capitol. The example of which ordinance of the Senate containeth matter to this effect; *Lucius Vaderius*, the sonne of *Lucius* the Prætor, hath related to the Senate (assembled in the Temple of concord the thirteenth day of December) in the presence of *L. Caponious* the sonne of *Lucius*, and *Cajus Papyrius Quirinus*; the requests made by *Alexander* the son of *Jason*, *Numenius* the son of *Antiochus*, and *Alexander* the son of *Dorotheus*, Ambassadors in the behalf of the Jewes, men of good regard, and our allies, and proposed by them in renewing the ancient favours they have received from the Romans; and in testimony of the confederation; have brought us a vial and buckler of gold

A "gold of fiftie thousand crowns price; requiring our letters might be given them, addressed "to the free cities, and the Kings our confederates, to grant them passage thorow their coun- "treyes and ports with all securitie, and without any offence. And we have thought good "to make friendship and alliance with them, and to grant them all that which they require, "in accepting the buckler brought by them. This hapned in the time that *Hircanus* was "high Priest and Prince, and in the ninth yeer of his Princedom, in the moneth of July.

The yeer of the world 3999. before Christs Nativity, 49.

Hircanus was in like sort honoured by the people of Athens, for many commodities and friendships that they received at his hands. They sent him also a Decree which they ratified in his behalf, the tenour whereof ensueth: "The yeer wherein *Dionysius* the son of
B "*Asclepiades* was Governour, and Priest, in the moneth of July, and on the 20. day this arrest "or decree of the Athenians was delivered to the Governours by the Prætor *Agathocles*. "*Eucles* the son of *Menander* the Alimusian hath written in the eleventh of March in the "assembly generall; and placed it in the Theatrer, and the suffrages were gathered by *Doro-* "*theus* the high Priest with the chief assistants of the people. *Dionysius* the son of *Dionysius* "published the same. Since that *Hircanus* the son of *Alexander*, the high Priest and Prince of "the Jewes, continueth his good affection towards all the people, and in speciall towards "every citizen of Athens, and hath shewed them many friendships, receiving with all hu- "manitie those Athenians that come unto him, whether they resort thither as Embassadors,
C "or for any other particular occasion whatsoever, and sendeth them back after they have "provided them of safe conduct, whereof we have heretofore had testimony by the report "*Theodosius*, the son of *Theodorus Simeus*, who hath made recitall unto the people of his wor- "thines, and of the will he hath to do us all the good that is possible. We have thought "good to honour him by sending him a crown of gold in testimony of his courtesies, ac- "cording to our custome and law; and by erecting a brasen statue unto him in the Temple "of Demus, and the Graces: Our will is also that this be proclaimed by a Herauld in the "Theater during the Bacchanals, and at such time as the new Tragedies are plaid. Likewise "in the solemnities Panathean and Eleusynian, and at the publick exercises: We will also that "the Governours provide, that all that which we have advised for the honour, favour, affe-
D "ction and good will towards this man, as he hath well deserved, be diligently performed, to "the end, that thereby it may appear how our nation reward, and entertain such men as are "vertuous; and to the intent, that the honour we impart unto him may provoke others to be "the better affected towards us. It is likewise decreed, that amongst all the Athenians, there "be certain Embassadours chosen, who shall bear this Decree unto him, and exhort him to do "whatsoever is profitable for our common good, seeing himself so much honoured by us. Let this suffice to expres the honours bestowed on *Hircanus* by the people of Rome, "and the Citizens of Athens.

Hircanus honoured by the Athenians.

After that *Cæsar* had given order for the affairs of Syria, he returned back by Sea. And as soon as *Antipater* had brought *Cæsar* out of Syria, he returned into Judæa, and suddenly builded up the wals which were before time defaced by *Pompey*; & in riding circuit about the Countrey, he pacified the troubles, not onely by menaces; but by Counsels also which he
E gave every one to live in peace; certifying them that if they submitted themselves to *Hircanus* their Prince, they should live happily, and enjoy their possessions without any trouble: and that if they hoped to advance themselves by any new commotion (supposing by that means to profit themselves some way) they should feel that in stead of a Governour, they had a Master; and in stead of a King, they should find *Hircanus* a Tyrant; and instead of the Romans and *Cæsar* to be their Governours, they should feel and find them to be their most hatefull enemies, for that they would not suffer, that any thing should be altered that they had established. By these and such like admonitions, he kept and continued all the countrey in peace.

Hedio & Rufinus, chap. 28. Cæsar departeth out of Syria. Antipater pacifieth all occasion of commotion in Judæa.

The yeer of the world, 3921. before Christs Nativity, 43.

CHAP. XVII.

F

Antipater *committeth the government of Galilee to his sonne* Herod, *and that of Jerusalem to* Phasælus *his other son: and how* Sextus Cæsar *advanceth* Herod *to great honours and dignities.*

Antipater perceiving that *Hircanus* was slow and idle, he declared and appointed *Phasælus* his eldest sonne governour over Jerusalem, and the countrey thereabout: As for *Herod* (who was very young, for he was not at that time above fifteen yeers old) he committed Galilee unto his charge: who although he were young in yeers, yet did not his tender age any way prejudice him, because he was of a noble spirit, and found out this

Alias, chap. 20. Antipater maketh Phasælus governour in Jerusalem, and Herod in Galilee.

The yeer of the world, 3921. before Christs nativity. 43.

sudden occasion to expresse that vertue that was in him. For having apprehended *Ezechias*, G who was the Prince of those theeves, who ranged over all Syria a long time with a great troup of outlaws, he put him to death with divers of his complices. Which act of his got him no little estimation and credit among the Syrians: for by that meanes he rid their country of all those robbers, according as they desired. He was therefore praised thorow the villages and Cities for this act, as he that had given them peace, and assured possession of their estates. For this cause he was made known to *Sextus Cæsar*, who was uncle to *Cæsar* the great. Furthermore his brother *Phasælus* was incited to follow his noble actions, and inforced himselfe to obtain no lesse reputation then he had; for which cause he strove to get the good will of the common people in Jerusalem, and governed the Citie with such discretion, that he acted all things to each mans content, and abused not his power to any privat mans in- H jurie: which was the cause that *Antipater* was honoured by the whole nation, with no lesse respect then if he had been their onely Lord and Soveraign. Yet did not this eminencie of estate so far distract him, that he forgot the love and dutie he ought to *Hircanus* (as in such like occasions it oftentimes falleth out) notwithstanding divers of the greatest amongst the Jews (seeing *Antipater* and his sonnes so highly advanced both by the publicke favour of the whole nation, as also by the revenues, that they drew both out of Jewry, as also by the employment of *Hircanus* money) were grievously incenced against them. For *Antipater* had made friendship with the Emperours of Rome, and having perswaded *Hircanus* to send them money, he had appropriated the same unto himself, sending it not in *Hircanus* I name, but in his own; which though *Hircanus* knew, yet was he not moved therewith, but rather well contented. But that which most of all terrified the Princes of the Jews was, to behold the violent and audacious nature of *Herod*, who governed after a royall and tyrannicall manner: For this cause they addressed themselves to *Hircanus*, and accused *Antipater* openly. How long (said they) will you dissemble and wink at those things that are daily practised? see you not that *Antipater* and his sonnes possesse in effect the royall power and authoriy of the kingdome, and that you have onely the name? Assure your self that you are not out of danger in contemning thus both your self and your kingdome. For *Antipater* and his sons are not now your substitutes, neither intend they your profit, or your countries good, (whatsoever your opinion is of them) but they openly are known for Lords and K Commanders. For *Herod* (*Antipaters* son) hath already put *Ezechias* & his complices to death, and thereby trangressed our laws, which forbid to take away any mans life (how wicked soever he be) except he be first of all condemned to death by the councell: and notwithstanding this, he hath been so bold, as to do justice without your authority. When *Hircanus* heard this, he grew wroth (for their mothers, whom *Herod* had slain, had incenced them by their continual exclamations in the temple, exhorting the King and people to call *Herod* to account before the councell of that which he had done.) So that *Hircanus* moved by these women, called *Herod* to answer unto those accusations which were objected against him. Who made his appearance, forewarned by his father not to present himself after the manner a private person, but well attended and accompanied to withstand all inconveniencies. After therefore he had taken order for the affaires in Galilee (according as he thought meet in his own discre- L tion) and that he himself was sufficiently accompanied to make his voyage, with such a guard as neither might terrifie *Hircanus* with number, nor leave himself unsecured in danger, he resorted to Jerusalem. Furthermore, *Sextus Cæsar* Governour of Syria wrote unto *Hircanus* to absolve him, adding threats to his perswasions, if so be he should perform the contrary; which gave *Hircanus* occasion to deliver *Herod* in despite of the councell and their intent; the rather also for that he loved him as intirely as his sonne. When as therefore *Herod* presented himself before the councell with his retinue, all of them were astonished, and none of those that accused him in his absence, durst open their mouthes to speak one word, but all of them kept silence, not knowing what to doe. Now whilest they stood upon these termes, a certain man called *Sameas*, who was of upright conversation, and M for this cause was not distracted with fear, arose and spake to this effect. "Dread King, & you "honourable assistants, I could never yet remember, that ever any man which was called in "question to defend his cause before us, hath appeared in this equipage; & I suppose that none "of you can say, that the like hath ever hapned: but whosoever cometh into this place to re- "ceive judgement, he presenteth himself with humility and fear, with a countenance prepa- "red to implore mercy, having his haire long, and his garment black: but this gallant "*Herod* accused of murther (and for this occasion called before us) who could imagine that "he should appeare before us in a purple robe, having his haires trimmed, and be- "sides that, a guard of armed men about him? with an intent that if we condemne him,

"according

Herod executeth Ezechias and his followers for robberies.

Sextus Cæsar Governour of Syria.

The form of Phasælus his government, Antipater notwithstanding his high authoritie, was alwaies faithfull to Hircanus.

Antipater winneth the Romans hearts by Hircanus money, and draweth the Jews into hatred.

The Jews accuse Antipater and Herod before Hircanus.

The yeer of the world, 3922. before Christs Nativity, 42.

Herod called in question, appeareth with a great train.

Sextus Cæsar writeth to Hircanus to discharge Herod.

Sameas one of the Judges foretelleth Hircanus and his counsellers of their imminent death by Herods meanes.

A "according to law, he may put us to death without law, that after he hath violated all right, "he might escape and save himself. But I blame not *Herod* in this action, for that he hath a "more inward regard of his particular profit, then of the law: but I accuse both you and the "King, who have given him such assurance. Know therefore, that there is a soveraign God, "that will one day punish both you and the King, and him whom you will deliver by the "Kings means. And so generally fell it out as he had said: For as soon as *Herod* had obtained the kingdom, he put all those of the counsel to death, and *Hircanus* himself likewise, only *Sameas* was exempted: for he held him in great estimation, because of his wisdom and justice, and because that at such time as the city was besieged by *Herod* and *Sosius*, *Sameas* perswaded the people to receive *Herod*, telling them that by reason of their sins and offences, they might not escape from him; whereof we will speak in place convenient. *Hircanus* perceiving B that the Iudges were inclined to condemn *Herod*, deferred the sentence till the next day, and sent secretly unto *Herod*, counselling him to flie out of the City, assuring him that there was no other means to save his life. Thus posted he to Damasco (as if he had fled from the Kings presence) and presenting himself before *Sextus Cæsar*, after he had assured his person, he resolved with himself, that if the counsel should call him once more to answer, he would not obey them. But after his departure the counsel were displeased with *Hircanus*, and laboured to perswade him, that all these things tended to his destruction: which he well perceived, yet knew he not what to do, he was so negligent and void of foresight.

The yeer of the world, 3932. before Christs Nativitie, 42.

Herod honoured Sameas.

Herod admonished by Hircanus, saveth himself by flight, and appeareth no more in judgement.

When *Sextus* had made *Herod* Governour of Cœlosyria (which estate he sold unto him for C ready money) *Hircanus* was afraid left *Herod* should make war against him: neither passed there long time before the effect grew answerable to his fear. For *Herod* marched forth against him, with a great army, supposing himself to be much wronged by the assignation he had sent him, and in that he was summoned to give a reason of his actions before the councel. "But his father *Antipater*, and his brother *Phasalus* came forth against him to hin-"der his approach towards Jerusalem, striving to appease his fury, and counselling him not "to attempt any thing by way of action; but that contenting himself that he had threatned "and affrighted *Hircanus*, he should not attempt any further against him, who had raised "him to that high degree. They told him also, that it became him not onely to remember "that he was cited to answer, but that he was absolved also, and permitted to depart with-D "out danger or any violence. Moreover, that he ought to think, that God governeth the bal-"lance of warre, and that the issues of battels is uncertain, and for that cause he ought not "to expect the victory, if he made war against the King who was his familiar, and from "whom he had received far more kindness, and no displeasure: who though he made some "apearance and shadow of severitie, touching the accusation intended against him, yet not-"withstanding it proceeded not so much from him, as from his evil counsellers. *Herod* in some sort pacified by these perswasions, obeyed his father, supposing that it sufficed him in regard of his future hopes, that he had given the people so large a testimony of his power. This was the estate of the Jews at that time.

Alias, chap. 11 Sextus Cæsar selleth his Presidents place to Herod for ready money.

Herod marcheth against Hircanus with a great army, and is diswaded from war by his father Antipater, and his brother Phasælus.

But *Cæsar* arriving at Rome, prepared himself to set sail towards Affrick, with an intent E to make war against *Scipio* and *Cato*. To him *Hircanus* sent Embassadours, beseeching him to confirm the amitie and association that he had with him. But now at this present, I think it very convenient to declare all the prerogatives, and associations that the Romans and their Emperours made with those of our nation, to the end that all other people might know, that the Kings of Asia and Europe have been wel affected towards us, and have made great account of our valour and fidelitie. And although divers men lewdly affected towards us, believe not that which the Macedonians and Persians have written of us, because the same matters are not extant in all places, neither set down in publick writings, but only amongst our selves and some Barbarians; yet it is manifest that they cannot contradict the declarations made by the Romans, which are manifestly affixed in publick places in Cities; as F likewise at this present they are written in the Capitol in brazen pillars. *Julius Cæsar*, in like manner in a brazen pillar erected by him, hath declared unto the Jews that inhabited Alexandria, that they were free Citizens therein. And to the intent that these things may more manifestly appear, I will propose the decrees of the Senate, and of *Julius Cæsar*, made in the favour of *Hircanus* and our nation. *Caius Julius Cæsar Emperour, high Priest, Dictator the second time*, to the Governours, Senate and people of the Sidonians, Health: If you are well, we are in health, both our selves and our army. I have sent you the Copy of an inscription, registred in favour of *Hircanus*, *Alexanders* son, high Priest and Prince of the Jews, to the

Hedio & Rufinus, chap. 19. Hircanus Embassadours to Cæsar.

The Jews much honoured by the Kings of Europe and Asia.

Julius Cæsar testified in a brazen pillar that the Jews were free citizens of Alexandria.

Julius Cæsars Decree as touching the honours, immunities and privileges granted to the Jews.

end it may be placed among publick monuments: and my will is, that it be engraven in a table of brass, both in Greek and Latin letters; the tenour whereof is this that followeth: "Because *Hircanus*, *Alexanders* son the Jew, both at this present as also heretofore, as well in "peace as in war, hath expressed his fidelity towards us and our estate, as divers Chieftains "of our armies yield testimony of him; and for that in our last Alexandrine war, he seconded us in the battel with fifteen hundreth men; and having been sent by us to *Mithridates*, "hath surmounted all those of his company in valour. For these causes my will is, that "*Hircanus*, *Alexanders* son and his successours, be Princes of the Jews: and further, that they "continue always in the high Priesthood, according to the ordinance and customs of their "countrey: and that both he and his children be our associates, and be enrowled likewise "amongst our chiefest friends: and all that which appertaineth to the Priesthood, according "to the ordinances of the Jews, be attributed to him and his. And and if there happen any "difference as touching the discipline of the Jews, our pleasure is, that it be determined by "him. And as touching the munitions of war, and the money to be levied for the entertainment of souldiers, we think it not meet that they should be charged. The Decrees made "and granted by *Caius Cæsar* being Consul, are these:

The year of the world, 3922. before Christs Nativity, 42.

G

H

"That the sons of *Hircanus* be Princes over the nation of the Jews, and enjoy the places "granted unto them. That the high Priest and Prince of the Jews give favour and aid unto "those that are offended. That Embassadors be sent to *Hircanus* the son of *Alexander* high "Priest of the Jews, to intreat of amity and association with us. That a brazen table be erected in the Capitol: and likewise at Sidon, at Tyre, and at Ascalon in the Temples, where- "in shall be engraven the contents hereof in Roman and Greek letters, to the end that all "the Treasurers that are in the Cities, and all other Magistrates may by this our Decree understand, that they are our friends, and that their Embassadours be entertained with kind- "ness and presents, and that these Edicts be sent into all places.

I

"*Caius Cæsar* Emperour, Dictotor, Consul, for the good of the Senate and people of "Rome, hath granted to the honour, vertue, and humanity of *Hircanus* the son of *Alexander*, "that both he and his children shall be high Priests in Jerusalem, and of the whole Nation, "according to the Rites and Customes, whereby their ancestors have enjoyed the Priest- "hood.

"*Caius Cæsar*, Conseul the fifth time, hath ordained that they shall inhabit Jerusalem, and "build again the walls of the City; and that *Hircanus* (*Alexanders* son, the high Priest and "Prince of the Jews) shall govern as best him liketh, and that every second year of their tri- "bute, there be a Chore deducted out of the rent they ow, and that they be exempt from all "other impositions, and tributes.

K

"*Caius Cæsar* twice Emperor, hath ordained, that the Jews shal contribute every year for "their cities, except Joppe, he acquitteth them also of every seventh year (which they cal the "year of rest) because that therein they neither reap, nor sow, neither gather the fruit of "trees. His further pleasure is, that every second year, they bring their tributes unto Sidon, "which shal be the fourth part of that which shall be sown; & besides this, that they pay the "tenths to *Hircanus* and his sons, which they have paid to their Predecessors unto this day.

L

"Commanding that no man, whether he be Governour, Captain, or Embassador, or any o- "ther whatsoever he be, levy souldiers within the countrey of Judæa, or draw any thereout: "neither exact any money, whether it be for garrisons in winter, or for any other cause, but "that the Jews be exempt from al troubles in al places, & enjoy al that which si hence they "have had, bought, and possessed. It is our pleasure also, that the city of Ioppe be under their "government (which they have ever enjoyed since the beginning of their friendship with the "Romans.) We further grant, that *Hircanus*, *Alexanders* son and his children, receive the "tribute of that city (both by them, that till the land, as by the gates, entries, and issues of "merchandizes that are transported unto Sidon) twenty thousand six hundreth seventy and "five bushels every year, exempting the seventh year, which is called the year of rest, wherin "they neither labour nor gather any fruit of the trees. It is the Senates pleasure also, that *Hir-* "*canus* and the Iews have those villages, which are in the great champain, which he and his "predecessors have possessed, and that with the like interests that they held them before this; "and that the same customs continue therein, whereby they held and governed them. Their "wil is likewise, that the same laws which have from the beginning been respectively obser- "ved between the Iews, and their high Priests, be continued; and whatsoever benefits were "granted them, by the consent of the Senate and people of Rome. Moreover it shal be law-

M

full

A "full for those of Lydda, to use the same rites and priviledges also. And as touching the de-
"mains places, and habitations that they appertained to the Kings of Syria and Phœnicia, *The yeer of the world, 3922. before Christs nativity. 42.*
"by the gift made unto them at such time as they were allied to the Romans: the Senate
"(I say) ordaineth, that *Hircanus* the high Priest and Prince of the Jews possesse the same.
"It is lawfull also for *Hircanus* and his sons, and their Embassadours sent by them, to behold
"the Justs and combats, and to sit among the Senators, and that at all and every time or times
"wherein they shall require to be brought into the Senate by the Dictator or by the Master
"of the horse, they may make free entrance; and that within ten dayes at the most they re-
"ceive their answer, if there be any Decree ratified by the Senate.

B "*Caius Cæsar*, Emperour, the fourth time Consull, and the fifth time Dictator for term
"of life, hath ratified these things, as touching *Hircanus* the son of *Alexander*, the high Priest
"and Prince of the Jewes: Because that the Generals my predecessors have testified as
"well in the Provinces, as before the Senate and people of Rome, both of the good deserts
"of *Hircanus* high Priest and Prince of the Jews, and that nation also, towards us and our
"State; and whereas both the Senate and people of Rome have gratified them for the same:
"we think it convenient also to have the same in memory, and to give order that *Hircanus*
"and his sonnes may be renumerated by the Senate, and people of Rome, according to the
"measure of their loyalties and good deserts.

Julius Caius Cæsar *Roman Consull, to the Governours, Senate and people of* Patras, *Health: The Jewes are come unto us to Delos, with some of the Colonies of their Country-men in the pre-*
C *sence of your Embassadours, and certifie us of a Decree made by you, whereby you forbid them the practice and ancient use of their sacrifices and oblations: I think it not meet that you make any such Decrees against our friends, and associates; neither that you forbid them to live according to their fashions and customes; or to imploy their purses together in furnishing their feasts and sacrifices, since in Rome it self they are not interdicted or forbidden to perform the same. For at such time as* Caius Cæsar *Consul, had prohibited by Edict, that in celebrating the Bacchanals, no one should dance about the Citie; yet were the Jewes alone exempted from this inhibition: and neither have they been prohibited to contribute, neither to banquet together. My self also in like case in the defence I have made to forbid all other sodalities, have excepted the Jewes therein, and have given them leave and license to assemble and demean themselves according to the Cu-*
D *stomes, Ceremonies, and Ordinances of their Countrey. If therefore, you have made any such Decrees against our friends and associates, you shall doe well to disannull them, by reason of the vertue of the Jewes, and the forwardnesse they have protested in performance of our service.*

After Caius Cæsars *death, the Consuls* Marcus Antonius, *and* Publius Dolobella, *assembled the Senate, and having brought in* Hircanus *Embassadours, they declared their request, and contracted amitie with them: The Senate likewise ordained, that each thing should be granted them that they required. And* Dolobella *having received* Hircanus *Letters, sent them thorowout all Asia, to Ephesus (which is the Metropolitane Citie of Asia) in these terms: The Ge-*
E *nerall* Dolobella *to the Princes, Senate, and people of Ephesus, Health:* Alexander *the sonne of* Theodore *Embassadour to* Hircanus *the high Priest and Prince of the Jewes, hath given us to understand, that his subjects cannot goe on warfare, because it is not lawfull for them to bear Armes, nor to travell on the Sabbath day; as also for that they may not seek for their victuals and other necessaries on that day, according to the custome of their Countrey: for this cause I grant them exemption from the warre, in like manner as my predecessours have done; permitting them to use the ceremonies and rites of their Countrey, assembling themselves to make their Oblations and Sacrifices, as their Lawes and Customes require, in contributing to the offering of the Sacrifices in the Temple. And my will is that you write to this effect to every Citie of the Province. See here how* Dolobella *honoured* Hircanus *at such time as he sent his Embassadours unto him.*

M. Antonius, and P. Dolobella bring Hircanus Embassadors into the Senate.

Dolobellas Letters to the Ephesians.

F Lucius Lentulus *Consull pronounceth that the Jewes that are Citizens of Rome, and that observe and offer the sacrifice of the Jewes in Ephesus before the Tribunall, be exempt from warfare, by reason of their Religion. Given the nineteenth of October. There are besides these many other Edicts and Ordinances made to the like effect, by the same Generals, and by the Roman Senate in favour of* Hircanus *and our Nation, and some other Cities. In like sort there were divers Decrees and Writs sent unto the Governours and Rulers of the Provinces touching our priviledges: all which may be easily believed by those that shall reade our Historie, with no prejudicate opinion, if they consider those that we have here inserted. For we have shewed more expresse and lively testimonies of the friendship that we have had with the Romans, and such as at this day are affixed to Pillers, and engraven in Tables of Brasse in the Capitol; and that hereafter*

Lucius Lucullus in the French, Lentulus in the Latine, being Consul, maketh an Edict in the behalf of the Jews. Josephus' conclusion concerning these Edicts.

shall remain affixed for ever: For which cause, I have thought it to be frivolous and unnecessary G
matter to insert all in this place; and I think that there is not any man of so sinister judgement, that
will not believe how much we have been esteemed by the Romans, as they have given testimonies
by divers Decrees published in our behalf; neither may any man suppose that we lie, considering
the truth of that which we publish.

The year of the world, 3922. before Christs Nativity, 42.

Thus have we sufficiently declared the amitie and affociation, that in times past we have had with the Romans. About this time it came to pass, that the estate of Syria was sore troubled upon the occasion that ensueth: *Cæcilius Bassus* one of *Pompeys* partakers, laid an ambush for *Sextus Cæsar* and slew him, and seizing upon his Army, usurped the government: whereby there arose great war nigh Apamea. For *Cæsars* Captains marched out against *Cæcilius*, with great force both of foot and horsemen, to whom *Antipater* sent his sonnes with a H
power to second them (in remembrance of the benefits he had received at *Cæsars* hands) supposing it to be an act of justice, that the murtherer should be punished for his so hainous offence. Now whereas this war continued a long time, *Marcus* came and succeeded *Sextus*. Mean-while *Cæsar* was slain by *Cassius* and *Brutus* in the midst of the Senate, after he had commanded three yeers and six moneths, as it is expressed in another place.

Cæcilius Bassus murthereth Sextus Cæsar.

Marcus succeedeth Sextus in Syria.

Cæsar slain by Cassius and Brutus.

CHAP. XVIII.

Cassius *afflicteth the Jewes, and exacteth about eight hundreth talents at their hands.*

I

After *Cæsars* death, the brand of civill war began to flame, and the greatest men of Rome travelled the one this way, the other that way, to gather men of warre. But *Cassius* came into Syria, with an intent to the Armie that was near to Apamea: and having levied the fige, he drew both *Bassus* and *Marcus* to be of his faction, and travelling from Citie to Citie, he gathered a number of souldiers, and much furniture, and imposed huge tributes: but especially he afflicted Jewrie, and exacted of that countrey more then seven hundreth talents of silver. *Antipater* seeing the State in so great fear and trouble, committing the exaction of the two parts of this money to his sonnes; the other he commanded to be assigned to *Malichus*, who was his enemy, and the other part unto another. *Herod* first of all gathered that which was commanded him in the Countrey of Galilee, and K
for this cause was greatly beloved by *Cassius*: for he being prudent and discreet, thought it no small policie at that time to winne the Romans good will by other mens experience. Under the other Governours the Cities were set to sale, together with their inhabitants: and amongst them these foure were the chiefest, namely, Gophna, Emaus, Lydda, and Thamna: for *Cassius* sold the people thereof to them that would give most. Furthermore, *Cassius* was so much transported with choler, that he had slain *Malichus* (so much was he moved against him) if *Hircanus* had not restrained his furie, by sending him one hundreth talents of his own money by *Antipater*. But as soon as *Cassius* was departed out of the Countrey of Judæa, he practised *Antipaters* death, supposing that his cutting off L
would assure *Hircanus* state the more strongly. But *Antipater* was not ignorant of this his resolution, for having an inkling thereof, he got himself on the other side of Jordan, and assembled an army of souldiers both Jews and Arabians. Hereupon *Malichus* (who was a politique and subtill fellow) denied stoutly that he had intended any Treason, purging himself with an oath before *Antipater* and his children, that he had never any such intent, especially, for that he saw that *Phasælus* held Jerusalem, and *Herod* an army at command. And in the end, perceiving the difficultie wherein he was, he reconciled himself to *Antipater*, and they agreed at that time that *Marcus* governed Syria: who perceiving that *Malichus* began to raise troubles in Jewry, resorted thither, and there wanted little but that he had slain him, had not M
Antipater by earnest request obtained his life.

Hedio & Rufinus, chap. 20. Cassius cometh into Syria and exacteth more then 700 talents of silver from the Iews.

Herod winneth Cassius heart by the money he levieth in Galilee.

The year of the world, 3923. before Christs nativity, 41.

Malichus layeth in wait to murther Antipater, but forsweareth the same, and is reconciled.

CHAP. XIX.

Malichus *poysoneth* Antipater.

But imprudent *Antipater* saved *Malichus* to his own mischief: For when *Cassius* and *Marcus* had assembled their Army, they committed all the charge unto *Herods* hands, and made him Governour of Cœlosyria, and delivered him great forces both of foot and horse, and ships by sea. They promised him likewise the kingdome of Judæa, after they had

Cassius and Marcus make Herod Governour of Cœlosyria.

A had finiſhed the war, that was at that time betwixt them and *Anthony* and *Ceſar* the younger. Wherenpon *Malichus* mightily fearing *Antipaters* power, determined to make him away; and having corrupted *Hircanus* butler with money (with whom both of them celebrated a feaſt) he made him away by poyſon, and afterwards aſſembling many men of warre about him, he made himſelf maſter of the Citie. When *Herod* and *Phaſalus* underſtood of the traiterous conſpiracie attempted againſt their father, they were grievouſly incenſed againſt *Malichus*. But he denied all, and in eſpeciall abjured the intent or practice of the murther. Thus died *Antipater* a juſt and vertuous man, and ſuch a one as dearly loved his countrey. But *Herod*, who was his younger ſonne, incontinently reſolved to revenge his fathers death, and came forth with an army againſt *Malichus*: But *Phaſalus*, who was the elder, determined to circumvent him by policie, for fear leſt he ſhould raiſe a civill warre. He therefore accepted of
B *Malichus* juſtifications, and made a ſhew that he ſuppoſed that he had in no ſuch ſort ſought *Antipaters* death, and onely intended his fathers monument and funerals. Mean while, *Herod* reſorting to Samaria, and finding it in deſperate eſtate, reſtored the ſame, and pacified the diſſenſions that were amongſt the inhabitants. Not long after (by reaſon of a feaſt) he came to Jeruſalem with his men of warre. Whereupon *Malichus* being afraid of this his acceſſe, perſwaded *Hircanus* that he ſhould not permit him to enter into the City; whereunto *Hircanus* condeſcended, alleadging for pretext of his defence, that amongſt the holy people it was not lawfull to intermix a troop of polluted men. But *Herod* made ſmall reckning of them that brought him this news, and notwithſtanding this command, entred the Citie by night:
C whereat *Malichus* was much amazed. Whereupon, according to his wonted diſſimulations, he he openly wept and bewailed the death of *Antipater* as his eſpeciall friend; but under-hand he prepared a guard for his own ſafetie. Notwithſtanding it was thought meet by *Herods* friends, to take no notice of this diſſimulation; but to make a ſhew for their parts, that they were well-affected towards *Malichus*.

The yeer of the world, 3923. before Chriſts Nativity, 41.

Malichus cauſed Antipater to be poiſoned.

CHAP. XX.

Herod, *at the command of* Caſſius, *killeth* Malichus *by policie.*

D HEreupon *Herod* certified *Caſſius* of *Antipater* his fathers death, who knowing very well of what converſation *Malichus* was, wrote back unto *Herod* that he ſhould revenge the death of his father: beſides, he ſent ſecret letters to the Captains that were in Tyre, commanding them to aid and aſſiſt *Herod* in that ſo juſt execution which he intended. After therefore that *Caſſius* had taken Laodicea, and the inhabitants of the countrey came togeather, bringing with them crowns and ſilver to preſent him, *Herod* expected that *Malichus* in that place ſhould receive his puniſhment: but he entring into ſuſpition of ſome practice, at ſuch time as they drew neer unto Tyre in Phœnicia, attempted farre
E greater things. For whereas his ſonne was a hoſtage in Tyre, he entred the Citie with intent to draw him thence, and afterwards to return into Judæa. After this, uſurping upon that opportunitie which he had by reaſon of *Caſſius* troubles (who haſtily marched forward to meet with *Anthony*) he determined to draw the people to an inſurrection, and to make himſelf Lord of the countrey: But God diſappointed his unjuſt purpoſes: For *Herod* being a man of a ripe judgement, incontinently diſcovered his pretence, and ſent one of his ſervants before, as if under purpoſe to prepare a banquet, becauſe he had told him beforetime that he would entertain all his followers: but in effect, he ſent him to the Captains to command them to iſſue out with their daggers, and to meet *Malichus*; who marching forth and meeting him neer unto the ſhore of the City upon the ſea coaſt, ſtabbed him in that place with their daggers. Which act did ſo much aſtoniſh *Hircanus*, that through amaze he waxed ſpeechleſſe: and finally being much moved, he demanded of *Herods* men,
F what accident had happened, and who it was that had ſlain *Malichus*? Whereof when they certified him, and how nothing was done without *Caſſius* command: he anſwered that all things were well done, for that *Malichus* was a wretched man and a traitour to his countrey. See here how *Malichus* was juſtly puniſhed for the wickedneſſe he committed againſt *Antipater*.

When *Caſſius* was departed out of Syria, there aroſe a new tumult in Judæa: for *Felix*, who was left in Jeruſalem with an army, marched forth againſt *Phaſalus*, and all the people were in arms. For which cauſe *Herod* ſpeedily repaired to *Fabius*, Governour of Damaſco, and intending to ſuccour his brother, was prevented by a ſickneſs: ſo that *Phaſalus* obtaining the victorie by his own forces againſt *Felix*, encloſed him up in a tower, whence afterwards he

The yeer of the world, 3924. before Chriſts Nativity, 40.

The year of the world, 3924. before Christs nativitie. 40.

he diſmiſſed him under compoſition. Whereupon he preſently and grievouſly rebuked *Hircanus*, for that being forgetfull of divers benefits which he had received by him, he had given aid unto his enemies. For *Malichus* brother being at that time revolted, planted garriſons in divers fortreſſes, and namely in Maſada, which was the ſtrongeſt of them all. As ſoon as *Herod* therefore had recovered his health, he drew forth his forces againſt him, and diſpoſſeſſed him of divers places that he held, and after ſuffered him to depart with his life and goods. G

Felix aſſaileth Phaſælus in Jeruſalem, and is overcome by him.

CHAP. XXI.

Herod *diſcomfiteth* Antigonus *the ſonne of* Ariſtobulus, *and driveth him out of Judæa, ſeeking to recover his fathers Kingdome by aid of the Prince of Tyre.* H

Ptolomey Mennæus adopteth Antigonus, Ariſtobulus ſonne.

Ptolomey Mennæus drew unto him by force of his money, *Ariſtobulus* ſonne, the young *Antigonus*, who had gathered a power, and hired *Fabius*, and was likewiſe drawn by *Ptolomey*, under titles of conſanguinitie and adoption. With him joyned *Marion* (whom *Caſſius* had made Governour in Tyre:) For this man having occupied Syria by tyranny, kept garriſon therein: *Marion* alſo invaded Galilee, which confined his countrey; and having ſeized three ſtrong fortreſſes therein, he kept garriſons in the ſame. *Herod* alſo marching forth againſt him, diſpoſſeſſed him of them all; and graciouſly diſmiſſed thoſe Tyrians that had the keeping thereof, beſtowing benefits on ſome of them, for the love he bare unto their Citie. And that done, he came and encountred with *Antigonus*, and fought with him, and overcame him before he had ſcarcely entred on the marches of Judæa, and drave him from thence. When he was come to Jeruſalem, *Hircanus* and all the people honoured him with crowns: for already was he inſerted into *Hircanus* family, for that by promiſe he was his ſonne in law; by which means, he had more willingly undertaken his defence, for that he was to marry *Alexanders*, the ſonne of *Ariſtobulus* daughter, who was *Hircanus* neece: on whom he begat three ſonnes and two daughters. Before her alſo had he married a wife of his own nation, who was called *Doris*, on whom he begat *Antipater* his eldeſt ſonne. I

Herod expelleth Antigonus out of Jewry.

Herod marrieth Mariame, Hircanus neece by his daughter.

Doris Herods wife.

CHAP. XXII.

K

Herod *meeting with* Antonius *in Bithynia, giveth him a great ſumme of money, to the end he ſhould not give eare to thoſe that would accuſe him.*

Antonius and *Cæſar* having overcome *Caſſius* neer unto the city of Philippi; *Cæſar* went from thence into France, and *Antonius* into Aſia. And being in Bithynia, Embaſſadours reſorted unto him from all parts: Thither alſo repaired certain principall men among the Jews to accuſe *Phaſælus* and *Herod*; ſaying that *Hircanus* had onely the name, but he the authority of the Kingdome. But *Antonius* greatly honoured *Herod*, who came unto him to anſwer thoſe accuſations that they had impoſed on him: for which cauſe they that were his oppoſites, could obtain no audience: for *Herod* had bought that priviledge from them with his money. As ſoon as *Antonius* was arrived in Epheſus, *Hircanus* the high Prieſt and all our nation preſently ſent an Embaſſadour unto him, with a crown of gold; requiring him that he would write unto the Provinces, that the Jews whom *Caſſius* had taken priſoners (contrary to the law of arms) might be ſet at liberty, and that their countrey (which was taken from them in *Caſſius* time) might be reſtored. *Antonius* ſuppoſing that the demands which the Jews had propoſed, were reaſonable, wrote back preſently to the high Prieſt *Hircanus* and the Jews; and ſent an Edict alſo to the Tyrians to this effect: L

The Judge corrupted with money.

Hircanus Embaſſadours preſent Antonius with a crown of gold, and require the captive Jews liberty ſold by Caſſius.

Marcus Antonius Emperour, to *Hircanus* high Prieſt and Prince of the Jews; Health: „ If „ you are well, all goeth well. I and mine army are in perfect eſtate. *Lyſimachus* the ſonne of „ *Pauſanias*, and *Joſeph* the ſonne of *Mennæus*, and *Alexander* the ſonne of *Theodore* your Em- „ baſſadours, came unto me to Epheſus, and have renued the ſame Embaſſage which they „ heretofore brought to Rome, and at this preſent likewiſe they have duely and faithfully ac- „ quitted themſelves of the Embaſſage which they preſent in the behalf of you, & your Nati- „ on, by giving us to underſtand what affection you bear towards us: ſo that I eſteeme you for „ our friend, ſith I am given to underſtand how friendly you have behaved your ſelf towards „ us both in words and deeds, ſince we have had any knowledge of your good & honeſt con- M

Antonius writeth to Hircanus as touching Brutus and Caſſius actions and death.

verſation

A "versation and piety. For at such time as our adversaries and enemies of the Romane nation
"spoiled all the countrey of Asia, & without regard of their oaths spared neither cities nor
"Temples; we have opposed our selves against them, not onely for our private respect, but in
"the quarrel of the common-weal, to the intent to punish the authors of such offences com-
"mitted against men, and of such impieties perpetrated against God; for which we suppose
"that the Sun hath in a manner obscured himself, by beholding with unwilling eyes what an
"hainous offence was committed against *Cæsar*. But we have gotten the upper hand of their
"impious enterprizes, which are fallen upon Macedonia, as on the countrey and air, from
"whence proceed such detestable and ungracious designs; and we have likewise cut off the
"course of their desperate resolution, which made them encounter us near to Philippi a ci-
"tie of Macedonia, where we seized their places fortified by nature, and enclosed with
B "mountains as if it were with walls, as far as the sea, in such manner as the passage was barred
"up, as it were with a gate, had not the gods given us way by resisting their unjust exploits,
"and furthering ours. *Brutus* is likewise compelled to flie to Philippi, where being inclosed
"by us, he suffered the like ruin with his consort *Cassius*; and since they have been punished
"as they deserved, me seemeth that we are seized of peace, and that Asia hath had repose
"from war, and all the body thereof is relieved from a grievous malady, by the means of
"our victory. For which cause remembring us of you and your Nation, to the end to in-
"crease your good fortunes, we will bethink us of that which shall be commodious for you:
"and we have already sent letters from city to city, to the intent that if any one among you,
C "either captive or free-man, have been sold to the utmost by *Caius Cassius*, or any of that
"army, they may be set at liberty. And our will is, that you make use of the bounty which
"we bestow upon you, both in our self as in *Dolabellas* right, forbidding the Tyrians to mo-
"lest you, and commanding them to restore all that which they have taken from the Jews
"in goods or possessions. As for the crown which you sent me, I accept the same.

The year of the world 3924. before Christs nativitie, 40.

Marcus Antonius Emperour, to the Governours, Senate and people of Tyre, Health: "I
"have been informed in Ephesus by *Hircanus* Embassadours (who is high Priest and Prince
"of the Jews) that you have seized their countrey, and spoiled the same, at such time as our
"adversaries held that Province. But in as much as we have undertaken the war for the
D "Empire, and that in defence of right and piety, we have punished these ingrateful, dis-
"loyal and perfidious persons; our will is, that you suffer our allies to live in peace: and as
"touching that which you have obtained by our adversaries; our pleasures is, that you restore
"the same to those that are dispossessed. For no one of them hath obtained either Province
"or army by the consent of the Senate; but have ravished them by force, and afterwards be-
"stowed them on those who have been Ministers of their impieties and injustice. But since
"they have been punished according to their deserts, we require that our allies may enjoy
"their own, without any impeachment; and if you hold any places at this present, which be-
"long to *Hircanus* Prince of the Jews (that were seized since the time that *Caius Cassius* by
E "injust war invaded our Provinces) restore them unto him, without offer of any violence, to
"hinder him from the possession of his own. And if you have, or pretend to have any right in
"them; at such time as I shall repair to those places, it shall be lawful for you to debate your
"right, and we will so Judge, as that our allies shall receive no wrong.

Marcus Antonius writeth to the Magistrates of Tyre to restore Hircanus and the Jew, their lands, goods, and liberty.

Marcus Antonius Emperour, to the Governours, Senate, and people of Tyre, Health "I
"have sent you my edict, which my pleasure is that you carefully look unto, and that you
"register it amongst your publike records in Roman and Greek letters, and set it up in wri-
"ting in an open place, to the end that it may be read by all men.

"*Marcus Antonius* Emperour and Triumvir, in the presence of the Tyrians assembled for
"their publike affairs, hath declared, that *Caius Cassius* during the troubles, by the assistance
"of his souldiers, hath ravished another mans Province; and hath in like sort spoiled our al-
F "lies, and hath ransackt the nation of the Iews, who are friends to the people of Rome:
"and for that by our valour we have represt his insolence, by our edicts and judgements
"we will correct his offences; to the end that all things may be restored to our allies, and that
"all whatsoever hath been sold, and appertained to the Iews (whether they be prisoners
"or possessions) be restored to their masters, to end that each man be at liberty as he was
"before and that each mans possession may be restored to his first owner. And my pleasure
"is, that whosoever disobeyeth this ordinance, he may be punished. And he that shall
"be convicted to have disobeyed the same, he shall be punished according to his de-
"ment. He wrote to the like effect to the Sidonians, Antiochians and Arabians; all
which we will insert in a convenient place, to testifie what account the Romans made of
our nation.

CHAP.

CHAP. XXIII.

Antonius *arriving in the Province of Syria, maketh* Herod *and* Phasælus *Tetrarchs.*

The year of the world, 3924 before the Nativity of Christ, 40.

Hedio & Ruffinus, chap. 11. Cleopatra cometh into Cilicia to Antonius.

Herod accused by one hundred Jews before Antonius.

AFter this, *Antonius* retired himself into Syria, and *Cleopatra* came forth to meet him near unto Cilicia, and entangled him in her love. At that time also 100. of the chiefest reckoning among the Jews, came once again in Embassage to him to accuse *Herod*, and his adherents: who to this end had chosen out the most esteemed Orator that might be found. *Messala* likewise undertook the defence of the young men that were accused, and made them answer. *Hircanus* also was there in person, who was already by marriage allied unto them. Afrer that *Antonius* had heard both the one and the other in the City of Daphen, he demanded of *Hircanus*, which of both the parties governed the common-weal best? who returned him answer, that they who were on *Herods* side, were most studious of the weal publike. *Antonius* (who long since had born good affection towards them, by reason of the ancient hospitalitie that he had received with their father, during the time that *Gabinius* was in Judæa) established them both for *Tetrarchs*, committing to their hands the affairs in Judæa: and to this effect wrote he his letters, and committed fourteen of their enemies to prison; whom had not *Herod* besought for their lives, he had condemned them to death. This notwithstanding, as soon as they returned from their Embassage, they could not contain themselves in quiet, but resorted once more unto *Antonius* to the number of ten thousand, to the City of Tyre where *Antonius* sojourned. But *Antonius* (already corrupted by store of money by *Herod* and his brother, who commanded in that place) ordained that the Embassadours of the Iews should be punished, for that they had attempted and affected some innovation; where contrariwise he confirmed *Herods* government. At that time *Herod*, who walked by the sea side, came unto them, advising both them and *Hircanus* (who at that present was with them) to give over their appeal, for fear lest some grievous misfortune should befall them. Whereunto since they gave no regard, certain Jews and inhabitants of that City, all at once ran upon them, who slew some of them, and hurt other some, and the rest taking their flight towards their countrey, ever afterwards contained themselves and lived in quiet, through the fear they had conceived. But when the people ceased not to exclaime and protest against *Herod*, *Antonius* was in such sort displeased, that he commanded all those whom he held prisoners, should be slain.

Antonius maketh Phasælus and Herod Tetrarchs.

A thousand Jews repair to Tyre to accuse Herod, who are partly slain, partly wounded, and partly put to flight.

The year of the world, 3925. before Christs Nativity, 39.

The year after, *Pacorus* the Kings son, and *Barzapharnes* a Prince among the Parthians, invaded and seized Syria. And about this time dyed *Ptolomey* the son of *Mennæus*; and his son *Lysias* reigned in his stead, who plighted friendship with *Antigonus* the son of *Aristobulus*, who obtained this favour at his hands by the counsel and sollicitation of a certain Prince of great authority and credit with him.

CHAP. XXIV.

The Parthians make war in Syria, to restore Antigonus *the son of* Aristobulus *to his Kingdome.*

Hedio & Ruffinus, chap. 22. Antigonus promiseth the Parthians a great sum of money to install him in the kingdom.

Pacorus sendeth horsemen to Antigonus in Judæa.

The Jews inhabiting about mount Carmel, joyn themselves with Antigonus.

AFter this, *Antigonus* promised the Parthians to give them one thousand talents of silver, and five hundred women, if so be they would deprive *Hircanus* of the Kingdome, and restore it unto him, and withall put *Herod* and his friends to death. Yet did he not deliver them that he promised, notwithstanding the Parthians led their army into Jewry to restore *Antigonus*, to wit, *Pacorus* by the sea-coast, and *Barzapharnes* to the landward. The Tyrians locked their gates against *Pacorus*, but the Sidonians and Ptolemaidans received him into their City. He sent a troop of horsemen into Jewry to discover the estate of the countrey, and to give succours to *Antigonus*. The chieftain of these horsemen was the Kings butler, who in like sort was called *Pacorus*. But for that certain Jews (inhabiting about the mount Carmel) joyned themselves with *Antigonus*, and were prepared with him to invade his enemies, he conceived some hope that he might by their means reduce a certain part of the region under his government, which is called Drymæ: and certain of his wel-willers meeting him in the way, perswaded him to presse forward as far as Ierusalem; where being seconded by others (and his followers already much increased in number) they addresse themselves to assault the Kings palace. And whereas those of the faction of the brethren brought present supplies, and the skirmish was maintained in the market place,

A place, the young men repulsed the enemie, and drave him into the Temple. Which done, they sent certain armed men into the houses neer adjoyning, to guard them: but the people rushing in upon them, and seeing they were destitute of aid, burned both them and the houses wherein they were. But this iniquity of theirs was presently revenged by *Herod*, who in a skirmish that he had with them, slew a great number of them. And whereas there were daily assaults between both parties, the enemies expected untill such time as the people (assembled from all parts of the countrey) should repair to Jerusalem to celebrate the feast of Pentecost. Which being come, many thousands of men assembled about the Temple, both armed and unarmed, who seized both the Temple and the City; except the Kings house onely, which *Herod* made good with a few men of warr. The wall thereof did *Phasælus* his B brothers keep. But *Herod* with a company of his followers sallied out upon the enemy, who were planted in the suburbs, and fighting valiantly against them, he put divers thousands of them to flight, whereof some retired themselves into the Citie; other some into the Temple; the rest into a certain bulwark neer at hand. In this battell also *Phasælus* shewed no little valour.

The yeer of the world, 3025. before Christs nativitie, 39.

Pentecost.

Herod fighteth with his enemies in the suburbs.

Pacorus chieftain of the Parthians entring the city, perswadeth Phasælus to go Embassadour to Barzapharnes.

But *Pacorus* conductor of the Parthians, came into the Citie with some few horsemen at *Antigonus* request, making shew that he came to appease the sedition; but the effect and scope of his comming was, to obtaine the soveraigntie for *Antigonus*. Furthermore, after that *Phasælus* was come out to meet with him, and had courteously entertained him in his house, *Pacorus* perswaded him to goe Embassadour with him to *Barzapharnes*, laying a baite C under this pretence to surprize him. He suspecting no treacheries, was easily perswaded, notwithstanding that *Herod* misliked the course, who knowing the perfidious manner of the Barbarians, exhorted him rather to assaile *Pacorus*, and to assault and oppresse his forces, when they were come unto him. Nevertheless *Hircanus* and *Phasælus* undertook this Embassage, and *Pacorus* (leaving with *Herod* two hundreth horsemen, and ten of those whom they call free-men) conducted the Embassadours. Now as soon as they came into Galilee, the governours of the Cities in that countrey, came forth armed to meet them: *Barzapharnes* also at the first gave them friendly entertainment, and honoured them with presents; but anon after, he began to practise treachery. For *Phasælus* and his attendants were conD ducted to a lodging that adjoyned the sea; where hearing tydings that *Antigonus* had promised one thousand talents, and five hundred virgins to the Parthians, he began alreadie to suspect the Barbarians. For a certain friend of his had given him an inkling that there were treasons intended against him that very night, and that his lodging was privily beset with a guard. And surely they had been surprised, had they not expected that the Parthians (who were round about Jerusalem) should be seized of *Herod*, fearing lest he having an inkling of their dysaster, should betake himself to flight. And that this was true, they incontinently gathered by the guard that was set about them: For which cause there were certain of *Phasælus* friends, who counselled him, that without any more delay, he should betake him to his horse, and flie from thence: and amongst the rest, *Ofilius* was most earnest, who had E wrought out of *Saramalla* a rich Syrian (who offered them his ships that road hard by to further their flight) all that which they pretended. But *Phasælus* would neither forsake *Hircanus*, nor leave his brother *Herod* in danger, but repairing to *Barzapharnes*, he told him, that he did him wrong to use these sinister practices against them. For that if he had need of money, he was more likely to receive it at his hands, then from *Antigonus*; and howsoever he wrought, it was an intolerable injurie to put Embassadours to death, who came unto him under pledge of his honour, and had no wayes offended him. But the Barbarian hearing these things, protested by an oath, that no one point of that which he had suspected, was true; but that he was onely troubled with false surmize: whereupon he presently departed to *Pacorus*.

The Parthians complot treacheries against Phasælus.

F

CHAP. XXV.

The Parthians lead away Hircanus *and* Phasælus *into captivitie.*

AS soon as he was departed, certain of the Parthians took *Hircanus* and *Phasælus* prisoners, who mightily detested their perjuries. But the Eunuch that was sent unto *Herod*, had commandment given him to entice and train him without the city walls, and afterwards to apprehend him. But *Herod* was forewarned of this treachery, by certain messengers (who were sent by *Phasælus* to give him notice thereof) who being intercepted by the enemie in the way, and *Herod* getting notice thereof, he addressed himself to *Pacorus*

Hircanus and Phasælus surprised by the Parthians.

(and

The yeer of the world, 3925. before Christs Nativity, 39.

(and those in greatest authority among the Parthians) as to them that were the masters: who G
subtilly dissembled, notwithstanding they knew how all things went, telling him that he
should do well to repair with them without the wall to go and meet those messengers, who
brought him letters; who had not as yet been seized by their adversaries, but came to cer-
tifie him of *Phasalus* good estate. But *Herod* gave them no credit, because he was alreadie
otherwayes advertised of his brothers surprisall, and had also farre greater suspition of the
Parthians by the sollicitation of *Hircanus* daughter, whom he had married. And although the
rest made no account of her advertisements, yet *Herod* gave credit unto her, for that she was
a most wise woman. Now whilest the Parthians were in deliberation what were best to be
done (in that it was held no policy to make open assault upon such a man) they deferred the
whole matter untill the next morning. Whilest thus they were debating of their differences, H
Herod came unto them, who rather giving credit to that which he had heard as concerning
his brother (and touching the treasons intended against him by the Parthians) then to his
adversaries, as soon as it was night, concluded to make use of the time, and to make away,
without staying any longer amongst those uncertain dangers, which his enemies intended
against him. For which cause he fled with those men of warre which he had with him: and
mounting his mother, his sister and his betrothed, whom he was to marrie (who was *Alex-
anders* daughter, the neece of *Aristobulus*) and her mother (who was *Hircanus* daughter) and
her younger brother, with all their family and train, he departed into Idumæa without espi-
all or suspition of the enemie. Amongst whom there was not one so hard or iron-hearted,
who seeing such a pitifull spectacle, could not be moved to compassion, beholding the mo-
thers drag away their little children, and abandon their countrey with tears and complaints: I
and that which was worse, to leave their friends in bondage, without any hope of comfort or
redresse.

The Parthians lay a plot to surprise Herod: he discovereth it, and preventeth them by flight.

Herod comforteth his friends in their flight.

But *Herod* mastered these misfortunes by his invincible courage, and for that he was a con-
stant man in all fortunes, he exhorted every one of them whom he met in the way, to be of
good courage; and not abandon themselves to immeasurable sorrow, for that by such means
they might hinder his retreat, on which their sole and secureſt conservation depended:
whereupon they for their parts indeavoured themselves to digest their griefs, according to
Herods exhortation. Mean-while he hardly refrained from laying violent hands on himself,
by reason of the chariot wherein his mother rode, which overturned and had almost slain
her; yea so much did this casualty terrifie him (for fear lest the enemy in pursuit should sur- K
prize him during these delaies) as that he drew and prepared his sword to kill himself, had
not some assistants and followers stept in to him and stayed the stroke, beseeching him in-
stantly not to forsake them, and leave them subject to the enemies violence: assuring him
that it was not the part of a valiant man to respect his own private interest, and neglect his
friends perill. By these perswasions he was induced to hold his hands, both by reason of the
apprehension of these words, which were spoken unto him, as also for that he was overruled
by the multitude of those who would not permit his hand to execute his will: so that taking
up his mother, and doing her all the service that the time permitted, he followed on his way,
and with the speediest and neareſt means he could, he retired toward the Castle of Massada, L
where in the way, he oftentimes fought against the Parthians that charged and pursued him,
and returned alwaies with victory from them. The Jews also were not in peace with him du-
ring this his flight; for scarcely had he travelled sixty stounds out of the City, but that they
assailed him in the high way: but he put them to flight and obtained the victory, not like a
desperate man enforced thereunto through necessity, but like a discreet, well furnished and
valiant souldier. So that in the very place where he obtained that victory against the Jews
(after such time as he was made King) he builded a most sumptuous palace, and neer unto
the same a city which he called Herodium. Whilest he remained at Ressa (a borough of
Idumæa) *Joseph* his brother came forth to meet him, and to consult with him as touching
their whole estate, and to know of him what should become of that great multitude that fol-
lowed them, considering that they had no souldiers in pay, and the castle of Massada (whither M
he intended to flie) was too little to hold all the people: for which cause he sent away many,
to the number of nine thousand, willing them to disperse themselves here and there in the
countrey of Idumæa; and for the better dispatch of their journey, he furnished them with
victuals. As for himself, he took with him his most able souldiers and inward friends, and re-
paired to the castle of Massada, in which place he left the women and their train, to the num-
ber of eight hundred or thereabouts: and furnishing the place with corn, water, and other
provisions necessary, he went unto Petra the chiefest city of Arabia. As soon as it was day,
the Parthians sacked all that which appertained to the citizens of Jerusalem, and among
other

Herod seeing his mothers chariot overturned, is ready to murther himself.

Herod retiring towards Massada, is assailed by the Parthians.

The Parthians spoil the citizens of Jerusalem, and destroy Ressa.

A other things they ſpoiled the palace; notwithſtanding they medled not with *Hircanus* money, which amounted to ſome three hundreth talents. They left divers other things behind them alſo that appertained to *Herod*, and eſpecially that which had been tranſported into Idumæa by his mature providence. Neither were the Parthians content with the ſpoil of the City, but they forraged all the countrey round about, and razed Mariſſa a very rich city. Thus *Antigonus*, brought back into his countrey by the King of the Parthians, received *Hircanus* and *Phaſalus* that were priſoners: yet was he vehemently diſpleaſed, becauſe the women had eſcaped, whom according to his promiſe he intended to have delivered with the money: and fearing leſt *Hircanus* through the favour of the people ſhould be re-eſtabliſhed in his kingdome (who then was priſoner in the cuſtody of the Parthians) he cut off both his ears, depriving him by that means from enjoying the Prieſthood any more, by reaB ſon of that maim, becauſe the law commandeth that they who are in that dignity, ſhould be ſound in all their members. But *Phaſalus* is to be admired for his great courage at that time: for underſtanding that he muſt needs die, he was no ways diſmaied with death, but that which he held moſt miſerable and diſhonourable was, that he muſt needs die by the hands of his enemie. Seeing therefore that he could not diſpatch himſelf by other means, (becauſe he was bound and chained) he knockt out his own brains againſt a ſtone, and ſo ended his life (with as great honour as may be imagined in ſuch a deſperate eſtate) depriving his enemie of that power which he intended to practiſe in tyrannizing over him at his pleaſure. It is ſaid that the wound being very deep, *Antigonus* ſent privily Chirurgeons to cure him; and that C under colour of healing him, they ſhould put poyſon into the ſame, where-through he might die. But before *Phaſalus* gave up the ghoſt, he underſtood by a certain woman, that his brother *Herod* had eſcaped from his enemies: for which cauſe he endured his death with farre greater cheerfulneſs and conſtancy, ſeeing that he left behinde him ſuch a man, as would revenge his death, and puniſh his enemies. But *Herod* was no ways diſcomforted with the greatneſs of thoſe adverſities which environed him round about, but was the more whetted on to finde out new inventions, and to adventure dangerous attempts. For he went unto *Malchus* King of the Arabians (to whom beforetime he had ſhewed much courteſie) hoping to receive the like of him in this time of his great neceſſity, and to draw ſome money from D him either by loan or gift, according as he had often and very bountifully pleaſured him. For being ignorant of his brothers death, he endeavoured himſelf to ranſome him ſpeedily from his enemies, by paying his ranſome (which amounted to three hundreth talents) and for that cauſe he led with him the ſonne of *Phaſalus*, who was only ſeven years old, to leave him in plead amongſt the Arabians for the ſumme that was demanded. But certain meſſengers came to him from *Malchus*, who charged him in the Kings behalf to retire back again, for that the Parthians had enjoyned him that he ſhould neither receive nor retain *Herod*. And this colourable pretence uſed he, becauſe he would not pay his debts: and hereunto was he perſwaded by the advice of the greateſt in authority among the Arabians, who E pretended thereby to make themſelves maſters of that treaſure that *Antipater* had committed to their cuſtody. *Herod* anſwered them, that he repaired not into their countrey to give them cauſe of any trouble, but onely to conſult with them about certain matters of great importance touching his own eſtate, and that afterwards he was reſolved to depart, and withdraw himſelf into Egypt as ſecretly as might be poſſible. He returned therefore to a certain Temple, where he had left divers of his followers; and the next day he came to Rhinocura, in which place he heard tidings of his brothers death. But afterwards *Malchus* repented himſelf of his ingratitude, and ſpeedily ſent after *Herod*, but he could not overtake him: for he had gotten far onward on his way, and was already arrived in poaſt near to Peluſium: where being denied his paſſage to Alexandria in thoſe ſhips that were there, he addreſſed himſelf to the Magiſtrates of the place, who highly reſpected and honoured him, and ſent him to the City where *Cleopatra* was; who enF tertained him kindly: yet notwithſtanding could ſhe not perſwade him to remain with her. Whereupon he repaired towards Rome (notwithſtanding the winter and thoſe grievous troubles that at the very ſame time afflicted Italy, as it was reported.) Embarking himſelf therefore to ſail into Pamphilia, he was toſſed with a moſt cruel ſtorme; ſo that with great danger at laſt he arrived in Rhodes, having been inforced in the tempeſt to caſt into the ſea a good part of his ſubſtance. There met he with *Sappinas* and *Ptolomey* two of his endeared friends. He found alſo that the city of Rhodes had ſuffered much miſery by *Caſſius* wars: and although his means were very ſcant, yet profited he them in what he might, and cauſed their walls to be repaired, notwithſtanding that by ſo doing, he greatly hindred himſelf. After that, he cauſed a little frigot to be built, and embarked himſelf with

The year of the world, 3929. before Chriſts nativity, 39.

Antigonus reſtored to the kingdome by the Parthians, cutteth off Hircanus ears, to prevent his reinſtalement in the Prieſthood.

Phaſælus daſheth out his own brains. Antigonus putteth poiſon into Phaſælus wounds in ſtead of curing him.

Herod flieth to Malchus King of Arabia to borrow money.

Herod is commanded out of Arabia, and flieth into Egypt: from thence after ſome ſtormes he repaireth to Rome, where he certifieth Antonius of that which had befallen him.

his friends to repair into Italy, and arrived at Brundusium, and from thence went to Rome. G
The yeer of the world, 3985. before Christs Nativitie, 39. The first to whom he discovered his misfortunes, was *Marcus Antonius:* to whom he reported all the occurrences in Judæa, and how his brother *Phaselus* was taken by the Parthians and slain; and how *Hircanus* was imprisoned with him. The manner also how they had established *Antigonus* King, under promise to give them one thousand talents, and five hundreth of the faireſt women, whom he intended to chuse out of his own race. Lastly, how he stole away by night, and rescued them; and escaping his enemies hands, had afterwards endured many pains and miseries. Furthermore, that his friends were in great danger, and left besieged; for which cause he had sailed by winter, and despised all dangers, onely to seek for assistance at his hands, on whom depended his hope, and last refuge.

CHAP. XXVI. H

Herod *is made King of Iewry by the Romane Senate.*

Hedio & Ruffinus, chap. 23. al. 25. Antonius loved Herod, & hated Antigonus. Cæsar Augustus Herods friend.

ANtigonus hearing all those alterations that had befallen *Herod,* had compassion of his misery (bethinking himself of the estate and condition of great men, who are likewise subject to no lesse casualties) and the rather was he induced to do him good, both in remembrance of the friendship he had with *Antipater* his father, as also by reason of *Herods* promises of certain summes of money, if so be he were made King by his means, as he had been beforetime declared Tetrarch. But that which most moved him I hereunto, was the hatred which he bare to *Antigonus,* whom he accounted to be a mutinous man, and an enemy to the Romans fortune. On the other side, *Cæsar* was well inclined to succour him, both in regard of those armies which *Antipater* had brought into Egypt in his fathers service, as also because of the good hospitality and kindness that he had shewed him in all things; as in especial to gratifie *Antonius,* who was well affected towards *Herod.*

Herod admitted into the Senate, and declared king.

Whereupon the Senate being assembled, *Messala* and *Atratinus* brought forth *Herod,* and after they had praised him, and recited the benefits which the Romans had received by his father, and the great affection and good will which he bare to the people of Rome; they accused and declared *Antigonus* for the Romans enemy, not onely for his ancient crimes, but also for that in contempt of the Romans he had received the kingdome from the Parthians. K
Whilest the Senate was sore displeased at the report of these things, *Antonius* arose, and declared openly before them all, that in furtherance of the Parthian war, it were not amisse that *Herod* should be made King: which opinion of his was generally allowed, and finally ratified. The principall demonstration of the love and affection which *Antonius* bare unto *Herod,* was, that he not onely obtained him the kingdome, beyond all hope: for never thought he that the Romans would grant that dignity unto him, who were wont to reserve that honour to those of the kings blood; and therefore he intended to have demanded it for his wives brother *Alexander,* and nephew to *Aristobulus* by the fathers side, and to *Hircanus* by the mother (which *Alexander, Herod* afterward put to death, as it shall be declared in place convenient) but also for that within the term of seven dayes, he sent him out of Italy with the unexpected titles of his felicitie.

Herod intending the kingdome for his wives brother, enjoyeth the same himself.

Herod ascendeth the Capitoll with Antonius and Cæsar.

As soon as the Senate was risen, *Antonius* and *Cæsar* issued forth, leading *Herod* between L
them, and being accompanied by the Consuls and other magistrates, went up into the capitol to do sacrifice, and to place there this decree the Senate had made as touching this matter. The first day of *Herods* reign *Antonius* feasted him; and after this sort was he established King in the hundreth eighty and fourth Olympiade, in the year wherein *C. Domitius Calvinus* twice Consul, and *Caius Asinius Pollio* were Consuls. Mean while *Antigonus* besieged those that were in the castle of Massada, who were plentifully furnished with all things necessary (except it were water) for which cause *Joseph, Herods* brother that was within, and two hundreth of his friends, had concluded to flie unto the Arabians: for that they understood that *Malchus* had repented himself of the fault he had committed against *Herod.* But whilest they M
stood upon these terms, God powred down a huge rain on a certain night, that in short time filled their cisterns in such sort, as that they had no more necessity to flie; and from that time forward they waxed confident: and for that this abundance of water befel them by Gods providence, they made a sally upon their enemies, in which they charged *Antigonus* souldiers after such a manner, sometimes in open field, sometime by covert assault, that they slew a great number of them. At that time *Ventidius* a Roman Captain was sent into Syria to drive the Parthians from thence, and after their departure he arrived in Jewry, making shew that he would assist *Joseph:* but in effect all his pretence was to draw money from

Herods family besieged by Antigonus in Massada.

Ventidius under pretext to help Joseph, fisheth to get money of Antigonus.

Antigonus.

A *Antigonus.* Being therefore encamped near unto Jeruſalem, and having drawn ſufficient money from *Antigonus*, he retired himſelf with the greater part of his forces: and to the intent his deceitful dealing might not be diſcovered, he left *Silo* with a company of his ſouldiers: who likewiſe was honoured by *Antigonus*, for fear leſt he ſhould be cauſe of ſome new trouble, before ſuch time as the Parthians, whoſe coming he expected, ſhould yield him aid.

The year of the world, 3926. before Chriſts Nativity, 38.

CHAP. XXVII.

Herod *returneth from Rome by ſea, and fighteth againſt* Antigonus.

B AFter that *Herod* was come from Italy by ſea to Ptolemais, and that he had aſſembled no ſmall number of ſouldiers both ſtrangers and his own countrimen, he marched forward againſt *Antigonus*, and paſſed thorow Galilee. *Silo* and *Ventidius* alſo gave him aſſiſtance in this action, having received direction by *Gellius* from *Antonius*, that they ſhould aſſiſt *Herod* to recover his countrey. But *Ventidius* was employed in appeaſing the troubles that were raiſed in the Cities by the Parthians: and as touching *Silo* he kept in Judæa, having been corrupted by *Antigonus*. But the further that *Herod* daily marched into the countrey, the more and more increaſed his forces; and all Galilee (except a very few) ſubmitted themſelves unto him. Whileſt therefore he C marched forward toward Maſſada, (being urged thereunto in that he was to relieve his parents that were beſieged therein) the citie of Joppe would not grant him paſſage: for the Citizens thereof were his enemies: ſo that it behoved him firſt of all to ruinate the ſame, to the end he might leave no retreat or place of reſcous for his enemy on his back, if ſo be he made toward Jeruſalem. Upon which occaſion *Silo* laying hold, diſlodged his army and made thitherward: whom when the Jews did purſue, *Herod* ſallied out with a ſmall company and put them to flight, and ſaved *Silo*, notwithſtanding he fought very coldly and cowardly. Afterwards being ſeized of Joppe, he haſted onwards to deliver his friends that were beſieged in Maſſada; but part of the inhabitants ſubmitted themſelves unto him for the friendſhip they had born unto his father: another ſort of them, for the honour that they bare unto D him: the reſt admitted his government, in acknowledgement of thoſe benefits they had received from them both, but the greateſt part was thereunto moved by the hope they had conceived of their new elected King, and the confirmation of his government. Thus by theſe means was his army mightily increaſed.

Hedio & Ruffinus, chap. 24. al. 16.

Herod returning back out of Italy, leadeth forth his army againſt Antigonus.

Herod aſſaulteth Joppe, and taketh it.

Many ſubmit themſelves to Herod.

Whileſt thus he marched forward, *Antigonus* ſeized thoſe places that were fitteſt to lay ambuſhes in, or to fight at advantages by the way (notwithſtanding that by thoſe means and ſtratagems he did but ſmall or no hurt at all to his enemy;) ſo that *Herod* raiſed the ſiege, and diſcharged his friends out of the caſtle of Maſſada: and after he had taken the fort of E Reſſa, he approched Jeruſalem, being attended by *Siloes* army, and by divers Citizens of the City, who were afraid of his power. And when he had pitched his camp to the weſtward of the City, thoſe that kept the watch and guard on that ſide, ſhot their arrows and caſt ſtones againſt him: divers likewiſe trooped forth, and fought, hand to hand againſt thoſe that were planted there: For which cauſe firſt of all *Herod* cauſed proclamation to be made round about the walls, ſignifying unto them that he reſorted thither for the common profit of the people, and for the conſervation of the city, without intent of revenge or memory of any wrongs that his private enemies had offered him, promiſing his moſt free pardon to all thoſe whoſoever had hainouſly offended him. Hereunto *Antignus* made this anſwer (turning his ſpeech to *Silo* and the Romane ſouldiers) that contrary to all juſtice they gave the kingdome to *Herod*, who was a private man, and an Idumæan (that is to ſay, a half Jew) whereas it hath been a cuſtome to beſtow the ſame on them that are of the line of the F Prieſts. For albeit at that preſent they were diſpleaſed with him, for that he was ſeized of the kingdome by the means of the Parthians, and had reſolved with themſelves to diſpoſſeſs him; yet that there were divers others of that royal race, who might be made Kings according to the law, who have no ways miſdemeaned themſelves towards the Romans; and moreover there are Prieſts, who ſhould not be juſtly and uprightly dealt withal, if they ſhould be deprived of that honour which appertaineth unto them. Whileſt they debated the matter after this manner between them, and grew to hot and injurious taunts the one againſt the other, *Antigonus* commanded his men to aſſail thoſe that were near unto the wall: who ſhooting many arrows with great courage againſt them, drave them eaſily from the Tower they kept.

Reſſa taken, & Maſſada delivered from the ſiege, after which Herod marcheth towards Jeruſalem.

Herod proclaimeth about the walls of Jeruſalem, that he repaired thither for the good of the people, & the common-weal.

Antigonus upbraideth Herod that he is but half a Jew, and of no kingly race.

The enemy repulſeth Herods power from the wall.

The year of the world, 3927. before Christs Nativitie, 37.

At that time *Silon* gave manifeſt proof that he had been corrupted by money: for he G
ſuborned divers of his ſouldiers, who cried out that they had want of victuals, & demanded greater pay for their maintenance, and requeſted that they might be placed in ſome convenient garriſons to winter in, for that the places round about the Citie were deſolate; becauſe all neceſſaries for maintenance of life had been taken away and waſted by *Antigonus* ſouldiers. Thus was the whole army troubled; ſo that each of them prepared themſelves to diſlodg. But *Herod* importuned and cried out upon the Captains and ſouldiers that were under *Silons* charge, telling them that it concerned them not to abandon him, whom *Ceſar*, *Antony* and the Senate of Rome had ſent thither: That for his own part he would give order that they ſhould have abundance and foiſon of whatſoever they demanded; and incontinently departing from them (after he had preſented them with this requeſt) he deprived H
Silon of all colour and pretext of flight: for he cauſed an incredible quantitie of victuals to be brought them; and commanded his friends that inhabited the confines of Samaria, to bring them corn, wine, oyl, cattel, and other ſuch proviſion from Iericho, to the end that from that time forward the ſouldiers might want nothing. *Antigonus* was not ignorant thereof; ſo that he incontinently ſent men throrowout the countrey, who might intercept and ſurprize the purveiours and victualers. Who following *Antigons* commandment, aſſembled a great number of ſouldiers near unto Iericho, and encamping in the mountains, eſpied and watched thoſe that brought the victuals. Mean-while *Herod* lay not ſtill, but took with him ten companies, five of Roman ſouldiers, and five of Iews, with whom he intermixed ſome forrain ſouldiers with ſome few horſmen, and came to Iericho; where I
being arrived he ſeized the Town, which was abandoned by the inhabitants, of whom five hundreth with their wives and children were retired into the tops of the mountains, whom he took, and afterwards ſet at libertie: but the Roman ſouldiers, entring into their houſes, and finding them full of all ſorts of mooveables, they ſpoiled the ſame. And the King having left a garriſon in Jericho, returned to his own place, diſmiſſing the Romane army to go and winter in the countries lately ſurrendred unto him; namely, in Idumæa, Galilee, and Samaria: *Antigonus* alſo purchaſed this favour at *Silons* hands by ſtore of bribes, that part of his army was lodged in Lydda, all which he did to curtie favour with *Antony*.

Whileſt thus the Romans lived in all abundance and bare no arms; *Herod* would not be K
ſtill, but ſent his brother *Ioſeph* into Idumæa, with one thouſand footmen, and four hundred horſe; and himſelf reſorted to Samaria, where his mother and his other parents kept, who beforetime were departed out of Maſſada. After this he went into Galilee to ſurprize certain caſtles which were held by *Antigonus* garriſons, and being arrived at Sephoris (during a great ſnow) after that *Antigonus* garriſons were departed out of the foreſaid caſtles, he found a great abundance of all ſorts of neceſſary munition. And there having notice of certain theeves, who inhabited in caves, he ſent a troop of horſemen, with three companies of footmen, againſt them: whom he commanded to do juſtice on thoſe robbers (now the place where they kept, was not farre from a borough called Arbela:) and fourty daies after, he himſelf with all his army reſorted thither. Now whereas the enemies iſſued out againſt him with a hardy reſolution, the left wing of his ſquadron retired and fainted; but he coming on L
with his main battel put them to flight, who were already almoſt maſters of the field, and made thoſe of his followers that fled, to turn their faces, and to purſue their enemies as far as the ſtoud Jordan: who fled ſome of them be one way, ſome by another; ſo that he drew all Galilee under his ſubjection, except thoſe that inhabited and held the caves. He diſtributed money alſo amongſt his ſouldiers, and gave each ſouldier an hundred and fifty drachmes, and far more unto their Chieftains, and afterwards ſent them to winter in garriſons near at hand.

About this time *Silon* and his Captains, who had paſſed the winter in the ſaid garriſons, came unto him (for that *Antigonus* would no more furniſh them with victuals:) for he gave them maintenance for no more time then a moneth, commanding thoſe that dwelt round M
about them, to ſpoil the countrey, and afterwards to retire themſelves into the mountains, to the end that the Romans might be deſtitute of neceſſary maintenance, and by that means might be conſumed with famine. *Herod* gave *Pheroras* his yongeſt brother the charge of that proviſion, commanding him to incloſe the fort of *Alexandrion* with a wall; who ſpeedily brought to paſs that the ſouldiers had all ſorts of neceſſaries at commandment: he reedified alſo the fort of Alexandrion which had been laid deſolate. About that time *Antony* ſojourned in Athens, and *Ventidius* was in Syria, who having ſent for *Silon* to accompany him againſt the Parthians, did firſt of all charge him to aſſiſt *Herod* in that warre: and afterwards

Silon ſuborneth ſome of his ſouldiers, to take an occaſion to depart from Jeruſalem.

Herod procured & furniſhed the army with victuals and abundant munition.

Antigonus ſendeth out ſouldiers to ſurprize Herods victualers.

The Romans ſend to their garriſons to winter.

Robbers.

Herod fighteth with his enemies in Galilee, and overcometh them, and bringeth all Galilee under his ſubjection.

Antigonus refuſeth to victual the Romane army.

Ventidius ſendeth for Silon to warre againſt the Parthians.

A afterwards to excite the provinciall confederates to further his warre. But *Herod* dismissing *Silon* and his company to follow their destinated wars with *Ventidius*, did in his own person lead out his souldiers against those theeves that lived in dens. Now these caves were scituate in the most highest and inaccessible mountains, impregnable through narrow paths, environed with sharp rocks, wherein the robbers inhabited secretly, with all their families, King *Herod* caused a certain number of coffers to be made, fastned to yron chains, which he caused to be let down by an engine from the top of the mountain (because it was neither possible by reason of the steepinesse of the hill to ascend the same from beneath, neither from above to creep downward against them.) These chests were filled with souldiers, armed with great hooks to draw these theeves unto them, and to break their necks headlong from
B the height to the bottome. But the use of these coffers was dangerous, for it was necessary to let them down an infinite depth into the caves, especially for that the theevs had necessarie munition among them: notwithstanding when they had gotten down, none of the theeves durst peep out of the mouthes of their caves, but fear constrained them to hold themselves quiet, but a certain souldier having girt his sword by his side, and taken hold of the chain with both his hands whereto the coffer was fastned, slid down as farre as the entry of the cave: and being displeased that no one issued out, he shot divers arrows at those that were within, and wounded them; and after that, with his hook he drew those unto him who resisted him, and tumbling them down headlong from the steepie rock: which done, he rushed in upon those that were within the cave, and slew many of them, and afterwards
C returned and rested himself in his coffer. Divers hearing the groans of those that were wounded, were surprised with fear and despair of their life, but the nights approach was the cause that the matter was not fully atchieved, and many of them (receiving notice of the Kings free pardon by a Herauld) submitted themselves. The next day they renewed and continued the same manner of fight, and divers issued out of their coffers to fight upon the outward entrances of the caves, into which they cast fire, which (for that there was great quantity of wood in the caves) did quickly burn. Within these caves there was a certain old man apprehended, with his wife and seven sonnes: who being required by them that he would suffer them to go and submit themselves to their enemies, took up the entry of the cave, and as his sonnes advanced themselves to issue out he slew them, untill such time as
D he had massacred them all, and after them his wife; and finally, when he had cast their dead bodies down the rocks, he threw himself down headlong after them, preferring death before servitude. Yet before his death, he reviled *Herod* in bitter words, and upbraided him of his obscurity and ignoble race: and although *Herod* (who saw all that which had happened) stretched out his hand unto him and promised him pardon; yet would he not respect him; and by this means were all these caves entred, and the theeves therein taken.

The yeer of the world, 3927. before Christs Nativity, 37.

Hedio & Ruffinus, chap. 15. Herod leadeth his souldiers against those theeves that held the caves.

Herod letteth down his souldiers from the top of the mountain in coffers.

A certain old man killeth his wife and seven of his sonnes, and at last casteth himself headlong from the rock.

Now when the King had established *Ptolomey* captain over the souldiers in that region, he retired himself into Samaria, with six hundreth horsemen, and three thousand footmen, with a resolution to fight with *Antigonus*, and to end their quarrell. But *Ptolomey* had but
E very slender successe in his government: for they that before-time had troubled the countrey of Galilee, sallied out upon him, and overthrew him. After which execution they fled into the Marishes and unaccessible places, where they robbed and spoiled all the countrey. But *Herod* returning and setting upon them, punished them: for he slew some of them, and the rest were constrained to flie into strong places, where he besieging them and entring their fortresses perforce, slew the men, and destroyed their fortifications: and having brought this rebellion to an end, he condemned the cities to pay him the summe of one hundred talents. Mean while, *Pacorus* was slain in the war, and the Parthians were discomfited with him; which was the cause that *Ventidius* sent *Macheras* to succour *Herod* with two
F legions and 1000. horse, & that by the commandment of *Antonius*. But *Macheras* was drawn by *Antigonus*, who corrupted him with money: and notwithstanding *Herods* contradiction & disswasion, yet resorted he unto him, alleadging that he did it to look into his actions. But *Antigonus* suspecting his sudden approach, entertained him not, but caused him to be darted at and driven thence, giving him to understand by his entertainment, what opinion he had of him, and how he was affected towards him: who at that time perceived plainly that *Herod* had given him good counsell, and that himself had misdone in misbeleeving his advice: for which cause he returned to the city Emaus, and slew all those Jews whom he met withall in the way, whether friends or enemies: so highly displeased was he at that which had happened. *Herod* sore moved hereat, came to Samaria, resolving with himself to poste unto *Antonius* to complain of these aggrievances; considering that he had no need of such

Herod setteth toward Samaria, to fight with Antigonus.

Herod punisheth the rebels in Galilee.

Ventidius overcometh Pacorus and the Parthians in battell.

Macheras killeth many Jews.

Herod resolving to depart to Antonius, and to accuse Macheras, is reconciled by him, and leaveth his brother Joseph with an army behind him.

The year of the world, 3927. before Christs Nativitie, 37.

associates, who did him more harm then his enemies; whereas of himself he was able to G
make good his warre against *Antigonus*. But *Macharus* hasted after him, requiring him to stay,
and to travel no further on that journey, or if he might not be delivered, he prayed him to
leave his brother *Joseph* behind him, who might with them make warre against *Antigonus*.
By these perswasions and instant intreaties of *Macharus*, he was somewhat appeased: so that
he left his brother *Joseph* behind him, with an army; charging him no way to hazard his
fortune, or to fall at oddes with *Macharas*. As for himself he hasted toward *Antony*, who at
that time besieged Samosata (a Citie scituate neer unto Euphrates) having with him an army
of his associates, both horsemen and foormen. When *Herod* was arrived in Antioch, he found
divers men assembled there, who were desirous to go and seek out *Antony*: but they durst
not set forward on the way, for fear lest certain Barbarians should set upon them, and kill H
them in their journey: these did *Herod* assure, and offered himself to be their guide upon the
way. Now when they came to their second bait, some two daies journey off Samosata, the
Barbarians laid an ambush for them, and had barred up the way with hurdles, and had like-
wise hidden certain horsemen thereabouts, who should lie in covert untill such time as the
possengers had recovered the Plain. Now when the foremost were past, the ambush consist-
ing of about some five hundreth horsemen, suddenly charged *Herod* who was in his rereward
when as therefore they had broken the former ranks whom they had met, *Herod* with his
troop that was about him, incontinently repulsed them; and after he had encouraged his
followers and whetted them on to the fight, he wrought so much, that he made those that
fled to turn their faces, and to fight, so that the Barbarians were put to the sword on all sides.
The King also pursued them so long, untill at last he recovered that which had been taken I
by them, which was a certain number of sumpter-horses and slaves. But being charged afresh
by others, and they in greater number then those who encountred him at first, he likewise
(rallying his forces together) charged and overcame them; and killing divers of them, he
secured the way to those that followed after, who all of them acknowledged him for their
preserver and guide.

Herod was honourably entertained by Antonius and his host.

When he drew neer unto Samosata, *Antony* sent out his army in gooly array to meet
and honour him, and withall to succour him, in that he had heard that the Barbarians had as-
sailed him. As soon as he came to *Antonys* presence, he entertained him kindly; and after
he had heard that which had befalne him in the way, he embraced him in admiration of his K
vertue, and did him great honour, as to him whom a little before he had raised to a royal
dignity. Not long after this, *Antiochus* surrendred the fort of Samosata to *Antony*, and up-
on this occasion the war was ended. Whereupon *Antony* committed the Province with the
army to *Sosius*: and after he had commanded him to succour *Herod*, he departed into Egypt:
Sosius therefore sent two legions of souldiers before into Judæa to succour *Herod*, and after-
wards he followed with the rest of his army.

The year of the world, 3928. before Christs Nativity, 36.

Sosius hath the army committed to his charge by Antonius, who departeth into Egypt.

In the mean while *Joseph* died in Jewry on this occasion that ensueth: For forgetting his
brother *Herods* commandement, which he gave him at such time as he repaired to *Antony*,
he took to him five companies of souldiers which *Macharus* had left him; and marching to-
wards Jericho to gather in the fruits of the field, he pitched his tents upon the mountains:
And for that the Roman troops were but newly levied, & consisted of those men who were L
untrained in the warres, and for the most part were gathered out of the countrey of Cœlo-
syria: the enemies having advertisement hereof, assailed and surprised him in certain places
of disadvantage, where there was a hot skirmish between them, in which *Joseph* died fighting
valiantly; and all his army was discomfited: for six companies of them were slain. After that
the dead bodies were at *Antigonus* command, he cut off *Josephs* head, which *Pheroras* his bro-
ther ransomed for the price of fifty talents. Which done, the Galileans revolting from their
Governours, drowned *Herods* partakers in the lake; so that divers commotions and troubles
were raised in Jewry. *Macharus* he fortified the castle of Geth. This misfortune of *Josephs*
was reported to the king, in a certain suburb of Antioch called Daphne, who before the ti- M
dings, had already conceived some suspition and fear, grounded upon certain dreams,
which gave him certain intelligence of his brothers death. Departing therfore from
thence with all expedition, he arrived near to the mount Libanus, where he took about
eight hundred men with him, and the Roman legion which he had, and from thence came to
Ptolemais; from whence he departed with his army by night, and crossed Galilee with
them. Whereupon the enemies came forth against him, and were overcome by him, and
shut up in a fort, from whence they were departed but the day before; where *Herod* assailed
them by break of day: But being unable to offer them any prejudice, by reason of the indi-
sposition of the weather, he led his men into the villages neer adjoyning. But when *Antonius*

Joseph Herods brother is slain by Antigonus.

The Galileans revolt from Herod.

Macharas forsaketh Geth.

Herod departeth from Daphne a suburbe of Antioch, into Galilee.

Herod fighteth with the Galileans, and overcometh them, and driveth them into a Castle.

second

A second legion was come, and annexed to his forces; they that were within the fort were dismayed, and forsook the same by night. So that *Herod* marched with all diligence to Jericho, with an intent to revenge his brothers death; and being encamped near unto the same, he banquetted and entertained the Chieftains of his army; and after the feast was ended, and he had dismissed his company, he withdrew himself into his lodging. In which place it appeared, how much God loved the King: for the roof of the house where he had solemnized his feast, fell down without hurt to any one whomsoever: for no one was left within it. Whence it came to passe, that each one perswaded himself that *Herod* was beloved by God; considering he had avoided so great and unexpected a peril.

The year of the world, 3928. before Christs Nativitie, 36.

The house wherein Herod solemnized his feast, fell down when the guests, were gone without any mans detriment.

The next day, six thousand of enemies came down from the top of the mountaines to
B fight with him, who affrighted the Romans, and their forlorn hope chased *Herods* souldiers with darts, and stones, who was himself also hurt in the thigh with an arrow. *Antigonus* sent a Captain to Samaria, whose name was *Pappus*, with some souldiers, intending thereby to signifie unto his enemies, that he had more men of war then he needed. *Pappus* drew near to *Macheras* the Roman Captain: and as touching *Herod*, he took five cities by force, and put some two thousand of them that were in garrison to the sword; and afterwards (having set the houses on fire) he went out to encounter *Pappus*; who was encampted in a borough called *Isanas*. Divers that came from Jericho and Jewry, submitted themselves to *Herod*, who drawing near the enemy (who marched forward with great hardinesse fought with him and overcame him, and being inflamed with a great desire he had to revenge his brothers death,
C he pursued them that fled, and slew them even within their borough. These houses were incontinently filled with men of war, and divers fled and hid themselves upon the tops thereof, who were at last taken; for the roofs of the houses were beaten down, and he saw that all were filled with souldiers, whereby divers were slain by stones that were darted at them from above, and afterwards cast and killed them by heaps; which was the most grievous spectacle of all those that had hapned in those wars, to see an infinite number of bodies hidden one under another amidst the roomes of the houses.

Herod wounded by his enemies.

Antigonus sendeth Pappus to Samaria

Fight in the houses.

This exploit of *Herod* did very much abate the courage of his enemy, who hereafter expected far more worse fortunes at his hands: For a man might have seen them flie away in heaps: and had not a sudden and forcible tempest faln upon them, the triumphant army of
D *Herod* had incontinently entred Jerusalem with assurance of victory, which had made a final end of all that war. For, *Antigonus* each day bethought him how to flie away, and to forsake the city. But for that it was already grown dark, *Herod* commanded his souldiers to refresh themselves; and for that he himself was weary, he entred into his lodging to bathe himself,
in which place he overwent a mighty misfortune, from which he escaped by Gods providence. For (whereas he was naked and accompanied with one only servant to attend him) at such time as he bathed, ther were a certain number of armed enemies hidden in that lodging, who were fled thither for the fear they had: and during the time that *Herod* bathed, the first amongst them issued with his naked sword and got the door; and after him the second; and the third no lesse armed, without offending the King, for the fear that they had of his
E presence: and content to escape in their own persons, without the prejudice of other men. The next day he sent *Pappus* head to his bother *Pheroras*, who was slain by his own sword in revenge of the injury offered to *Joseph*. When the tempest was done, he departed from thence, and approached near to Ierusalem, and encamped near unto the city. This was about the third year since he was created King at Rome; and encamping himself in the places which was (as he thought) fittest for battery; he addressed himself towards the Temple side, resolving to batter and make breach in that place in like manner as *Pompey* had done before him. Having therefore erected three bulwarks in three places, he builded towers thereon by the assistance of many workmen: and by means of a great quantity of wood,
F which he caused to be cut down round about the place: and having pointed such men as were of ripe jugdement to oversee these works, he left his army well provided, and resorted to Samaria, to marry with the daughter of *Alexander*, who was *Aristobulus* son to whom he was betrothed, according as I have heretofore declared.

The year of the world, 3929. before Christs Nativity, 35.

Herod being alone and naked in his house, escaped unhurt amongst many armed enemies.

Herod sendeth Pappus head to his brother Pharoras.

Herod besiegeth Ierusalem.

Herod repaireth to Samaria to marry Alexanders daughter.

CHAP.

CHAP. XXVIII.

Antigonus *is discomfited by* Sosius *and* Herod.

The year of the world, 3929. before Christs nativitie, 35.

Hedio & Rufinus, chap. 26. al. 27.

Sosius and Herod lead a mighty army against Jerusalem.

AFter this marriage was solemnized, *Sosius* repaired thither through the countrey of Phœnicia, and having first of all sent his army thorow the continent, he himself also resorted thither with many as well footmen as horsemen: thither also repaired the King from Samaria, with no small army, to annex himself with the old bands: for he had about thirty thousand men. All these assembled themselves together near unto the walls of Jerusalem, and planted their siege nigh unto the wall of the City that extendeth towards H the Northward. The army contained eleven legions of footmen, with six thousand horsemen: besides the succours that came from Syria. Of this army there were two Generals: namely, *Sosius* who was sent by *Antonius* to succour *Herod*: and *Herod* himself, who made war for himself, with an intent that having dispossessed *Antigonus* (whom he had proclaimed enemy to Rome) he himself might be King in his place, according to the Senates decree. Those Jewes that were within the enclosure of the walls (that is to say, almost all the nation) resisted the Herodians with great courage and affection, vaunting and boasting much of the Temple of the Lord, and wishing all good hap an and successe to the people; namely, that God would deliver them from all dangers: and spoiling all provision without the City, that was either behoveful for the use of man and beast, by their secret thefts and excursions also they made the very besiegers destitute of relief and victuals. Which I

Herod preventeth the dearth.

inconvenience *Herod* so well prevented, that he forestalled their means of theft, and laid ambushes in place convenient to cut them off. As for victuals, he sent his footmen to fetch his provision from far; so that within a very little space they had aboundance of all that which was necessary in the campe. He erected also with no lesse carefulnesse three bulwarks, by the diligent labour of a great number of workmen: for it was summer time, and neither was the air incommodious, or negligence of the workmen such, but that they presently furnished and finished them. Afterwards having raised their engines upon them, they battered the wall, with as much violence and deligence as was possible: notwithstanding all this, they did no waies amate those that were within; who for their parts used all the cun- K ning that might be possible to defend themselves, and by divers sallies set fire upon the enemies engines; and burnt not onely those that were half made, but those that were wholly perfected: and when necessity drave them to handy stroks, they shewed no lesse valour then the Romanes courage; but they were inferiour unto them in skill and martial discipline. And when as the first wall was beaten down, they builded up a new, and countermined against those mines that were made by the enemy; so that they fought under ground hand to hand. Thus using despaire rather then courage, they sustained the war to the uttermost; yea, notwithstanding they were besieged by a great army, and pressed by famine and want of victuals: for the year wherein the siege was continued was the seventh, in which the earth was unmanured, which by us is called the year of rest. But finally twenty chosen souldiers first of all mounted upon the wall; and after them one of *Sosius* Centurions: for the L

The Jewes without fear resist those that besieged them.

first wall was taken in the fourtieth day after the siege, and the second on the fiftieth, and some galleries were burned, which were near unto the Temple: which (as *Herod* said) were burned by *Antigonus*, to bring him into more hatred among ahe Jews. When the outward part of the Temple, and the lower part of the City were taken, the Jews fled into the Temple, and into the higher town, for fear they had, lest the Romans should hinder them from offering their daily and ordinary sacrifices unto God: and they sent Embassadours to their enemies, to require that it might be lawful for them onely to bring in certain beasts to offer them for sacrifices. Which *Herod* their King granted them, hoping by this means that they would submit themselves and yeeld up the places. But perceiving that his opinion failed him M herein, and that they obstinately resisted him, to continue the soveraignty in *Antigonus*, he gave the assault, and took the City by force: where all things were incontinently filled with murthers, in that the Romans were displeased, because they had so long time continued the siege; and the Jews that were on *Herods* side, enforced them utterly to exterminate all those that were of the contrary party, so that continual slaughters ranged and raigned every where, both in porches, and in the houses whereinto they entred: Neither did the religious reverence of the Temple save those suppliants that resorted thither for safety, but that without all compassion both old and young were slaughtered: Neither did their murthering hand spare or refrain from women; nay not so much as from young infants. And although

The outward part of the Temple, and the lower Citie taken.

The Jews flie to the upper Citie, and the Temple.

Jerusalem taken.

the

A the King beſought and requeſted them to forbear them, yet no man gave over, but all ſorts of perſons were murthered by them, without reſpect either of ſex or age. *Antigonus* inconſiderate of that eſtate wherein he had been, or the fortune and dyſaſter that at that preſent attended him, came down from the tower and humbled himſelf on his knees before *Soſius* feet; who having no compaſſion of the change of that eſtate wherein he ſaw him, outragiouſly ſcorned him, calling him *Madam Antigona:* yet left he him not without guard after the manner of a woman, but faſt bound for his further aſſurance. But *Herod* was buſied in diviſing how he might moderate his aſſociates and ſtrangers, after he had the upper hand over his enemies: For the ſtrangers ſwarmed into the City by heapes, and not onely into the Temple, but alſo into the Sanctuary. He therefore exhorted ſome, and threatned other ſome, and reſtrained the reſt by force of armes; and he was more troubled at that preſant in being
B a Conquerour, then if he had been conquered: for that thoſe things that were not lawful to be ſeen, were beheld by prophane men. He prevented likewiſe the ſpoile of the City, as much as in him lay: Beſeeching *Soſius* moſt inſtantly, to preſerve it to the utmoſt, asking him if the Romanes would leave him King of a deſart, after they had voided the City of men and goods? Alleadging furthermore, that he eſteemed the government of the whole world of no value, in regard of the life of one of his Citizens. *Soſius* anſwered, that it was reaſon that the pilliage ſhould be given to the ſouldier, who had born the hazard of the ſiege: whereunto *Herod* anſwered, that he would ſatisfie every man out of his own treaſury: and by this means, he ranſomed the reſt of the city by fulfilling thoſe promiſes: For he gave
C many mighty gifts unto every one of the ſouldiers, and by proportion unto the Captaines: but above all, he royally rewarded *Soſius*; ſo that every one of them departed very rich in ſilver.

The year of the world 3929. before Chriſts nativitie, 35.

Antigonus ſubmitteth himſelf to Soſius.

Herod ſore troubled in pacifying the ſtrangers.

The ſpoile of the City hindred.

Theſe calamities hapned in the city of Jeruſalem, in the year wherein *Marcus Agrippa* and *Canidius Gallus* were Conſuls, which was in the hundreth and fourſcore and fifth Olympiade, in the third moneth, on the daies wherein the ſolemn faſt was celebrated; as if this affliction had jumpt together in one iſſue and inſtant with that of *Pompeys:* for on the ſame day had the ſame city been taken twenty and ſeven years before. *Soſius* offered a cown of gold unto God, and afterwards departed from Jeruſalem, leading *Antigonus* priſoner with him unto *Antony*. But *Herod* fearing leſt if *Antigonus* ſhould be kept by *Antony*, and ſent to Rome,
D he ſhould debate his title with him before the Senate by proteſt that he was deſcended of the royal Line; whereas *Herod* was but a Plebeian and common perſon: and that although he had offended the Romanes, and thereby might not deſerve to be King; yet at leaſt his children, who were of the Princely Line, were not to be denied their title: *Herod*, I ſay, fearing theſe things, wrought ſo much by force of his money with *Antony* that he cauſed him to put *Antigonus* to death, ſo that at that time *Herod* was truly delivered from all his fear. Thus ended the eſtate of the Aſmoneans, after one hundred twenty and ſix years. This Family was famous both for their nobility, and alſo by reaſon of their Sacerdotal dignity, and for the noble actions and exploits, which their anceſtors had atchived for our nation; but they loſt their outhority through their mutual factions: which ſoveraignty was derived to
E *Herod, Antipaters* ſon, who was ignoble by birth, and of mean friends, who were ſubjects and vaſſals to Kings. See here what we have received from our anceſtors, as touching the end of the race of the Aſmoneans.

When Jeruſalem was taken,

Herod bribeth Antonius with money to make away Antigonus.

The end of the Aſmonean family, and the extinction of their Prieſthood.

F

The

The Fifteenth Book of the Antiquities of the Jewes;

Written by *Flavius Josephus.*

The contents of the chapters of the fifteenth booke.

1 *Jeruſalem being overcome by* Soſius *and* Herod, Antigonus *is healed by* Antonies *commandment.* Herod *maketh away the chief friends of* Antigonus.
2 *How* Hircanus *being diſmiſſed by the Parthians, returneth to* Herod.
3 Herod, *after he had made* Ariſtobulus (*his wife* Mariammes *brother*) *high Prieſt, practiſeth and worketh his death.*
4 Cleopatra *thirſting after the kingdomes of Jewry and Arabia, laboureth to beg a part of them at* Antonies *hands.*
5 *The arrival of Queen* Cleopatra *in Judæa.*
6 Herod *maketh war againſt* Aretas, *at ſuch time as* Antony *was overthrown by* Cæſar *in the Actiac war.*
7 *Of the earthquake in Jewry.*
8 Herods *Oration to his army.*
9 Herod *intending to repair unto* Cæſar, *doth of neceſsity kill* Hircanus.
10 *How* Herod *obtained the continuance of his Kingdome of Judaa at Cæſars hands.*
11 Herod *maketh away* Mariamne *through falſe calumniations of her enemies.*
22 *Of the famine that afflicted the land of Jewry.*
13 *The building of Cæſarea.*
14 Herod *buildeth a new Temple in Jeruſalem.*

CHAP. I.

Jeruſalem being taking by Soſius *and* Herod, Antigonus *is healed by* Antonies *command:* Herod maketh *away all his chiefeſt friends.*

The year of the world, 3930. before Chriſts Nativity, 34.

IN the former book I have declared how *Soſius* and *Herod* took the city of Jeruſalem by force, and with it *Antigonus* priſoner; now will we alſo declare that which hath ſubſequently followed: for after that *Herod* had obtained the abſolute government over the whole land of Judæa, he advanced all thoſe among the common people, who favoured his proceedings: as for thoſe who were oppoſed againſt him, there paſſed not a day wherein ſome one or other of them ſuffered not puniſhment. But amongſt the reſt, *Pollio* the Phariſee, and *Sameas* his Diſciple, were highly honoured by him: For during the time of the ſiege of Jeruſalem, they counſelled the inhabitants to receive and entertain *Herod*: for which cauſe he reſpected them accordingly. This *Pollio* in times paſt (when *Herod* was found guilty of death) foretold *Hircanus* and the reſt of the Iudges in way of exprobration, that being abſolved by them, he ſhould one day inflict puniſhment on them all. Which prediction God in proceſſe of time approved by the event: no ſooner therefore became he maſter of Ieruſalem, but he gathered together all the rich houſhold ſtuffe that was in the Palace; and furthermore, having ſpoiled the rich men of their goods, and by this means levied a great ſum of gold and ſilver, he ſent great preſents to *Antony* and his friends. Moreover, he condemned five and fourty of *Antigonus* principal and nobleſt favourites to death, ſetting ſtraight watch about their doors, that none of them might be carried out under colour of being dead. The dead bodies likewiſe were troden under foot: and all the gold, ſilver, or jewels that was to be found amongſt them, was carried to the King, and converted to his uſe, ſo that there was no end of theſe miſeries. For the covetouſneſſe of the Conquerour (whoſe greedy and thirſty deſire could hardly be quenched) laid hold on whatſoever was theirs. And for that it was the ſeventh year, it neceſſarily came to paſſe that the land was left

Herod preferreth his favorites, and killeth his enemies.

The Phariſees honoured by him.

Pollio forcprophecied Herods tyranny.

The ſlaughter of them that were of Antigonus faction.

A left unmanured; for we are forbidden to sow in this yeir. *Antony* having taken *Antigonus* prisoner, resolved to keep him in prison untill the time of his triumph: But after he had received tydings that the nation of the Iews were ready to innovate and rebell, and continued their good affection towards *Antigonus*, in regard of the hatred they conceived against *Herod*; he concluded with himself to take his head from him at Antioch: for the Iews could scarcely contain themselves. *Strabo* of Cappadocia testifieth no lesse in these words: Antony *having brought* Antigonus *the Iew to Antioch, caused his head to be cut off; and was the first among the Romanes that hath caused a King to be beheaded in this manner: supposing that the Iews might never otherwise be induced to change their opinions, and receive* Herod: *yet this opinion of his was not answerable to equity. For notwithstanding, whatsoever impulsion he might devise,* B *yet could they not be induced to call him King: in so high estimate and account held they their former King. But* Antony *supposed that that infamy would obscure his renown, and lessen the general hate that they bare to* Herod. *See here what* Strabo *writeth.*

The yeer of the world, 3933. before Christs Nativity, 34.

Antigonus beheaded.

Strabo of Antigonus.

Hedio & Ruffinus, chap. 2.

As soon as the high Priest Hircanus *(who was prisoner among the Parthians) heard that* Herod *had taken possession of the Kingdome, he returned back unto him, being delivered after this manner following;* Barzapharnes, *and* Pacorus *Princes of the Parthians had taken* Hircanus, *who was first high Priest, and afterwards King, and with him* Phasælus, Herods *brother, and led them away prisoners with them into their own countrey:* Phasælus *not able to endure the dishonour of imprisonment, and preferring an honorable death before a reproachful and ignominious life, murthered himself, as I have heretofore declared.*

Hircanus hearing tydings that Herod had obtained the Kingdome, returneth unto him.

C

CHAP. II.

How Hircanus *dismissed by the Parthians, returned unto* Herod.

Phraates King of Parthia, understanding how nobly *Hircanus* was descended, who was brought prisoner unto him, entertained him graciously: and for this cause drew him out of prison, permitting him to converse in Babylon, in which place there were a great number of Jewes, who honoured *Hircanus* very much; and no lesse then their high Priest and King. The like also did all they of that nation inhabiting as farre as Euphrates, which did not a little content *Hircanus.* But after that he was advertised that *Herod* was possessed of the Kingdome; he transferred his hopes another way, being of his own nature tenderly affected toward his friends, expecting that one day *Herod* would requite him, for that he had delivered him from death whereunto he was condemned, and in danger likewise of the penalty and punishment. He began therefore to consult with the Jews as touching his journey, who in way of duty and love came to visit him, and who besought him, and importuned him to abide with them, offering him all service and honour; assuring him that he should in no lesse manner be respected among them, then their high Priest and King; yea, in far higher regard then he might any wayes be in his own countrey, by E reason of the maime he had in his body through *Antigonus* tyranny: alleading that Kings do not ordinarily call to their remembrance those pleasures that they have received in their infant fortunes, because that with their estates they change both their manners and inclinations. But notwithstanding all these or such like allegations, yet could not *Hircanus* be withdrawn from the desire he had to repair homeward. *Herod* also wrote unto him, that he should require *Phraates* and the Jews that inhabited his Kingdome, in no sort to envy his felicity, in that he should partake with him both in dignity and royalty, alleadging that the time was now come, wherein he might acknowledge the benefits he had received, by being heretofore nourished and preserved by him. With these letters he sent *Samaralla* likewise on an Embassage to *Phraates* furnished with great and rich presents, endeavouring by that means F to winne him, that he in no sort should hinder his gratulation and good intent towards one that had so highly deserved at his hands: yet were not his protestations answerable to his pretence. For insomuch as he governed not with that uprightnesse which became a just King, he feared least some alteration might befall him, according to his demerits: for which cause he sought to get *Hircanus* under his power, or at leastwise to dispatch him out of his life, which he afterwards performed. When as therefore *Herod* had perswaded the Parthian to dismisse *Hircanus*, and the Jews to furnish him with money sufficient to bear his expence in his journey, he received him with all honour. In common assemblies he gave him alwayes the higest place, and in the time of festivals, he made him alwayes sit down before him; and the more closely to deceive him, he called him brother, endeavouring himself by all means wholly

Hircanus highly honoured in Babylon by the Jews.

Hircanus leaving his countrey expecteth favour at Herods hands.

Samaralla Herods Embassadour to Phraates.

Herod highly honoureth Hircanus.

The year of the world, 3930 before the Nativity of Christ, 34.

wholly to extinguish in him all colour and cause of suspition of treachery: neither intermitted he any other stratagems, whereby in his opinion he might any wayes further or promote his cause; and yet by these means occasioned he no small sedition in his own family. For carefully providing lest any one among the nobility should be established high Priest, he sent to Babylon for a certain man of base condition, called *Ananel*, and gave him the Priesthood. For which cause *Alexandra* grew suddenly displeased, not being able to endure that outrage. This woman was *Hircanus* daughter, and *Alexanders* wife, who was King *Aristobulus* son, who had two children by her husband, the one wondrous beautiful, who was called *Aristobulus*: the other was *Mariamme*, who was likewise fair, and married to *Herod*. She was sore moved and highly displeased to see her son so much indignified, for that during his life another was called to the honour of high Preisthood: for which cause she wrote unto *Cleopatra* by the means of a certain Musitian, beseeching her to beg the high Priesthood at *Antonius* hands for her son. But for that *Antonius* made little reckoning of those suits, a certain friend of his called *Gellius*, who was come into Jewry about certain of his affairs, and who had seen *Aristobulus*, fell in love with him by reason of his beauty: and being abashed likewise at his great and goodly stature, and allured by *Mariammes* admirable beauty, he openly protested, that he accounted *Alexandra* a happy mother in her children: and devising to this effect with her, he perswaded her to send the pictures of her two children to *Antonius* for that if he should but behold them, he would refuse him in nothing, wherein he should request his friendship. *Alexandra* perswaded by these words, sent their pictures unto *Antonius*. *Gellius* also made the matter more wonderful, telling him that the children seemed rather to be ingendred of no mortal strain, but by some divine power, labouring as much as in him lay, that *Antonius* might be allured to affection them. Who supposing it to be a matter ill beseeming him to send for *Mariamme*, who was married to *Herod*, and desirous likewise to avoid *Cleopatras* suspitions, wrote unto *Herod*, that under some honest pretext he should send *Alexandras* son unto him (with this addition, if it might not seem troublesome unto him.) Which matter when *Herod* understood, he thought it no wayes incident to his security to send *Aristobulus*, (who was a fair young man, and little more at that time then fixteen years old, and so nobly born: considering that *Antonius* was at that present in such authority, that no one in Rome was in greater credit then he; and who besides that, was very much addicted to his pleasures, which he openly hunted after without fear of punishment in regard of his greatnesse and power. He therefore wrote him this answer, that if the young man should but onely depart out of the countrey, all the land would incontinently be filled with war and troubles, for that the Jewes pretended alteration in government, and sought to innovate by preferring a new King. When as therefore he had in this sort excused himself unto *Antonius*; he resolved to entertain both the younger *Aristobulus* and his mother *Alexandra*, with more respect. Moreover his wife *Mariamme* did continually importune him to give the Priesthood to her brother, alleadging that by that honour he might prevent the occasion of his travel. For which cause assembling his friends together in counsel, he grievously accused *Alexandra* before them, protesting that she secretly conspired against the kingdome, and that by the mediation of *Cleopatra*, she laboured to dispossesse him of the soveraignty, to the intent that her sons by *Antonius* meanes might govern in his stead. Which practice of hers was so wuch the more unjust, because she deprived her own daughter of that honour wherein she was inseated, and raised up troubles likewise in that Kingdome which he had conquered with great travel, and extreme danger: Yet notwithstanding that he willingly forgat that which was past, and forgave those wrongs she had urged him against him, and was ready notwithstanding to shew all kindnesse and courtesie both to her and hers. Furthermore, he gave the high Priesthood to young *Aristobulus*, alleadging that heretofore he had established *Ananel* in that place for no other respect, then for that *Aristobulus* was under years.

Herod giveth the high Priesthood to Ananel.

Alexandra solliciteth Antonius by Cleopatras meditation for the high Priesthood for her son.

Antonius requireth Aristobulus at Herods hands.

The causes why Aristobulus was not sent.

Herod inveigheth against Alexandra for pretending to usurpe the kingdome

Alexandra excuseth her self, and having promise of the Priesthood for her son, is reconciled to Herod.

After that he had thus seriously and considerately discoursed in the presence of the Ladies, and consistory of his friends; *Alexandra* almost beside her self, not onely through the joy she had conceived by this unexpected good fortune, but also for the fear she had to be suspected, began to defend her self with tears and protestations, saying, that all whatsoever she had either practised or done, was to prefer her son unto the Priesthood whom she saw dishonoured: but as touching the kingdome, that she had never pretended, neither would (if so be she should be presented therewith) receive the same, thinking her self for the present sufficiently honoured, both for that she saw *Aristobulus* in that estate, for the assurance that all her progeny should receive, in that he was lifted up in dignity above the rest. Being therefore overcome by those merits, she excepted willingly the honour for her son,

and

A and ſhewed her ſelf obedient in all things, requeſting him that if ſhe had committed any thing raſhly and through inconſideration of paſſion, either in reſpect of her children, or in unbridled courage of her tongue, he would be pleaſed to pardon her. After theſe debates and interchangeable diſcourſes on either ſide, they ſhook hands the one with the other, in token of a more fixed and unfained friendſhip then was before, burying (as they pretended) all evill ſuſpicion or cauſe of unkindneſſe.

The year of the world. 3930. before Chriſts nativity, 34.

CHAP. III.

Herod *preferreth* Ariſtobulus, *his wife* Mariammes *brother, to the Prieſthood;* B *and afterwaads putteth him to death.*

HEreupon *Herod* took away the Prieſthood inſtantly from *Ananel*, who was not that countrey-man born (as we have heretofore declared) but was born amongſt thoſe Jews that inhabit and were planted beyond Euphrates by the Aſſyrians. For divers thouſand Jews inhabit the countrey of Babylon, and from thence took he his Originall alſo, being otherwiſe of the race of the Prieſts, and intirely affected toward *Herod* for a long time before, with whom he had familiar acquaintance. He had preferred him to this honour at ſuch time as he was made King, and degraded him likewiſe to appeaſe the troubles of his family; demeaning himſelf herein contrary to the law of the Countrey: for C whereas any one hath once been inſtalled in that degree, he is never to be diſplaced. The firſt that tranſgreſſed this Ordinance, was *Antiochus Epiphanes*, who diſpoſſeſſed *Joſuah*, and preferred his brother *Onias* to his place. The ſecond was *Ariſtobulus*, who took it away from his brother *Hircanus*, and uſurped himſelf. *Herod* was the third, who gave the Prieſthood to *Ariſtobulus*, eſtabliſhing him in *Ananels* place before he was dead: and by this means ſuppoſing that he had found out a remedy to appeaſe the diſcords of his family, he notwithſtanding all this, lived not without ſuſpition what event would follow after this reconciliation: for he feared *Alexandra*, leſt demeaning her ſelf in ſuch ſort as before-time ſhe had done, ſhe ſhould ſeek occaſion hereafter to raiſe new troubles. He commanded her therefore to contain her ſelf within the royal Palace, and to do nothing of her own autho- D ritie. Beſides that he had appointed certain intelligencers, who ſhould diligently obſerve that nothing ſhould be done without his knowledge, no not concerning her particular expences and table. All which things exaſperated her hate, and increaſed the ſame againſt *Herod*, for being full of feminine pride, ſhe diſdained to ſee her ſelf thus wrongfully ſuſpected, deſiring rather to ſuffer any thing, then to be deprived of the liberty of free ſpeech; and under colour to be honoured, to live continually in ſervitude and fear. Whereupon ſhe ſent certain of her truſty friends to *Cleopatra* to complain and lament unto her the importable miſeries of her preſent eſtate, requiring her according to her power, to give ready and ſpeedy relief. Whereupon *Cleopatra* ſent her word, that both ſhe and her ſon ſhould reſort unto her E into Egypt with as great ſecreſie as might be poſſible. Upon which advice and the allowance thereof, ſhe practiſed this policie. She cauſed two coffins to be made, ſuch as men were wont to bury their dead in, in which ſhe hid her ſelf and her ſonne, commanding thoſe ſervants of hers that were privie to her deliberation to carry them out in the night time, and to bend their courſe directly towards the ſea, where there was a Bark in readineſſe prepared to ſhape their courſe and convoy them into Egypt. But *Eſop* one of her houſhold ſervants declared this enterprize of hers to *Sabbion* one of *Alexandras* friends, ſuppoſing that he had been made privie thereunto: who had no ſooner inkling thereof, but (for that beforetimes he was *Herods* enemy, by reaſon he was ſuſpected to have been one of thoſe that ſought to poyſon *Antipater*) he determined by diſcovery of this ſecret flight, to convert F *Herods* hate into aſſured friendſhip: and preſently diſcovered *Alexandras* ſecret enterprize to the King. Who diſſembling the matter untill it was upon the point of execution, ſurprized her at ſuch time as ſhe thought to flie, and yet notwithſtanding, he pardoned her that fault (in that he durſt not decree any puniſhment againſt her, though he could have found in his heart to have uſed ſeveritie) for that *Cleopatra* would not have contained her ſelf, had ſhe but had ſuch an occaſion offered her to expreſs her hatred againſt *Herod*. For which cauſe, under the colour of a high and magnanimous ſpirit, he made ſhew to pardon her of his meere clemency: yet inwardly reſolved he to make young *Ariſtobulus* away; yet not raſhly upon the inſtant, leſt the act ſhould grow apparant and palpable.

Now the feaſt of Tabernacles was at hand, which was one of thoſe that was ceremoniouſly and ſolemnly celebrated among us; for which cauſe he concealed his intents during the

Hedio & Ruffinus, chap. 3.

Herod taketh the Prieſthood from Ananel.

The Prieſthood taken from three.

Alexandra ſuſpected by Herod, is ſpied and watched, and her actions obſerved.

Alexandra pretending to flie into Egypt is betrayed by her ſervant

Herod contriveth Ariſtobulus death.

festivall dayes, intending both in himself, and in the presence and company of the people, G
The yeer of the world, 3971. before Christs Nativity, 33. to follow all kind of pleasure and delight; yet did his envie incite him to hasten the execution of his will. *Aristobulus* was at that time some seventeen yeers old, who at such time as he approached the Altar to offer sacrifices, according to the law, apparelled in the high Priests ornaments to perform the ceremonies, he (who for amiable countenance and godly stature, surpassed the youngnesse and tendernesse of his yeers) expressing in his countenance the dignitie and nobilitie of his Race, drew the eyes and good affection of all the people unto him; so that they openly called to remembrance the noble actions of *Aristobulus* his grandfather. All the people therefore being surmounted by those their affections, and at that present time being all of them troubled with the joy they conceived, they brake out by little and little into happy acclamations, mixed with wishes and prayers: so that the good will the H
people bare to *Aristobulus*, discovered it self openly, and they manifestly (although too hastily in such a kingdome) declared what evils they generally endured: For all which causes *Herod* concluded to execute that which he had heretofore complotted and conceited against *Aristobulus*. As soon therefore as the feast was over-passed, he sojourned in Jericho, where *Alexandra* entertained him. In that place he used *Aristobulus* with all kindnesse, to the end to draw him to some place, where he feared nothing, playing also with him, and counterfeiting to sport, after the fashion of the young men to gratifie him. Now for that the place where they disported themselves, was by nature too hot, they quickly wearied, left their sport, and went out together to take fresh aire, and recovering a pleasant shade under certain Arbours, and neer certain fish-pools, which were largely spread round about, they be- I
held certain of their servants and friends that swom therein, with whom not long after, *Aristobulus* began to swim, being perswaded thereunto by *Herod*. Whereupon *Herods* confederates (who were deputed to execute the murther) laid hands on him and thrust him under the water pretending to duck him in sport, and never give him over, untill such time as they had stifled him in the water. This happened about the evening, and after this manner died
Aristobulus is drowned by Herods direction, Ananel restored to the Priesthood. *Aristobulus*, after he had lived in all for the space of eighteen yeers, and administred the Priesthood one whole yeer: and after this, *Ananel* presently recovered his former dignitie.

Now when this accident was reported to the women, all of them were suddenly devoured in tears, and transported with strange lamentations, which they spent over the dead body. All the citie also was marvelously amated, neither was there any private family that thought K
not it self touched by this inconvenience, but imagined the losse in particular to concern himself and no other. But above all, when *Alexandra* had notice of this wicked deed, she was more passionate and perplexed then any other, being so much the more discomfited, for that she knew how all things had hapned. But the fear of a far greater mischief constrained
The lamentation for Aristobulus death. her to represse her passion, in such sort, that divers times she was ready to bereave her of her own life, and dispatch her self out of misery with her own hands. But she contained her self, to the end, that surviving (and living after her son, who was so traiterously and frudulently slain, and prolonging her own life without giving any suspicion or shadow, that she supposed her son to be thus cursedly murthered) she might with more oprortunitie expect the occa- L
sion to revenge her self: For which cause, she dissembled all things, governed her greif, and made shew that she knew nothing of that which was either intended, or had hapned. As for *Herod*, he laboured by all means to perswade the strangers, that this death had befallen *Aristobulus* without his knowledge; and did not onely prepare that which was requisite for the
Herods counterfeit sorrow. funerall, but vext himself likewise, and made shew of a man truely devoured in this sorrow: and it may be, that in remembrance of *Aristobulus* beauty and flourishing young yeers, he was truly touched with compassion, notwithstanding, that he imagined that this death of his, should be a means of his intire securitie, demeaning himself in all things very circumspectly, with intent to purge himself of that crime. But especially, he shewed his great mag- M
nificence in the interring of his body, both in the furnishing and preparation of the Herse, as in the perfumes and other things thereunto belonging, in such sort, as the grief which the Ladies had conceived, was pacified after this manner of consolation.

CHAP.

CHAP. IIII.

The yeer of the world, 3971. before Christs Nativity, 33.

Cleopatra thirsting after the kingdome of Arabia and Jewry, laboureth to beg a part of them at Antonies *hands.*

BUt none of all these things could either move or mollifie *Alexandra*, but that dayly more and more she increased her sorrow, and in the heart of her tears kindled her wrath and heat with a desire of revenge. She therefore certified *Cleopatra* by her private letters of *Herods* Treasons, and her sons most miserable and untimely death: *Cleopatra* long before that time desirous to assist her, and having compassion of her misery, undertook the matter, and ceased not to incite *Antony* to revenge *Aristobulus* death, telling him that it was an unpardonable errour, that *Herod* being created King in such a state, whereunto he had no right, should be suffered to practice such conspiracies against the true and lawfull Kings. *Antony* perswaded by these her words (as soon as he came to Laodicea) sent for *Herod* to the end, that making his appearance he might answer that which might be objected against him, as touching *Aristobulus* death: for he disliked the act, notwithstanding, that *Herod* himself had attempted it. But although *Herod* was affraid of this accusation, and did not a little suspect *Cleopatras* displeasure (for that she ceased not continually to provoke *Antony* against him) yet obeyed he this commandement, and transported himself thither (the rather for that he durst not otherwise doe) notwithstanding, he left his Uncle *Joseph* behind him, committing the government both of the Kingdome and his private estate unto him, giving him secret instructions to kill *Mariamme*, if so be that *Antony* should happen to do him any mischief. For he loved her so extreamly by reason of her beauty, that he supposed himself injured, if after his decease she should be beloved by any other; and he openly declared that all that misery which befel him, proceeded from *Antonies* passion, and intire affection, and admiration of her beauty, whereof he had beforetime heard some report. As soon therefore as he had in this sort disposed his affairs, notwithstanding, he had little hope of good hap, yet repaired he to *Antony*.

Alexandra certifieth Cleopatra of Herods treasons and her sons traiterous murther.

Herod ready to repair unto Antony, commandeth Ioseph, to whose charge he committed the kingdome to kill his wife.

But *Joseph* governing that Kingdome that was committed to his hands, conversed divers times upon this occasion with *Mariamme*, and communicated oftentimes with her, not onely for publike profit sake, but also to do her that honour which so great a Princesse deserved. At such time therefore as he secretly devised with her, as touching the friendship and ardent affection which *Herod* bare unto her, his speeches were jeasted at after the manner of Ladies, but especially flouted at by *Alexandra*. For which cause *Joseph*, being over-forward to expresse the Kings good will towards her, proceeded so far, that he discovered the commandment that was given him; thereby to make manifest, that it was not possible for *Herod* to live without her, and that if any inconvenience should happen unto him, he would not in death also be dis-joyned from her. This discourse of *Josephs* was not interpreted by the Ladies, as a demonstration of his good will, but rather as a manifestation of *Herods* maligniti; who dying, desired also that they should perish, and interpreted that which he had spoken, as the testimony of his tyrannous and malicious heart. At that time there was a rumour spread in the Citie of Jerusalem by *Herods* maligners, that *Antony* had in such sort tormented him, that he was dead. Whereupon all those of the Kings house were troubled, and in especiall the Ladies; so that *Alexandra* incited *Joseph* to forsake the Palace, and take the Ladies, and to retire himself under the Ensignes of the Roman legion, who at that time were about the citie for the securitie of the Kingdome, under the conduct of the Tribune *Julius*, to the end first of all, that if any trouble should happen in the Kings house, they might be by this means in safetie, having the Romans to friend; and afterwards, for that they hoped that if *Antony* should see *Mariamme*, she might obtain all things at his hands whatsoever she desired, assuring him that he would restore the Kingdome unto her, and deprive her of nothing that concerned, or was answrable to her royal estate.

A foolish rumour of Herods death.

But whilest they were distracted with these deliberations, there came letters from *Herod*, contrary to some few mens report, and all mens expectation. For as soon as he came unto *Antony* he compassed his favour by his many presents, which he had brought with him to that intent from Jerusalem, and suddenly debating the matter with him, he appeased him in such sort, as he was no more displeased against him: and from that time forward, *Cleopatras* speeches were but coldly conceited of in regard of his so ample satisfaction. For *Antony* said, that there was no reason that a King should be answerable for that which he had done in his Kingdome; for that in so doing, he should no more be King: but that when the honour is

Herod appeaseth Antony by presents, and certifieth his friends by letters of his health.

The yeer of the world, 3930. before Christs nativity, 32.

once given him, he hath the authoritie likewise left him, to use his regall power. Urging further, that it concerned *Cleopatra* likewise her self, not to search too curiously into the affairs and government of kingdomes. *Herod* certified all this by his letters, and signified further what other honours he had received at *Antonies* hands in assemblies and feasts to which he invited him alwayes; notwithstanding, that *Cleopatra* seemed to be displeased therewith, detracting him; and being desirous to get the Kingdome of Jewry into her hands, strove by all means possible to put him to death: but that he had found *Antony* alwayes an upright man, and feared not henceforward that any evil should befall him: and returning presently upon this, he brought with him a more ample testimony of *Antonies* most assured affection, both in respect of his own Kingdome, as of his particular affairs. And as touching *Cleopatra*, she pretended not to seek any further then that which she had; because that *Antony* had given her Cœlosyria in stead of that which she had demanded, forbearing thence-forward to mention Jewry any more, because that *Antony* wholly rejected those suites.

After these letters came unto their hands, the trouble and disturbance wherein they were and the desire to retire unto the Romanes, as if *Herod* had been dead, was wholly extinguished. Yet was not this their resolution hidden from the King; but that *Herod* after he had brought *Antony* on his way (who at that time set forward in his wars against the Parthians) he returned into Jewry. Upon his arrival, his sister *Salome*, and his mother certified him exactly of *Alexandras* intent, and the determination of her friends. *Salome* likewise spake against *Joseph* her husband, and slandred him, objecting against him that he had *Mariammes* company. All which she spake through the malice she had long time conceived against him, for that in a certain debate *Mariamme* had in her rage despightfully hit them in the teeth with their obscure birth. *Herod* (who was alwaies inflamed with the earnest affection which he bare unto his wife *Mariamme*) was suddenly troubled hereat: and although jealousie pressed him forward, yet love restrained him and kept him from doing any thing rashly, through passion or affection: for which cause he called *Mariamme* aside, and demanded of her in secret, what familiar company she had kept with *Joseph*? She by solemn oaths, and by all possible allegations in her own defence appeased the King by little and little, and pacified his choler. For in such sort was he transported with the love that he bare unto his wife, that he believed she had sufficiently purged her self of those slanders, that had been inforced against her; yeelding her most hearty thanks for her honest affection towards him, and declaring unto her openly the great esteem and love that he bare unto her. Finally, (as it often falleth out amongst lovers) they fell to tears, and embraced each other with great affection: for that she gave him no credit, he endeavonred the more to draw her to belief. Whereupon *Mariamme* said unto him: It is not the act of a Lover to have given commandment, that if any thing should befall thee otherwayes then well with *Antony*, I should presently be done to death with thee; notwithstanding I have no wayes offended thee. No sooner were these words out of her mouth, but the King entred into a strange passion, and giving over his embraces, he cried out with a loud voice and tore his haire, saying, that he had a most evident proof that *Joseph* had committed adultery with her: for that he would not have discovered those things which had been spoken to him in secret, except they had greatly trusted the one the other: and in this emotion or rage of jealousie hardly contained he himself from killing his wife. But the force of love overcame him so much, that he bridled his rage, notwithstanding it were irksome and grivous unto him. Yet gave he order that *Joseph* should be slain, without either audience or justification of his innocency: and as touching *Alexandra*, who was the cause of all these troubles, he kept her prisoner.

Joseph and Mariamme accused before Herod.

Mariamme excuseth and purgeth her self before the King, and is reconciled.

Herod commandeth that Joseph should be slain, and imprisoneth Alexandra.

About the same time there grew certain troubles and alterations in Syria: for that *Cleopatra* continually solicited and importuned *Antony*, and whetted on his displeasure against all, perswading him to remove all from their governments, and to bestow the same on her self. And for that *Antony* loved her extreamly, she was in great estimation and credit with him: and being in her own nature inclined to covetousnesse, she abstained from no kind of corrupt dealing and wickednesse. For knowing that the Kingdome should descend unto her brother, she caused him to be poysoned, when as he was but fifteen yeers old: as for her sister *Arsinoe*, she caused her to be slain by *Antonies* means at such time, as she made her prayers in the Temple of Diana in Ephesus. Moreover, in what place soever she understood that there was any hope to get money, whether it were in robbing of Temples, or in breaking open Sepulchres, she would be possessed thereof: neither was there any religious place so sacred, from whence she took not away the Ornaments. Furthermore, there was not any thing so prophane and interdicted, which she laid not hands on to satisfie her unbridled avarice. Neither

Hedio & Rufinus, chap. 4.

Cleopatra very covetous. Cleopatra murthereth her brother and sister.

A ther was the whole world sufficient enough to content this magnificent Lady, who was made slave to her own desires; and her disordinate appetite was such, that all the riches in the world were not able to satisfie and fill the same. For this cause she incessantly importuned *Antonius* to take from others, to be liberall towards her: and therefore entring into Syria with him, she presently bethought her self how she might get it into her possession. For she caused *Lysanias*, *Ptolemeys* son to be put to death, objecting against him that he had private intelligence with the Parthians. She begged Jewry also at *Antonius* hands, and required him besides that, to dispossesse the Kings of Arabia. He was in such sort possessed by this woman, that he seemed not onely to be bewitched with her words, but also inchanted by her poysons, to obey her in whatsoever she thought meet: yet was he ashamed to commit so manifest an iniquitie, for fear lest being so far over-ruled by her, he should happen to offend in
B matters of more consequence. Lest therefore either by denying her, he should draw her to discontent; or by condescending to her demands, he should seem to be the wickedest man alive, he deducted a several portion of both their Dominions, and presented her with the same. He gave her likewise those Cities that are scituate between the floud Elutherius and Egypt, except Tyre and Sidon, which he knew to be free Cities of long continuance: although by earnest sollicitation she thought to be seized of these also.

The yeer of the world, 3932. before Christs Nativity, 32.

Cleopatra contriveth Lysanias death.

Antonius giveth Cleopatra a portion deducted out of Jewry and Arabia.

CHAP. V.

Cleopatras *progress in Judea.*

C After that *Cleopatra* had obtained all these things, and had accompanied *Antonius* as far as Euphrates, who at that time went to make war in Armenia: she returned back again, and by the way visited Apamea and Damasco, and at last took her progresse into Jewry: where King *Herod* met with her, and assured that portion which had been given unto her in Arabia, with all the revenews of Jericho unto her. This countrey bringeth forth that balm, which of all other ointments is the most precious, and onely groweth in that place, and no other, to the bignesse of great Dates. Being arrived in that place, and grown inwardly familiar with *Herod*, she sought to allure and draw him to her lust, being of her self naturally addicted to such pleasures and intemperance; and haply also being somewhat touched with love, or rather (as it seemeth most likely) she in this sort laid the
D foundation to intrap him, under colour to revenge her self of some outrage by that means. But in effect she generally manifested, that she was overcome by her desire and sensuall lust. But *Herod* was not over-kindly bent towards *Cleopatra*, knowing of long time how badly she was inclined towards all men; and at that time he conceived the greater hatred against her, because by that intemperance of hers she pretended to destroy him: and although that from the beginning he had rejected her sollicitations, yet determined he to revenge himself on her, if so be by these her subtill underminings she should prosecute and continue her subtil policies to betray him. He asked counsel also of his friends, whether having her in his possession, he should put her to death. For in so doing, all those should be delivered from divers
E evils, whom either in time past she had molested, or hereafter should bring in trouble. Moreover, that it should be profitable for *Antonius* also, whom without all doubt she would forsake, if any occasion or necessitie should enforce him to make trial of her friendship. But whilest he debated and discourted upon this resolution, his friends restrained and dissuaded him; assuring him that it was a great indignitie for him, who was a Prince of high thoughts and haughty resolutions, to cast himself into manifest perill, beseeching him to attempt nonothing rashly: For that *Antonius* would not endure the same, notwithstanding, it might be approved that it stood with his profit: nay, rather that by this means he should encrease his desire, for that by force and subtilie he might seem to have lost her. Further, that no one
F colour of excuse should be left him, in that she was the woman of greatest note and nobility of that time; and that whatsoever profit might redound unto him by her death, should be annexed with *Antonius* injurie. Whereby it most evidently appeared, how great and remediless damages would befall both to the Kingdome and the Kings family also; whereas nothing letted him by repulsing her unlawfull demand, to dispose all things for the present State with great discretion. By these and such like reasons and probable conjectures, they deterred and dissuaded him from adventuring upon his apparent danger, and attempting so hainous an act: so that contrariwise they induced him to offer *Cleopatra* many rich presents, and to conduct her onward on her way towards Egypt.

Cleopatra cometh to Herod, who inflameth her in that part of Arabia, and these revenews of Jericho that were given her. An intemperate woman given to lust.

Herod goeth about to put Cleopatra to death, and is dissuaded by his friends.

Antonius conquereth Armenia.

Herod bringeth Cleopatra onward on her way towards Egypt.

As soon therefore as *Antonius* was seized of Armenia, he sent *Artabazes*, *Tigranes* sonne, with all his children, who were great Princes, prisoners into Egypt, and presented them to

Cleopatra, with all those precious Jewels likewise, which were taken by him, or found in the Kingdom. But *Artaxias* his elder son (who at that time had saved himself by flight) reigned in Armenia: whom *Archelaus* and *Nero* the Emperour drove out of his Kingdome, and placed his younger brother *Tigranes* in his room, as it shall be declared hereafter. As for the tributes of the countries which *Herod* was bound to pay unto *Cleopatra*, for the lands bestowed on her by *Antonius*, he without deceit justly paid them, supposing it to be very incident to his security, to continue himself in her good favour. As for the Arabians, they seeing that *Herod* had the levying of such a tribute, payed him for some little time two hundreth talents a yeer; but afterwards they grew slow and negligent in their payments, and scarcely satisfied the half, and that also very negligently.

The year of the world, 3933 before Christs Nativity, 31.

Hedio & Rufinus, chap. 5.

CHAP. VI.

Herod *maketh war with* Aretas *at the same time that* Antonius *is overthrown by* Augustus Cæsar *in the Actian war.*

Aretas demeaning himself thus ungratefully, and refusing to doe that which in right he ought to perform; *Herod* made a shew to take armes against him, but deferred his revenge in regard of the contentions amongst the Romans. For at that time nought else was expected then the Actian warre (which fell in the hundreth, eighty and seventh Olympiade) in which *Augustus Cæsar* determined to trie his Title with *Antonius* for the Monarchie. In the mean while *Herod*, who had already for many yeers been Master of a peaceable and fruitfull Countrey, from whence he drew rich revenews and many forces, gathered divers companies of men with the greatest expedition that he might, to succour *Antonius*. But he by letters signified unto him, that he had no need of his assistants: notwithstanding, he commanded him to make a road upon the Arabian, whose perfidious dealing *Antonius* had not onely understood by *Herod* himself, but also by *Cleopatras* advertisements. For she very cunningly conceived, that it would redound unto her profit, if one of these two should overthrow the other. *Herod* according to these instructions from *Antonius*, returned back into his Countrey, and retained his Army alwayes ready about him, and incontinently with the same invaded Arabia, and with his forces both horsemen and footmen came directly to Diospolis, where the Arabians (having notice of his intended war against them) came out to meet him. In this place fought they a most cruell battell, wherein at last the Jews had the upper hand. After this, a great Army of Arabians assembled themselves at Cana, a certain place in Cœlosyria. Whereof when *Herod* was foreadvertised, he marched forth against them, accompanied with the greater part of his forces. As soon as he drew neer to Cana, he determined to incamp in that place, and after he had well fortified and entrenched his forces, to set on the enemy upon the first opportunitie: but whilest he imployed himself in the execution hereof, all the army of the Jews cried out, requiring him without delay, to leade them forward against the Arabians. And thus highly were they encouraged, both in respect of the confidence they had in the good administration and ordering of their army, as in regard of their forwardnesse, who had been actors in the former war, and partakers of the victory; so that they scarce gave their enemies leisure to settle themselves to their weapons. When as therefore *Herod* perceived that the heat and forwardnesse of the souldiers could hardly be appeased; he thought good to make use of the readinesse of his army, and arming himself, he marched formost; being seconded by his souldiers in battel array, with a souldier-like march. This sudden approach of his wonderfully abashed the Arabians: For although for a while they made head against them; yet perceiving their enemies full of heart, and themselves unable to resist them, divers of them retreated, and betook themselves to flight: so that all of them had been utterly defeated, had not *Athenio* endamaged *Herod* and the Jews. For he having the command of that army which *Cleopatra* had in that place; and besides that, bearing a privie grudge towards *Herod*, disposed his army in a readinesse, and expecting the event of the battel, resolved with himself to contain his forces if the Arabians overcame the Jews; and so if they had the worst (as indeed it came to passe) to set upon the Jews, who should be spent by that time; and surprizing them at unawares even in the height of their hope of good hap, to massacre and slaughter them with his fresh supplies. When as therefore the Jews had spent all their strength against their professed enemies, and expected nothing lesse then the assurance of the victory, he charged and overcame them who had retreated into certain rough & difficult places (whereunto their enemies were better accustomed then themselves) where being grievously wounded and ill intreated by the Arabians, who returned back and set upon them, divers of

Herod levieth an army, to assist Antonius against Octavian.

Herod is incited by letters to the Arabian warre.

Herods battels and conquests.

The year of the world, 3934. before Christs nativity, 30.

Cleopatras Chieftain overthroweth Herod.

The Arabians returning to the battel, kill those that fly, and take the camp.

A of them that fled were ſlain, and died ſundry kindes of death; and of thoſe that eſcaped, few of them recovered the campe. *Herod* loſing the hope of this battell, poaſted on horſeback as faſt as he might, to bring on freſh ſupplies: but notwithſtanding all his expedition and diligence; yet could he not recover the place in due time, but that the campe of the Jews was taken and ſacked, and the Arabians obtained no ſmall good hap beyond their expectation, becoming Lords of that victory which was wholly unexpected by them, and wherein they ſlew a great number of their enemies. From that time forward, *Herod* began to make certain incurſions and roades into Arabia, preying the countrey, and doing them much miſchief: He incamped himſelf likewiſe upon the mountains, forbearing to draw his whole forces into the field; notwithſtanding by his diligence and induſtry in travell, his labours were not fruitleſſe; but that prevailing in ſome exploits, he ſought out all means to aboliſh and put away
B the ignominy of his former diſcomfiture.

The yeer of the world, 3931. before Chriſts Nativity, 19.

CHAP. VII.

Of the Earthquake that hapned in Iewry.

AT ſuch time as *Cæſar* and *Antony* made triall of their titles in the Actian warre, and in the ſeventh yeer of the reign of King *Herod*, there hapned ſuch an earthquake in the countrey of Judæa, that never the like was ſeen in any other place: ſo that divers beaſts were ſlain thereby, and many men were overwhelmed with the ruines of their
C houſes, and periſhed to the number of ten thouſand. Onely the men of warre received no damage, becauſe they encamped in the open field. The Arabians hearing tidings hereof (which were farre greater by report, then they were in effect, by ſuch, who in favour of the Arabians, and hate of the Jews, reported the ſame) waxed proud: yea, ſo much was their courage increaſed hereof, as if all the Cities of Jewry had been already overthrown, and the men thereof extinguiſhed; and as if they had no adverſaries remaining alive to contradict them. For which cauſe laying hold of thoſe Embaſſadours of the Jews, who came unto them to intreat of peace in their deſperate eſtates, they ſlew them, and afterwards in the heat of their ſpleen, ſet upon their enemies campe. But the Jews not daring to expect or prevent their aſſault, for their preſent miſeries had dejected their mindes, ſeemed to neglect their Com-
D mon-weale, and in manner to deſpaire of their ſafety. Theſe thus affected did the King encourage, and called unto him their Captains, and (as much as in him lay) awaking and reviving their drooping ſpirits; and when he had reſtored thoſe of better hope, to more ſucceſſefull good hap, at length he attempted to ſpeak unto all the armie, who in the former overthrows, would yeeld no reſpect or allowance to perſwaſion. Theſe did he both comfort and exhort in ſuch manner, as followeth.

Hedio & Ruffinus, chap. 6.

An Earthquake in Judæa killeth ten thouſand men.

The Arabians kill the Embaſſadours of the Jews.

Herod comforteth the Jews that were out of heart for their former loſſes.

CHAP. VIII.

Herods *Oration to his army.*

E

FRiends and fellow ſouldiers, there is not one of you but knoweth at this time, there are ſo many preſent and impendent misfortunes attending our eſtates, as are able to wearie and amaze thoſe men, that are of the greateſt reſolution. But ſith we muſt needs fight, and that all thoſe things that have befallen us unto this preſent, are of that kinde, that by your own vertue and magnanimity they may be recovered; I have reſolved to inform, and confirm you in thoſe means, whereby you may retain and continue your accuſtomed valour and noble courage.

F *Firſt of all therefore I will approve unto you (as touching our warre) that it conſiſteth on juſt grounds, for that we are inforced thereunto through the outrage of our enemies: the knowledge whereof ſhould chiefly make you recover your courage. Secondly, I will apparantly approve unto you, that our eſtates are not ſo deſperate, but that we have great and aſſured hopes to obtain the victory. Firſt of all therefore, I will diſcourſe of that which formerly I propoſed, & will make your ſelves judges of thoſe things which I will diſcourſe upon. For your ſelves are privy to the Arabians unjuſtice, & how perfidious they are to their friends, & impious & barbarous towards all men; but in eſpeciall, they have alwayes troubled us, provoking us through their extreme avarice & malignant envie, with perpetuall injuries. And yet to let ſlip all other our benefits to that nation, who is he that delivered them from their imminent perill and thraldome, that was hazarded by* Cleopatras *means, but our ſelves? For the friendſhip I had with* Antony, *and his benevolence towars me, was the cauſe that their bur-*

The cauſe of warre againſt the Arabians.

then

The yeer of the world, 3935. before Christs Nativity, 29.

then of miseries was so lightned; for that Antony *forbore to commit any thing that might draw us to suspition.* G

Besides, after she had wrought him by her sollicitation to cut off certain portions of the two Kingdomes to be given unto her, the matter was so handled by me, that by divers presents particularly bestowed upon him by my hands, I have obtained security for us both, and by disbursing two hundreth talents of mine own, and giving my word for two hundred more for others, for the revenewes of that very land which in times past was ours, and these now possesse and enjoy. Notwithstanding, reason it were in my opinion, that we that are Jews should not be tributaries, or give any portion of our countrey to any man; and if we must needs do it, it ill becometh us to pay it for these, who enjoy their lives by our means. It should not be reasonable for the Arabians, who after they had confessed with many plausible protestations and thanksgivings, that H *they enjoy their libertie by our benefit, to have deprived and thrust us from our own, and to have unjustly dealt with us; yea even with us, I say, who were not their enemies, but rather on the contrary side their chiefest friends in the time of peace. And if fidelity should be respected even amongst those that are our most hated enemies, much more necessarily ought it to be observed by those that are friends. But these men set light thereby, who think nothing honest, but that which is annexed with lucre; and think no wrong unexcusable, ner impunitie injury, that hath but a shew of profit. Is there any question then, whether we should chastise these unjust men by a just warre? sith both God commandeth no lesse, and enjoyneth us alwayes to hate outrage, and revenge injustice, especially in that warre, which is not onely just,* I *but necessary? For that which both in the confession of the Grecians, and opinion of the Barbarians is most hatefull and hainous, this have they perpetrated in murthering our Embassadours.*

Legates inviolable.

For the Greeks say, that Embassadours are sacred and inviolable, and we our selves have received our wholsome and holiest precepts of the Law of God by Angels, that is, from his Heraulds and messengers: for this name can both bring God to mans knowledge, and reconcile enemy to enemy.

What impietie therefore is more unpardonable, then to put those Embassadours to death, who bring tidings of right and justice? or what prosperitie can they expect either in their warres or felicitie in their whole lives, after so hainous a crime? Truely I cannot imagine any:

With whomsoever justice is, there is God also.

But perhaps some man will say, that right and equitie is on our side; but that the greater number of men and meanes are with them: but this their speech is unworthy of my followers. K *For with those, with whom justice is, with those also is God; and where God is, there neither wanteth multitude nor fortitude. But let us wade further, and weigh our own forces by themselves. In the first battell we had the victory: in the second, upon the first charge we put them to flight, and found them unable to make their partie good against us. Afterwards, when the victory was ours, behold,* Athenio, *not by lawfull warre, but by subtill treacherie assaulted us. But shall this be called their fortitude, or rather their fraud and second iniquitie? why therefore should we have lesse courage, who ought to have the greater confidence? or why should we fear them, who are alwaies inferiours, if they fight openly, and without fraud; and when they seem to overcome, they do it by unjustice?*

Moreover, if any man suppose them to be valiant, this should the rather incite them more and L *more unto vertue; for it is no honour for a generous and noble minde to over come his inferiour, but to have meanes and might to conquer his superiour. And if any one be terrified by our domestick and homebred miseries, and by our late earthquake, first of all let him think with himself, that he erreth in that which deceiveth the Arabians, by supposing the same to be more grievous and terrible then indeed it was. And afterwards let him think, that it becometh them not to draw matter of fear from thence, whence the other took occasion of courage. For as touching themselves, they conceive not any hope thorow any good that is in themselves, but onely in the trust they have that we are already dejected by our calamities. But when they shall see us march forth against them, their courage will be weakned, and our confidence by this meanes shall be awakened, for that we are not at this time to encounter with desperate men: For neither are we over-*M *much afflicted; neither (as some think) hath this miserie befallen us thorow Gods displeasure, but these are the casualties of fortune. And if by the will of God these things are come to passe, it is marvell if by the same will our calamitie cease not; and that our punishment should not satisfie his displeasure. But that this present warre is approved by him for just, he himself hath evidently declared. For whereas divers thorow the whole region, have been oppressed by the earthquake, none of you that bear armes have incurred any mischief; but all of you have been preserved, which is a manifest token of the of the will of God; and if your children and wives had generally followed the warres as you do, none of you should have been wanting. When as therefore you shall have*

bethought

A *bethought your ſelves of theſe things, and moreover in regard that God hath at all times an eſpeciall care over you, fail not to purſue this injurious Nation with a juſt warre that neither reſpecteth the laws of friendſhip, nor keepeth the league of covenant; valiant in murthering ſacred Embaſſadours and abject and villanous, where things are to be attempted by valour.* The yeare of the world, 3935. before Chriſts nativitie, 29.

Theſe perſwaſions of his did not a little encourage the Jews to the battell, and made them more forward then before. As for *Herod*, after he had offered ſacrifice, according to the cuſtome, he drew his army forth, and led them with great confidence againſt the Arabians, and paſſing Jordan, he encamped neer unto the enemy, with an intent to ſurpriſe a fort ſcituate between them both: making this account that it would further him much, either if upon the preſent he ſhould be drawn forth to fight, or if it concerned him to march onward, for that this place ſhould ſerve him to encamp in with more ſecuritie. The ſame reſolution alſo
B had the Arabians, for which cauſe they fell to skirmiſh in that place, wherein the firſt on both ſides that gave the charge, and afterwards ſome other followers were ſlain: ſo that thoſe of the Arabians ſide being overcome, betook them to retreat. This ſucceſſe of theirs bred no little hope in the Jewes, who ſeeing the enemies army addreſſed to attempt any thing rather then to fight, waxed the more hardy to aſſail the Arabian in his trenches, and beat him from his camp. They being forced by theſe aſſaults, drew forward to their defence in great diſorder, bringing neither courage nor hope of victory with them: yet notwithſtanding they defended themſelves, both in regard of their great number, as alſo in reſpect of that neceſſity whereunto they were inforced by the Jews. The skirmiſh on both ſides was hot, and
C divers on either party were put to the ſword: but in the end, the Arabians being put to the worſt, turned their backs. The ſlaughter was ſo great, that they not onely periſhed by their enemies ſwords, but they themſelves alſo murthered one another in the preſſe, and diſorderly flight, in which they were trodden under foot, and lay ſlaughtered in a manner by their own weapons. So that in that diſcomfiture there died ſome five thouſand: the reſt haſtily fled on the other ſide of the rampire: but being overpreſſed with want of victuals, and in eſpeciall with lack of water, they had not any ground or aſſurance to eſcape. After them poſted the Jews, and being unable to recover the fortreſſe with them, they begirt the camp with a ſiege, and ſhut up all the paſſages that no ſuccour could come unto them, and took from them all op-
D portunitie to eſcape, although they ſhould affect flight.

The Arabians are overcome by Herod.

When as therefore they ſaw themſelves reduced into ſuch extremity, they ſent Embaſſadours unto *Herod*, firſt of all to demand a truce: and afterwards for that they were oppreſſed with thirſt, to crave ſome remedie for their preſent neceſſities. But he neither reſpected the Embaſſadors, neither the proffered ranſome for the captives, nor any other whatſoever reaſonable demand, deſiring earneſtly to revenge himſelf of thoſe injurious treacheries they had practiſed againſt his Embaſſadors. Being therefore inforced by thirſt (which amongſt other plagues moſt grievouſly afflicted them) many of them forſook their trenches, and offered themſelves to bonds and to be led away captives; ſo that within five dayes ſpace four thouſand of them yeelded themſelves priſoners. On the ſixth day, all the reſt determined to
E ſally out, and aſſail the enemy; rather making choice of aſſured death, then thus lingeringly and ignominiouſly to pine away. When as therefore they had all concluded hereupon, they incontinently brake out of their trenches, but like unapt ſouldiers for a skirmiſh, decayed not onely in body, but in minde; reputing their death for advantage, to eſcape thereby their extream misfortunes. For which cauſe upon the firſt onſet, about ſome ſeven thouſand of them were ſlain: and thus the fierceneſſe of this Nation being allayed by this overthrow, they ſubmitted themſelves to *Herod*, whom to their own ſorrow they had approved to be a valiant ſouldier.

The Arabians enforced by thirſt, require truce at Herods hands.

CHAP. IX.

F

Herod *conſtrained to repair unto* Auguſtus Cæſar, *putteth* Hircanus *to death.*

HErod puffed up with his ſucceſſefull good fortune, returned back into his own countrey, having obtained great eſtimation and reputation by his valour and vertue. But at ſuch time as he ſuppoſed his ſtate to be moſt aſſured, he grew in danger both to loſe his dignity and life, by reaſon of that victory that *Cæſar* obtained againſt *Antony* in the Actian warre. For at that time he not onely ſuppoſed himſelf to be utterly overthrown, but both his friends and enemies that were round about

Hedio & Ruffinus, chap. 7. Herod diſmaied at Antonies overthrow.

about him loſt their hopes, for that it was unlikely that he ſhould eſcape unpuniſhed, who had been ſo inwardly united in friendſhip with *Antony*. Whereby it came to paſſe, that his friends in no ſort concealing their deſpair, and his enemies under their colourable and diſſembled griefs, covered their joy, promiſing themſelves thereafter a better and more pleaſing adminiſtration of the common-weal. Hereupon *Herod* perceiving, that except *Hircanus*, there was not any one of the blood royall alive, determined to cut him off, reſolving with himſelf, that if he hapned to eſcape the danger, that a man who at that time was more worthier the Kingdome then himſelf, ſhould not entermeddle amongſt his affairs: and if any misfortune ſhould behold him in regard of *Cæſar*, he deſired to diſpoſſeſſe *Hircanus* of the Kingdome, in regard of the envy which he bare him, for that he was the onely man who deſerved to be advanced to that dignitie. Whileſt thus he was tormented and travelled in his thoughts, he had an occaſion offered him by *Hircanus* own followers to execute his intention. For *Hircanus* being of a milde and gentle nature, during all his life-time forbare to entermeddle with ſtate affairs, committing all things to fortune, and contenting himſelf with whatſoever condition it pleaſed her to allot him.

The year of the world, 3935. before Chriſts nativity, 29.

Herod determineth to make away Hircanus.

Alexandra ſolliciteth Hircanus her father to require aſſiſtance at Malchus hands.

But *Alexandra* being an ambitious woman, and unable to conceal with modeſtie the hope ſhe conceived of change, ſollicited her father that he ſhould not any longer endure the ſubjection of *Herod*, who was the very ſcourge of their familie, but rather that he ſhould ſtand upon his own guard, and reſerve himſelf to his better hoped fortunes. She furthermore gave him counſell to write unto *Malchus*, who had the government of Arabia, requeſting him to grant him both protection and entertainment; for that if *Herod* ſhould chance to be cut off by *Cæſars* diſpleaſure, doubtleſſe the Kingdome would return unto him, both in regard of his nobilitie, as alſo of the peoples favour. Theſe perſwaſions of hers *Hircanus* at the firſt repulſed, but afterwards being overcome by the importunitie of the woman, who ceaſed not day and night to ſing the ſame ſong of future hope, and of *Herods* treaſons, he gave certain letters to a friend of his, written to the Arabian, wherein he required him to ſend him certain horſemen, who might conduct him to the Aſphaltite lake, which lieth diſtant from the confines of Jeruſalem ſome three hundreth furlongs. And therefore eſpecially committed he theſe letters to *Doſithæus* truſt, both for that he favoured *Hircanus* and his daughter, and ſeemed likely for divers cauſes to hate *Herod*: for he was *Iosephs* kinſman, who was ſlain by *Herod*; and not long before, certain of his brothers were ſlain amongſt others at Tyre by *Antonies* command: yet for none of theſe occaſions continued he faithfull to *Hircanus*. For he ſetting more by the preſent favour of the King that then reigned, then the reſt, diſcovered the letter unto the King: who firſt of all giviug him thanks, required one office of friendſhip more at his hands, which was, that folding up the letter, and ſealing it, he ſhould conveigh and deliver the ſame to *Malchus*, and return his anſwer, for that it meerly concerned him, if he knew his reſolution alſo. Which when *Doſithæus* had diligently performed, the Arabian returned this anſwer, that he was ready to entertain both himſelf and his whole family, and all thoſe Jews likewiſe which were of his faction, promiſing to ſend him a band of ſouldiers, who ſhould be able to conduct him ſafely thither, and ſhould be obedient to his command in all things. Now as ſoon as *Herod* was ſeized of theſe letters, he called for *Hircanus*, and demanded of him whether he had any confederacie with *Malchus*: who denied the ſame. But *Herod* proteſting and bringing forth his letter in an open aſſembly, commanded him afterwards to be put to death. Thus are theſe matters regiſtred in *Herods* commentaries: for by ſome are they delivered otherwiſe, namely, that he was executed, not for this crime which he had committed, but for ſome treaſons againſt the King. For they write to this effect, that *Herod* at a certain banquet (diſſembling his ſuſpition) demanded of *Hircanus*, whether he had received any letters from *Malchus*: and that he anſwered, that he had received letters, but ſuch as contained nothing elſe but officious ſalutations. Further, that another asked him, whether he had received any preſent therewithall: and when he had anſwered, that he had received nothing but four courſers for his ſaddle: the King wreſted this to a capitall offence of corruption and treaſon, and commanded him preſently to be led to death. Now that he died guiltleſſe, they alledge this for a moſt approved argument; namely, his gentle diſpoſition, who even in his youthfull yeers never gave ſigne or appearance of raſhneſſe, or pride, or ſignification of audaciouſneſſe, no not even then when he had the royall government in his hands, but in that freedome of authoritie, diſpoſed the moſt things by *Antipaters* advice. But at that time he was more then fourſcore yeers old, and knew that *Herods* eſtate was ſecured: and paſſing Euphrates alſo, and living on the other ſide of the river, he left ſuch as held him in great honour, & returned home into his own countrey, to the end he might live under *Herods* government. Whereby it is leſſe likely, that he would attempt any alteration,

Three hundred furlongs containing Germane miles.

Hircanus by Herods commands is put to death.

Hircanus dieth guiltleſſe. Hircanus life.

so farre different from his nature; so that all these things seem to be fained by *Herod*.

A Thus ended *Hircanus* life, after his variable and adverse fortunes, wherewith during all his life time he was afflicted. For at such time as his mother *Alexandra* lived, he was created high Priest of the Jews, and obtained that honour for the space of nine yeers: and after his mothers death, he had scarcely governed the Kingdome for the space of three moneths, but that he was expulsed by his brother *Aristobulus*; and afterwards restored by *Pompeys* assistance, and receiving all his former honours, he lived in full possession of them for the space of fourty yeers. After this he was once more distasted by *Antigonus*; and being maimed in his body, lived certain yeers in captivitie among the Parthians: from whence not long after he returned home; and though he had many things promised him by *Herod*, yet after so many alterations of fortune, he obtained nothing at his hands, and that which amongst all the rest

B is most of all to be lamented, as we have said, he was unjustly put to death, an innocent, and in his old age. For he was a lover of justice, and an observer of perpetuall modestie, and governed his Kingdome for the most part by other mens direction, being onely guiltie in himself of ignorance and the love of idleneſſe. Truly, *Antipater* and *Herod* by this mans goodneſſe obtained their so great riches: for which deserts of his, against all law and right, he was cruelly put to death.

The yeer of the world, 3935. before Christs nativity, 29.

But *Herod* after *Hircanus* death, addressed himself to performe his journey towards *Cæsar*: and having little hope of any good fortune, in regard of his friendship with *Antonius*, he grew desperately jealous of *Alexandra*, for fear lest she taking opportunitie of the time, should

C incite the people to rebell, and fill the Kingdome with domesticall sedition: for which cause, committing the government or the estate to his brother *Pheroras*, he left his mother *Cypros*, his sister, and all his Kindred in the castle of Massada, and commanded his brother, that if any misfortune should befall him, he should retain the Kingdome in his own hands and maintain it. As for his wife *Mariamne*, for that by reason of certain dislikes betwixt her, his mother, and sister, they might not live together, he left her with her mother in the castle of Alexandrion, and committed them to the custody of his Treasurer *Ioseph*, and *Sohemus* the Iturian, and with her the keeping of his Castles, both which had alwayes been his faithfull friends, and to whom in way of honour, he committed the custodie of these princely Ladies. But he gave them also this commandment, that if they should be certi-

D fied that any sinister mishap had befallen him, they should presently kill them both, and to the utmost of their power, continue the Kingdome in his children, and his brother *Pheroras*.

Herods disposition of his affairs before he repaired to Cæsar.

CHAP. X.

How Herod *obtaineth the Kingdome of Judea at* Cæsars *hands.*

E After he had in this sort given order for all his affairs, he withdrew himself unto Rhodes, intending there to meet with *Cæsar*. And as soon as he arrived in that City, he took the Diadem from his head, and laid it apart, but as for his other princely ornaments, he changed them in no sort; and being admitted to *Cæsars* presence, he at that time gave a more ample testimony of the greatneſſe of his magnanimity and courage: for neither addressed he his speech to intreat his favour (according to the custome of suppliants) neither presented he any request, as if he had in any sort offended him, but gave account of all that which he had done, without concealing or mistrusting any thing.

Herod cometh to Cæsar, and declareth unto him what pleasures he had done Antony promising him no lesse duty and love, if so be he might be received into his favour.

F *For he freely confessed before* Cæsar, *that he had intirely loved* Antonius, *and that to the utmost of his power he had done him service, to the end that he might obtain the soveraignty and monarchy, not by annexing his forces unto his, in that he was otherwise imployed in the Arabian warre, but in furnishing him both with wheat and money, and that this was the least office which it behoved him to perform towards* Antonius; *for that being once his professed friend, it behoved him not onely to imploy his best endeavours on his so princely benefactor, but also to hazard both his head and happinesse to deliver him from perils. All which (said he) I have not performed according as I ought to have done; yet notwithstanding I know, that at such time as he was overcome in the Actian battell, I did not alter my affection with his fortune: neither did I restrain my self; for although I befriended not* Antonius *with my presence and assistance in the Actian warre, yet at leastwise I assisted him with my counsell, certifying him that he had but one onely means left him for his security, and prevention of his utter ruine, which was, to put* Cleopatra *to death,*

for

The yeer of the world, 3935. before Christs nativitie, 39.

for that by cutting her off, he might enjoy her eſtate, and might more eaſily obtain his peace, and G
pacifie thy diſpleaſure againſt him. And for that he gave but ſlender regard to theſe mine admoni-
tions by his own ſottiſhneſſe and indiſcretion, he hath hurt himſelf and profited you, becauſe, as I
ſaid, he did not follow my counſell. Now therefore (O Cæſar*) in regard of the hate which you bear*
unto Antony*, you condemne my friendſhip alſo. I will not deny that which I have done; neither am*
I afraid freely and publikely to proteſt how much I have loved him: but if without regard of per-
ſons, you conſider how kindly I am affected towards my benefactors, and how reſolute and conſtant
a friend I am, and how mindfull of kindneſſe, the effect of that which I have done, may make me
known unto thee. For if the name be onely changed, the friendſhip notwithſtanding may remain,
and deſerve a due praiſe.

Hedio & Ruffinus, chap. 8. Cæſar confirmeth Herods authority.

By theſe words (which were manifeſt teſtimonies of his reſolute and noble courage) he ſo H
inwardly indeared himſelf unto *Cæſar*, who was a magnificent and worthy Monarch, that he converted this his accuſation into an occaſion to winne and work him to be his friend: for which cauſe *Cæſar*, ſetting the Diademe upon his head, exhorted him that he ſhould no leſſe reſpect his friendſhip, then he had in former time *Antonies:* and withall did him much honour; certifying him moreover, that *Capidius* had written unto him, how much *Herod* had aſſiſted him in his warres that he had with the Monarchs of Syria. *Herod* ſeeing that he was thus entertained, and that contrary to his expectation, the Kingdome was more ſurely confirmed unto him, then beforetime, both by *Cæſars* bounty, and alſo by the decree of the Senate, which he had practiſed to obtain for his greater aſſurance, accompanied *Cæſar* as farre I as Ægypt, preſenting both himſelf and his friends with many rich gifts, beyond the proportion of his eſtate: endeavouring by theſe means both to winne their favours, and to ſhew alſo the greatneſſe of his courage; requiring moreover at *Cæſars* hands, that *Alexander*, who was one of *Antonies* deareſt friends, might not be ſought out to be puniſhed: yet notwithſtanding he could not obtain the ſame, by reaſon of an oath that *Cæſar* had paſt before he ſollicited him. That done, he returned back again into Jewry, with more greater honour and aſſurance, then before; whereby he ſtrook them with wonderfull amazement, who expected his contrary ſucceſſe, as if by Gods eſpeciall providence he alwayes over-went his dangers, to his great honour. Incontinently therefore, he prepared himſelf to entertain *Cæſar*, who returned out of Syria to take his journey into Ægypt, and received him at Ptole- K
mais, with all royall honour, and gave his army preſents with all abundance of munition: ſo that he was accounted for one of *Cæſars* moſt affectionate friends, and rode about with him, at ſuch time as he took the view of his army: he entertained him alſo and his friends with one hundred and fifty men, adorned with moſt rich and ſumptuous apparrell. And for that they were to paſſe thorow a countrey, wherein there was great ſcarcity of water, he furniſhed them both with water and wine; ſo that they needed neither of them. He gave *Cæſar* alſo eight hundreth talents, and ſo royally ſatisfied he all men, that they confeſſed themſelves to have had farre greater entertainment, then the revenews and profits of his Kingdome could affoord them. By which means he gave the more ample teſtimonie of his forward friendſhip, and free affection to deſerve well: and making uſe of the opportunitie of the time, he obtained the reputation of a Prince of an heroick and noble ſpirit; ſo that he was held inferior unto no man, for the good entertainment that he gave to the chiefeſt Romans in their L
return out of Ægypt.

Herod entertaineth both Cæſar and his army very heroically.

Herod giveth Cæſar eight hundreth talents.

CHAP. IX.

Herod *being incenſed by falſe accuſations, putteth his wife* Mariamme *to death.*

Mariamme & Alexandra diſpleaſed with Herod.

BUt as ſoon as he he returned into his Kingdome, he found all his houſhold troubled, and both his wife *Mariamme* and her mother *Alexandra* grievouſly diſpleaſed with him. For they ſuppoſed (and not without cauſe) that they were not ſhut M
up in that Caſtle for their ſecurities ſake, but as it were in a priſon; ſo that, in as much as they neither might make uſe of other mens, nor enjoy their own goods, they were highly diſcontented. *Mariamme* alſo ſuppoſed that her husband did but diſſemble his love, rather for his own profit and commodity, then for any intire affection he bare towards her. But nothing more grieved her, then that ſhe had not any hope to live after him, if ſo be he ſhould happen to die, eſpecially for the order he had left concerning her: neither could ſhe ever forget what commandment before that time he had left with *Ioſeph*; ſo that by all means poſſible, ſhe laboured to win the affections of thoſe that had the charge of her, and

eſpecially

especially *Sohemus*, knowing very well that her safety depended wholly on his hands. Who in the beginning behaved himself very wisely and faithfully, containing himself very circumspectly within the bounds of his commission; but after these Ladies had with pretty presents and feminine flatteries mollified and wrought him by little and little, at last he blabbed out all that which the King had commanded him; especially, for that he hoped not that he should return with the same power and authority, which before he had: and for that cause he thought thus in himself, that without incurring any danger in regard of *Herod*, he might greatly gratifie the Ladies; who in all likelihood should not be deprived of that dignity wherein they were at that time; but would return them the like kindnesse when *Mariamme* should be Queen, or next unto the King. Furthermore, he hoped, that if *Herod* also should return with all things answerable to his desires, that he would perform nothing without his wifes consent; or upbraid him with the act, if she contradicted: for he knew too well that the King loved her in such sort, as it was impossible to equal or expresse his affections; and for these causes he disclosed the trust that was committed unto him. But *Mariamme* was very sore displeased to hear that there was no end of her miseries, but they were altogether united and tied to the dangers of *Herod*; and she oftentimes wished that he might never more return again in safety, supposing that her life with him should be very intolerable: all which she afterwards dissembled not, but openly confessed that which afflicted her with discontent. For when as *Herod* beyond all expectation arrived in his countrey, being adorned with mighty fortune, he first of all, as it became him, certified his wife of his good tidings and happy successe, whom onely amongst all other his friends and wives, he embraced and saluted, for the pleasing conversation and affection that was in her. But she, whilest he repeated unto her these fortunate events of his affairs, rather entertained the same with a displeasant attention, then applauding joy: and these affections of hers likewise she could not conceale. For at such time as he folded his armes about her neck, she unfolded her sorrow in her sighes; so simple and unfeigned were her affections; and seemed rather to be displeased then appeased by his narrations. Whereupon *Herod* was sore troubled, perceiving these things not onely suspected, but also fully manifest: but above all things he was distracted, when he considered the incredible and apparent hatred that his wife had conceived against him, which in such sort incensed him, that he could not resist the love that had attainted him, so that he neither could continue in wrath, nor listen long to peace; and being unresolved in himself, he now was attempted by this; straight distracted by a contrary affection: so much was his mind travelled between love and hatred, that when as oftentimes he desired to punish the womans pride, his heart by loves mediation failed him in the enterprize. For nothing did more torment him then this fear, lest executing his displeasure against her, he should by this means more grievously wound himself, through the desire he bare unto his deceased delight. Whilest thus he was sweltered and devoured in his passions, and conceived sinister opinions against *Mariamme* his wife; *Salome* his sister; and his mother having an inkling of his discontents, thought that they had gotten a fit opportunity to expresse and execute their hatred towards *Mariamme*: for which cause they conferred with *Herod*, and whetted his spleen and displeasure with variety of slanders, sufficient at one assault to engender hatred, and kindle his jealousie against her. To these reproaches of theirs, he lent no unwilling ears; yet had he not the heart to attempt any thing against his wife, or to give free credit to their report; notwithstanding his displeasure increased and was inflamed more and more against her, for that neither she could colour her cares and discontents, nor he contain himself from exchanging his love into hatred: and perhaps at that time he had published some fatal doom against her, had not a happy messenger brought him word, that *Anthony* and *Cleopatra* being dead, *Cæsar* was become Lord of Egypt: for which cause hasting forward to meet and entertain him, he left his family in that present estate. Upon his departure, he recommended *Mariamme* to *Sohemus*, giving him great thanks for the care he had had of her, and granted him in way of gratuity a part of Jewry to govern.

When *Herod* was arrived in Egypt, and had friendly and familiarly conferred with *Cæsar*, he was highly honoured by him: for *Cæsar* gave him those four hundreth Frenchmen that were of *Cleopatra*'s guard; and restored that part of his Countrey unto him again, which was taken away and spoiled by her. He annexed also unto his kingdome Gadara, Hippon, and Samaria, and on the Sea costs the Cities of Gaza, Anthedon, Joppe, with the tower of Straton: which when he had obtained, he grew more mighty then before: and after he had accompanied *Cæsar* as farre as Antioch, he returned into his own countrey. Upon his arrival, he found that fortune which was favourable unto him abroad, too froward at home, especially in regard of his wife, in whose affection beforetime he seemed to be most happy.

The year of the world, 3935. before the nativity of Christ, 29.

Sohemus discovereth the kings secrets.

Herod but coldly entertained by his wife Mariamme.

Herod sorrowes to see his wifes affections distracted and changed.

Herods sister and his mother incense the King by slanderous reports against Mariamme.

Anthony and Cleopatra slain.

Cæsar Lord of Egypt.

Sohemus honoured by Herod with dignities.

Hedio & Ruffinus, chap. 9.

Cæsar enlargeth Herods dominions.

The year of the world, 2935. before Christs Nativity, 29.

Mariamme a frowa.d woman.

For he was as inwardly touched with the lawfull love of *Mariamme*, as any other of whom the Hiſtories make report; and as touching her, ſhe was both chaſte and faithful unto him; yet had ſhe a certain womanly imperfection and natural frowardneſſe, which was the cauſe that ſhe preſumed too much upon the intire affection wherewith her husband was intangled; ſo that without regard of his perſon, who had power and authority over others, ſhe entertained him oftentimes very outragiouſly: All which he endured patiently, without any ſhew of diſcontent. But *Mariamme* upbraided and publickly reproached both the Kings mother and ſiſter, telling them that they were but abjectly and baſely born. G

Whereupon there grew a great enmity and unrecoverable hatred between the Ladies; and from thence alſo there aroſe an occaſion of greater accuſations and calumniation then before. Theſe ſuſpitions were nouriſhed amongſt them, for the ſpace of one whole year after *Herods* return from *Cæſar*; and finally this long contrived and fore-imagined hatred at laſt brake out violently upon this occaſion that enſueth: When as about mid-day the King had withdrawn himſelf into his chamber to take his reſt, he called *Mariamme* unto him to ſport with her, being incited thereunto by the great affection that he bare unto her. Upon this his command ſhe came in unto him; yet would ſhe not lie with him, nor entertain his courtings with friendly acceptance, but upbraided him bitterly with her fathers and brothers death. The King took theſe reproachfull words in very evil part, and was almoſt ready to ſtrike her: but his ſiſter hearing a greater ſtir and noiſe within then was uſual, ſent in the Butler, who long before that time was ſuborned by her, whom ſhe commanded to tell the King, that *Mariamme* had prepared a drink for him to incite and quicken him unto love; willing him that if the King ſhould be moved thereat, and ſhould demand what he meant, he ſhould certifie him, that *Mariamme* having prepar'd a poyſon for his grace, had dealt with him to deliver it to his Majeſty. Charging him moreover, that if the King in hearing him ſpeak of this potion, ſhould ſeem to be moved therewith, that then he ſhould proceed no further in his diſcourſe. He therefore (being in this manner before-hand inſtructed what he ought to do) at that very inſtant was ſent to diſcover his treachery unto the King; for which cauſe with a ſober and ſtayed countenance he entred in unto him, being ſeriouſly and well prepared to diſcourſe, and told him that *Mariamme* had bribed him to preſent his Majeſty with an amorous cup of drink. Now when he perceived that the King was troubled with theſe words, he proſecuted his diſcourſe, alleadging that the potion was a certain medicine which *Mariamme* had given him, the vertue whereof he knew not, which he had received according as he had told him, knowing that it concerned both his own ſecurity, and the Kings ſafety. H I K

The year of the world, 2936. before Christs Nativity, 28.

Herod, who before this was highly diſpleaſed, hearing theſe words, was ſo much the more incenſed: for which cauſe he preſently commanded *Mariammes* moſt faithfull ſervant to be examined by torments, as concerning the poiſon, ſuppoſing that it was impoſſible for her to undertake any thing whatſoever, without his privity. He being tried and tormented after this cruel manner, confeſſed nothing of that for which he was tortured; but declared unto the King, that the hatred which his wife had conceived againſt him, proceeded from certain words that *Sohemus* had told her. Scarcely had he finiſhed theſe words, but that the King cryed out with a loud voice, ſaying, that *Sohemus*, who before time had been moſt faithful both to him and his kingdome, would not have declared theſe his privy commands, except there had been ſome more inward familiarity and ſecrecy betwixt him and *Mariamme*: for which cauſe he preſently commanded his Miniſters to lay hands on *Sohemus*, and to put him to death. As for his wife, he drew her to her tryal, and to this effect he aſſembled his moſt familiar friends, before whom he began to accuſe her with great ſpight and ſpleen, as touching theſe potions and poyſons aforeſaid; wherein he uſed intemperate and unſeemly ſpeeches, and ſuch as for their bitterneſſe did ill become him in cauſe of juſtice; ſo that in the end, the aſſiſtants, ſeeing the butt and bent of his deſire, pronounced ſentence of death againſt her: which being paſt, both he, and all other the aſſiſtants were of this opinion, that ſhe ſhould not ſo ſpeedily be executed, but that ſhe ſhould be kept cloſe priſoner in ſome ſure place in the Palace. But by *Salomes* ſolicitations *Herod* was incited to haſten her death, for that ſhe alleadged that the King ought to fear, leſt ſome ſedition ſhould be raiſed amongſt the people, if he ſhould keep her alive in priſon. And by this means *Mariamme* was led unto her death. L M

Sohemus ſuſpected by Herod, in Mariammes behalf is put to death.

Mariamme is accuſed by Herod, and condemned, and impriſoned.

Mariamme by Salomes inſtigations is led to execution.

Alexandra her mother conſidering the eſtate of the time, and fearing no leſſe miſchief from *Herods* hands, then her daughter was aſſured of; ſhe undecently changed her mind, and abjectedly laid aſide her former courage and magnanimity. For intending to make it known, that ſhe was neither party nor privy to thoſe crimes, wherewith *Mariamme* was charged, ſhe went out to meet her daughter, and entertained her injuriouſly, proteſting publickly

A likey that ſhee was a wicked woman, and ungratefull towards her husband; and that ſhe well deſerved the puniſhment that was adjudged her, for that ſhe durſt be ſo bold to attempt ſo hainous a fact, neglecting to requite her husbands entire love, with her unfained loyalty. Whileſt thus diſhoneſtly ſhe counterfeited her diſpleaſure, and was ready to pull *Mariamme* by the hair, the aſſiſtants according to her deſart, condemned her generally for her ſhamefull hypocriſie: but ſhe that was led to be puniſhed, convicted her ſelf by her milde behaviour. For firſt of all, ſhe gave her no anſwer, neither was any wayes altered by her reproaches; neither would ſo much as caſt her eye upon her; making it appear that ſhe diſcreetly concealed and covered her mothers imperfections, and was aggrieved that ſhe had ſo openly ſhewed ſo great indignity: expreſſing for her own part a conſtant behaviour,
B and going to her death without change of colour, ſo that thoſe that beheld her, perceived in her a kind of manifeſt courage and nobility, even in her utmoſt extremity. Thus dyed *Mariamme*, having been a woman that excelled both in continence and courage: notwithſtanding that ſhe defaulted ſome what in affability and impatience of nature: for the reſt of her parts, ſhe was an admirable and pleaſing beautie, and of ſuch a carriage in thoſe companies wherein ſhe was entertained, that it was impoſſible to expreſſe the ſame, in that ſhe ſurpaſſed all thoſe of her time; which was the principall cauſe that ſhe lived not graciouſly and contentedly with the King. For being entertained by him, who intirely loved her, and from whom ſhe received nothing that might diſcontent her, ſhe preſumed upon a great and intemperate liberty in her diſcourſe. Shee digeſted alſo the loſſe of her friends very
C hardly, according as in open tearmes ſhe made it known unto the King; whereby alſo it came to paſſe, that both *Herods* mother, and ſiſter, and himſelf likewiſe grew at oddes with her, and in eſpeciall her Husband, from whom onely ſhe expected no hard meaſure.

The year of the world, 3936. before Chriſts Nativity, 28.

Alexandra undecently ſtriveth to acquit her ſelf of Mariammes Treaſon.

After her death the King began more powerfully to be inflamed in his affections; who beforetimes, as we have declared, was already miſerably diſtracted. For neither did he love after the common manner of married folk: but whereas almoſt even unto madneſſe he nouriſhed this his deſire, he could not be induced by the two unbridled manners of his wife to allay the heat of his affection, but that daily more and more by doting on her, he increaſed the ſame. And all that time eſpecially he ſuppoſed that God was diſpleaſed with him for the death of *Mariamme* his wife. Oftentimes did he invocate her name, and more often
D undecently lamented he her. And notwithſtanding he deviſed all kind of delights and ſports that might be imagined, by preparing banquets, and inviting gueſts with Princely hoſpitalitie, to paſſe away the time; yet all thoſe profited him nothing, for which cauſe he gave over the charge and adminiſtration of his kingdome. And in ſuch ſort was he overwhelmed with grief, that oftentimes he commanded his Miniſters to call his wife *Mariamme*, as if as yet ſhe had been alive. Whileſt thus he was affected; there befell a peſtilence within the City, that conſumed a great ſort of the people, and the better part of the nobility, and each man interpreted that this puniſhment was inflicted by God upon men, for the unjuſt death of the Queen. Thus the Kings diſcontents being by this meanes increaſed, he at laſt hid himſelf in a ſolitary wilderneſſe, under pretext of hunting; where
E afflicting himſelf inceſſantly, at laſt he fell into a moſt grievous ſickneſſe. This diſeaſe of his was an inflamation or pain in the neck: he ſeemed alſo in ſome ſort to rave and wax mad; neither could any remidies relieve him of his agony: but when as the ſickneſſe ſeemed rather to increaſe, all men at laſt grew almoſt deſperate of his recovery. For which cauſe his Phyſician, partly in reſpect of the contumacy of his diſeaſe, party, becauſe in ſo great a danger there was not any free election of dyet, they gave him leave to taſte whatſoever beſt pleaſed his appetite; committing the uncertain event of his health to the hands of fortune.

Herods miſerable eſtate, and moan after the death of his wife.

A plague invadeth Jeruſalem.

Herod falleth grievouſly ſick.

Whileſt thus he ſojourned in Samaria, which now is called Sebaſte, *Alexandra* inhabiting at that time in Jeruſalem, having notice of this his eſtate, ſought to reduce all the ſtrong
F fortreſſes that were within the City, under her ſubjection: the one of which abutted upon the Temple; the other was ſcituate within the City: for they that are Lords of theſe, keep all the reſt of the nation under their awe; becauſe that without theſe, neither the uſual and daily ſacrifices may be performed; neither may the Jews live without ſuch ſacrifices and oblations, who had rather loſe their lives then contemn their religion. Shee therefore laboured thoſe that had the government thereof, to ſurrender them up to her and *Herods* children begotten of her daughter *Mariamme*, for fear leſt he being dead, they ſhould be ſeized by others: and if it ſhould fortune him to recover his health, in the mean while they might be kept and held by no man more ſecurely, then ſuch as were his domeſtical friends. This ſuite and ſollicitation of hers was but coldly conceited of: and the Captains

Alexandra in Herods abſence, ſeeketh to get the poſſeſſion of the Caſtles.

The yeer of the world, 3936. before Christs Nativity, 28.

who at other times shewed themselves alwaies faithful, at that time were the rather far more G constant in their duty, both for that they hated *Alexandra*, as also for that they thought it a great offence to despair of the health of their Prince. For these were the Kings old friends and one of them was *Herods* own nephew, whose name was *Achiabus*. For which cause they sent present messengers unto him to certifie him of *Alexandras* intent: who having heard these news, presently commanded her to be slain: and at length overcoming his sickness, he grew so badly affected both in body and mind, that he waxed hatefull unto all men; so that all those who offended him and for how little cause soever, were readily sought for to be punished. In this his intemperance he imbrued his hands in the blood of divers of his inward friends, as *Costabarus*, *Lysimachus*, *Antipater*, surnamed *Gadias*, and *Dositheus*, for this occasion that ensueth. *Costabarus* was an Idumæan, and one of the greatest account amongst H his countrey-men, who was descended from the Priests of *Coze*, whom the Idumæans esteem for a god. Now after that *Hircanus* had drawn the pollicy of the Idumæans to the reformed customes of the Jews, *Herod* was made King of the Jews, and appointed *Costabarus* to be Governour in Idumæa and Gaza, giving him *Salome* his sister to wife, after he had put *Joseph* to death, to whom she had been married beforetime, as we have heretofore declared. *Costabarus* seeing himself in this estate beyond his expectation, grew more elate and proud then his good fortune required, and in a little time forgot himself so farre, that he thought himself dishonoured, if he should perform that which *Herod* commanded him, and scorned that the Idumæans should be under the Jews subjection, notwithstanding they had received their manner of government from them. He therefore sent messengers unto *Cleopatra*, gi- I ving her to understand, that Idumæa had alwaies been under her ancestors subjection; and for that cause she ought upon just cause to demand and begge that countrey at *Antonius* hands, and that in respect of himself he was ready to become her servant. All which he practised not to gratifie *Cleopatra* in any sort whatsoever, but to the intent that if *Herod* fortunes should be any waies weakned, he might more easily by this means both enlarge and obtain the Kingdome of Idumæa. And with these fooliſh hopes was he transported, in regard of his birth and riches, which he had heaped together by such dishonest means as he continually practised, as he that intended no small matters. But notwithstanding *Cleopatras* often and earnest petition to obtain his soveraignty: yet could she not obtain it at *Antonius* hands. When *Herod* had notice of these convert and cunning practices, he was ready K to kill *Costabarus*. But upon the earnest supplications of his sister and her mother, he dismissed and pardoned him; yet held him alwaies in suspition, by reason of this his practice. Not long after it hapned, that *Salome* fell at debate with *Costabarus*, for which cause she sent a libel of divorce to her husband, notwithstanding it were against the laws and ordinary customes of the Jews. For according to our ordinances, it is onely lawful for the husband to do the same; and as touching the wife, notwithstanding she were separated, yet it is not lawful for her to marry again, except her husband first give her licence. But *Salome* without respect of the laws of the countrey, grounding her self too much upon her own authority, forsook her husband: saying, that she separated her self from her husband, by reason of the great L friendship which she bare unto her brother, for that she had received some notice that *Costabarus* practised some innovation with *Antipater*, *Lysimachus* ond *Dositheus*. And this accusation of her confirmed she by *Babas* children, whom he had already kept with him in all security for the space of twelve years. All which was true, and at that time beyond all mens expectation wonderfully troubled *Herod*, as soon as he heard it. For as touching *Babas* sonnes, he had heretofore resolved to cut them off, for that they had been alwayes badly affected towards him and all his enterprizes; but all that time he had let them passe, because by continuance they were grown out of his remembrance. Now the cause of this enmity and hatred which he bare towards them, was gathered from this ground; at such time M as *Antigonus* enjoyed the soveraignty, and *Herod* besieged the City of Jerusalem with an army: now those incommodities and necessities that ordinarily happen unto those that are besieged, were the cause that divers acknowledge *Herod*, and fixed their hopes upon him. But *Babas* sons being in authority, and besides that, attended by a great number of men, persevered in their faithful observation of *Antigonus*, and blamed *Herod* continually, encouraging the inhabitants to continue the kingdome in those to whom it appertained by descent: and they themselves followed that course, which in their opinion was most profitable for the Common-weal. But after that the Citie was surprized by *Herod*, and he grew master of the estate, *Costabarus*, who was appointed to keep the Citie gates, and to lie in wait that none of those who were accused to have forsaken the Kings side, should escape, knowing that the sons of *Babas* were greatly esteemed and honoured among the people

Herods counsellors certifie him of Alexandras intent.

Alexandra put to death.

Costabarus, whom Herod had matched with his sister Salome, usurped in Idumæa.

Costabarus preserved by his wives intercession.

Costabarus, Lysimachus, Antipater and Dositheus accused before Herod.

Babas sonnes preserved by Costabarus.

A people, and foreseeing that their safetie might be no small furtherance to himself, if at any time there might befortune any alteration, he discharged and hid them within his own possessions: and notwithstanding that at that time he had protested to *Herod* by an oath, that he knew not what was become of them; yet though suspected of perjury, he concealed them. And afterwards when the King had by Proclamation promised a reward to him that should discover them, and sought for them by all means, neither then also would he confesse the fact. For being affraid lest he should be punished for his first deniall he continued through concealment, being not onely now driven thereunto by friendship, but also by necessity.

The year of the world, 3936. before Christs Nativity, 28.

Now when the King had notice hereof by his sisters report, he sent certain messengers
B to the place where they were hidden, and slew them, and all those that were partakers of the same crime; so that no one of *Hircanus* kindred was now left alive; but all of them being slain, who excelled in nobility and dignity, he did what himself listed without any contradiction or controulement: for which cause he by little and little forsook the ceremonies and ordinances of his country, and corrupted the decrees an institutions of their ancestors, which he ought to have kept inviolable, by his new and strange inventions. In whose time there was a very great change and alteration of the ancient and good manner of living; for all fell from bad to worse: and the politike order, whereby the people ought to be governed and kept within compasse of their duty, went to decay. For first of all, he ordained
C certain wrastlings from five yeers to five yeers, in honour of *Cæsar*; and builded a Theater for that purpose within Jerusalem. He erected also a most huge Amphitheater within the Plain, which were two piles worthy the reguard and beholding, by reason of the sumptuousnesse thereof; but wholly estranged from the fashions of the Iews. For neither the use, nor the presentation of these spectacles, hath ever been practised or taught by our ancestors: yet was it his pleasure to ennoble this assembly, to the end it might be continued from five to five yeers, and this proclaimed he publikely in the countries round about him, and to this spectacle assembled he all the nations. The wrastlers also and all that which concerned their exercise, were sought out from all corners of the world, under the hope to obtain the proposed palm and victory; and all the most excellent in those exercises that were to be found, were invited to that assembly. For he proposed most huge rewards, not
D onely to those that exercised wrastling, but also to those who are called Musicians, and to all sorts of players on instruments, labouring to his utmost power, that all the most famous in those professions should be assistant in those pastimes. He appointed also a reward of great value for such as ran upon the chariots of three, four or of one horse; and all that which was both sumptuous and magnificent to behold, for every one was most carefully provided in that he strove to have the honour of a most magnificent preparation for his games. The Theater was hung all about with *Cæsars* titles, and the trophees of those nations, which were overcome by him, altogether set out and shining with gold and silver. As for the instruments thereof, there wanted neither furniture, costly vestments, or precious stones. Thither also were drawn certain savage beasts, as Lions and other wild bests, which were
E worthy to be placed in this famous shew, being admirable both for their force and rarenesse of nature, who fought the one with the other, and against such men likewise who were condemned to die: whereby the strangers conceived, together with the admiration of his expence an uncomparable and unaccustomed pleasure. But his countrey-men interpreted this thing for a manifest corruption of those disciplines and manners which beforetime they had entertained, and honoured amongst them. For it was an act most manifestly impious, to hazard men against wlid beasts, to delight the eyes of other men: It was also a matter as impious, to change and prophane the ordinances of the countrey, for forrain exercises: But the most hated of all these were the Trophees: for in that they were certain images attired in armour, the use and veneration whereof were forbidden by our lawes, this displeased and grie-
F ved them more then any thing whatsoever: neither was *Herod* ignorant of those troubles, which they procured. But he thought it to be a matter of danger to attempt the same for the present by force; and for that cause he familiarly debated the same with some few of them, and discoursed unto them his occasions, to the end to rid them of their superstition, although herein he profited nothing. For all of them with one consent, cried out against the indignity which they saw him commit: telling him that although all other things were to be tolerated; yet the Trophees, which were images of men, were unsupportable because they were unusuall in their countrey. *Herod* perceiving that they were discontented, and that they would not be easily wrought upon, except they had some contentment, he called the most worthiest men amongst them, and led them into the Theater, demanding of them

Babas sonnes and others are accused before Herod, and slain.

Hedio & Rufinus, chap. 10.

Herod introduceth divers forrain customes.

The year of the world, 3939. before Christs Nativity, 25.

The theater, and the wrastling places.

Herod obtained no small honour by these expences.

The Jews suppose that the Trophees covered with armes were Images.

what they thought theſe Trophees were: and when they cried out that they were images G
The year of the world, 3939. before Chriſts Nativity, 25. of men: he incontinently cauſed all the ornaments to be taken off from them, letting them ſee that they were nought elſe but naked ſtocks of wood; ſo that ſuddenly their diſpleaſure was turned into a laughter, and their doubts were preſently diſcuſſed. Thus appeaſed he the people, and moderated the fury of their miſlikes; ſo that divers of them changed their opinions, and were no more diſpleaſed. Notwithſtanding, there were ſome of theſe that perſiſted in the indignity they conceived in thoſe accuſtomed exerciſes, ſuppoſing that the corruption of their ancient diſcipline was an inducement to their grievous calamities; and they imagined that it rather concerned them to undertake all dangers, then to endure any alteration in their policy, by permitting that *Herod* ſhould introduce new and H
extraordinary faſhions, who onely in word was their King, but in effect an enemy of their
Ten men conſpire againſt Herod. whole nation. For this cauſe there were ten men amongſt them, who bound themſelves by oath to hazard all extremities, and to this intent they hid certain ſhort ſwords under their garments: amongſt theſe there was one that was blind, who urged and egged on by the ſtrangeneſſe of thoſe things which he had heard, not for that he was of ability to execute any thing with his hand, but to teſtifie that he was ready to ſuffer with the reſt, if any misfortune ſhould befall them, by his example the reſt of them were no a little confirmed: Theſe having mutually undertaken this their reſolution, repaired to the Theater under hope that *Herod* ſhould not eſcape them, for that they intended to aſſail him unawares: at leaſtwiſe if they failed of him, their hope was to fall foul on ſome of his favourites and followers, accounting this to be ſome ſolace in their expected death, if in regard of their violated reli- I
Herod hath intelligence of the conſpiracie. gion, they might bring the King in hatred with the common people. And theſe intending to offer themſelves as Chieftains and Leaders unto the reſt, reſolved to execute theſe things. But one of thoſe intelligencers that *Herod* had ſent abroad to pry and ſearch into ſuch like actions, having diſcovered all this their conſpiracy, ſignified the ſame unto the King, at ſuch time as he was ready to enter into the Theater. He knowing full well what hatred was continually hatched againſt him, betook himſelf to his Palace, and ſent for the conſpirators by their names: who being apprehended in the fact, and knowing that there was no way for them to eſcape, reſolved to endure their preſent misfortunes with a valiant courage: for being no waies diſmaied, with a conſtant countenance they drew out their
The ten men are executed, and the intelligence is cut in pieces. weapons, proteſting that their conſpiracy was honeſt and holy, not attempted by them for K
private affection, or their own profit ſake, but in the behalf of their publike diſcipline, which no good man would either ſee or ſuffer to be violated, no though it coſt him his life.

Now when with great confidence they had alleadged theſe things for their juſtification they were led away by the Kings Miniſters to be ſlaughtered by divers ſorts of torments. Not long after this, that intelligencer who had betrayed them, growing hatefull in all mens eyes, was ſlain by certain men, and chopt in pieces with their ſwords, and afterwards caſt unto the dogs in ſight and preſence of many men. Yet did no man diſcover this act, untill after long and weariſome inquiſitions made by *Herod*, it was wrought out of certain poor women (who were privy to the fact) with divers torments. Then were all the actors of that murther L
Herod fortifieth two caſtles within Jeruſalem. Antonia, Samaria or Sebaſte. puniſhed, with their whole families: and notwithſtanding all this, the common people was in no ſort diſmaid, but were ready to defend their lawes, except they were reſtrained by ſome greater power. Which when the King perceived, he reſiſted their indeavours with all diligence, leſt haply through theſe alterations in affaires, the people ſhould be drawn to an open rebellion. Whereas therefore he had two ſtrong caſtles within the City, one wherein his palace was, another called Antonia, that adjoyned neer unto the Temple, fortified by
Stratons tower or Cæſarea. him; he thought good to ſtrengthen a third called Samaria, the name whereof he changed, and called it Sebaſte (which was diſtant from Jeruſalem ſome daies journey) to contain thoſe of the common ſort that were abroad, under his obedience, and very fit to bridle any uproars that might be raiſed in the Citie and fields. And for the whole Nation he builded a Fort, M
Gabala. Herod planteth garriſons in the torteſſes to withſtand conſpiracies. which in times paſt was called Straton, and afterwards he named it Cæſarea. He builded alſo a Fort in Galilee, which was called Gabala in a large Plain, whereby courſe he kept his horſemen. Beſides theſe, he builded the Fort of Eſthmonites in the countrey of Peræa on the other ſide Jordan.

Now when he had fitly diſpoſed all theſe Caſtles through his whole countrey, for the ſecuritie and ſafetie of his kingdome, the matter of rebellion was taken from the common people, who upon every light cauſe are ſubject to commotions, in that he had prepared a remedy againſt all privy conſpiracies, by planting ſuch forces alwayes neer at hand, who might prevent and pacifie all alterations upon their originall. After this, betaking himſelf to encompaſſe Samaria with a wall, he brought to paſſe that divers of thoſe, who had born armes

with

A with him agninſt his enemies, and divers of the people likewiſe that dwelt round about, came to inhabit it, both in regard of the Temple, which he intended to build in that place, as alſo for that he fortified the ſame for his own ſecurity (although that beforetime it was not in the number of famous cities.) He therefore changed the name thereof, and called it Sebaſte, and diſtributed the lands that confined the City among the inhabitants of the ſame (which was by nature a fruitful and goodly countrey) to the intent that within a little ſpace they might inrich themſelves. He invironed the City alſo with a ſtrong wall, being aſſiſted by the natural ſtrength and ſteepineſſe of the place: and beſides the whole circuit, he included ſo much ground, that it was no wayes inferiour to any of the famous Cities;
B for it contained the circuit of twenty furlongs or ſtadia. And in the midſt there of there was a ſacred place, containing a furlong and a half, wonderfully adorned; in which there was a Temple builded, famous both for beauty and bigneſſe. And as for the other parts of the City, he decked them with all ſorts of ornaments. And ſeeing how nearly it concerned him to provide for the ſecurity of his perſon in this walled City, he erected a Fortreſſe for himſelf. And as touching the beautie thereof, his intent was that it ſhould remain for a monument to poſterity, of his magnificence and liberality.

The year of the world, 3942. before Chriſts Nativitie, 22.

CHAP. XII.

A famine invaded the land of Judæa.

C THat very year, which was the thirteenth year of *Herods* raign, very great calamities hapned in that countrey) either through Gods diſpleaſure, or for that the revolution of time would have it ſo.) For firſt of all, there were ſuch continual droughts, that by reaſon thereof the earth grew barren, and produced not thoſe fruits, which of it ſelf it was accuſtomed to bear. And after this, the ordinary courſe of mens dyets being altered by reaſon of the want of corn, the want of ſuſtenance was accompanied with a bodily ſickneſſe (for that by cuſtome theſe two plagues do ordinarily entertain one another:) For this made the plague and ſickneſſe more vehement, for that
D the ſick in this great penury, could neither have care of themſelves as was expedient, nor get convenient nouriſhment for preſervation of life: And many died daily; and thoſe alſo that remained alive were in deſpair, becauſe they could not relieve their want and neceſſities, what diligence ſoever they uſed. For which cauſe, after the old fruits of that year were wholly conſumed, and all the reſt of their ſtore was utterly ſpent, there appeared not any means whereupon they might hope; namely, for that the miſery increaſed more then was expected; yea and extended it ſelf beyond that year: ſo that they had nothing remaining by them, and the ſeeds they ſowed at that time mouldred away, and the earth for all their labours afforded them to intereſt. The neceſſitie therefore being thus great, conſtrained men to ſearch out many new inventions to maintain their life: and the King likewiſe was in no leſſe perplexity, in that he was deprived of thoſe ordinary revenues which he re-
E ceived by the fruits of the earth; and the rather, for that he had ſpent his money in repairing his Cities, according as before this we have declared: and in ſuch ſort were all things waſted by divers calamities, that a man could conceive no hope of remedy. Beſides this, the people grew in hatred of their King, for that it is their cuſtome ordinarily to accuſe their Governors, as if they were the authors of all their evils. Yet did the King bethink himſelf how he might remedy theſe inconveniences, but hardly could he find the means, for that their neighbors had no means to ſell them victuals, becauſe they were no leſſe afflicted then themſelves: & although he might have recovered ſome little means for a great ſum of money, yet wanted he it alſo to defray the charges: notwithſtanding in that he knew, that it behooved
F him to imply his uttermoſt indeavours in yeelding a general remedy to ſuch and ſo violent an oppreſſion, he melted down all thoſe movables he had either of gold or ſilver within his Palace, & ſpared nothing either for the matter, the excellency, or the faſhion; no not ſo much as the veſſels wherein he was ordinarily ſerved. This money ſent he into Egypt, where at that time under *Cæſar*, *Petronius* held the government. This man being *Herods* friend, in that he deſired the ſafety of his ſubjects, at ſuch time as divers of them retired themſelves unto him, by reaſon of that their neceſſitie, he permitted them to buy up corn; and aſſiſted them in all things, both in their bargains, and in their carriages; ſo that the greater or the whole ſum of their ſuccours was attributed to him. But after their return, *Herod* wrought ſo much, that the care that was taken by him, did not onely change the affections of thoſe, which beforetime were his enemies, but beſides all this, he purchaſed great praiſe and commendation for his liberalitie and ſingular providence. For firſt of all he diſtributed a certaine quantitie of

Hedio & Ruffinus, chap. 11. al. 10.

A daily drought and ſterilitie in Judæa.

The want of victuals breedeth the plague.

Herod maketh money of all his rich ornaments and houſhould-ſtuffe of gold and ſilver, and buyeth corn.

Herod diſtributeth the corn he had bought among the people.

of corn to all those, who were not able of themselves to supply their own wants, using herein both great care and diligence. After this, for that there were a great number of such, who in regard of their age, or some other infirmity, were unable to prepare their victuals, he took order for their relief, and appointed them certain Bakers, who should furnish them with bread, both sufficient and meet for their sustenance. He gave order also, that they should not passe the winter disfurnished of cloathing, but provided for such as were naked sufficient raiment, considering that the sheep were partly dead, and partly devoured, and that there was no wool to set them awork, or other stuffe to make garments of. Now after he had furnished his subjects with these things, he thought good also to shew kindnesse to the neighbouring cities, and stored the Syrians with seed-corne to sowe their lands; which yeelded him no little profit: for the earth incontinently gave him a large and plentiful tribute for that she had received: so that all of them had abundance of victuals; and as soon as the harvest was ready, he sent fifty thousand men into that countrey which he had relieved: and by this means he with all diligence restored his afflicted Kingdome, and comforted his neighbours, who were oppressed with the like calamity. For there was not any man in necessity, that according to his quality was not assisted and succoured. G H

The year of the world, 3922. before Christs nativitie, 22.

The villages likewise and the cities, and those of the common sort who entertained great households, and were in want, having their recourse unto him, received that which they had need of; so that to reckon up all the corn which he gave unto those, who were not his subjects, it appeareth that he employed ten thousand Cores of wheat: now the Core containeth ten Athenian bushes: and within the compasse of his Realme he imployed eighty thousand: which care of his, and discreetly imployed favour, wrought so much in the hearts of the Jews, and was so highly renowned amongst other nations, that the ancient hatred which they had conceived against him, for that he had altered certain customes of their Kingdome, was wholly forgotten, and he was supposed by them to have made a sufficient recompence, by the diligence he had shewed in assisting them in their necessities; and no lesse either grace or glory obtained he among strangers: so that by these miseries the Kings honour was not a little magnified, and whatsoever damage he received at home, so much honour and reputation atchieved he abroad. For whereas in strangers necessities he had shewed himself so full of magnanimity, each man did not respect what he had been before, but such as they lately found him to be. I

The Jewes favour Herod for his bountie.

About the same time also he sent *Cæsar* certain supplies, namely, five hundred chosen men of his guard, whom *Ellius Gallus* led into the wars in Arabia, and had often use of them in his most dangerous attempts. When as therefore his Kingdom was restored to his former felicity, he builded a royal Palace in the higher part of the city, furnished with many large buildings, and decked with gold and marble seats; so as they might receive a great number of men: he named also each room of the house according to their several names, and called one the lodging of *Cæsar*, and another of *Agrippa*. After this, being intangled with love, he married a wife, lest he should be distracted by vain desires; and the cause of this his new marriage was this: There was amongst those that dwelt in Jerusalem a certaine citizen called *Simon*, the son of *Bœthas* the Alexandrine, who was a Priest, and one of the chiefest in nobility amongst them: this man had a daughter, the faireſt and comliest creature of that age, whose beauty renowned by the common voice, it came to passe, that with her fame *Herod* at one time entertained a good affection towards her, and afterwards obtaining the sight of her, he grew in love with her; yet would not use his authority, lest he should seem to behave himself, tyrannically, but chose rather to accept her for his betrothed wife. Whereas therefore *Simon* seemed unworthy his affinite, and yet too worthy to be blasted by contempt, he made election of a convenient means to obtain the fulnesse of his desire, which was, to raise both *Simon* and his to higher dignities. For which cause he presently deposed the high Priest *Iesus* the son of *Phabetes*, and established *Simon* in his place; and that done, he contracted affinite with him. After the marriage was consummate, he builded a new castle in that place wherein he had overcome the Jews, upon the time and incontinently after the overthrow of *Antigonus*, and when he had taken upon him the government. K L M

Herod sendeth Cæsar five hundred of his guard.

The Palace built in Jerusalem. Hedio & Russinus, chap. 12.

Herod removeth Jesus from his Priesthood, and placeth Simon in his room, and marrieth his daughter.

This place is distant from Jerusalem some sixty furlongs or stades, strong by nature, and fit for defence and good fortification. For near unto the same there is a certain steepy hill made by Art, after the manner of a round dug, environed with round towers, with a steepy ascent of two hundred steps cut out of hewed stone. Within the same there are divers places builded with great and sumptuous workmanship, made both for defence and delight. At the foot of this hill there are two houses worthy the sight, for divers their singularities, and namely, by reason of those conduits of water, which although they spring not in that place,

A place, yet not withstanding are they brought from far with great coſt and expence. The Plaine that adjoyneth upon it, is all full of buildings after the manner of a City, and the top of the Caſtle commandeth all the Plaine. As ſoon as therefore he had diſpoſed all his affairs, according to his hearts deſire, he poſſeſſed the Kingdome in great quietneſſe, for that he made his ſubjects obedient unto him, both by fear, in ſhewing himſelf inexorable when it concerned him to puniſh; and by liberality, whereby he provided for their publike neceſſities: he therefore took an eſpecial care of himſelf, as if the life and ſafety of his perſon had been the ſecurity of his people. He behaved himſelf officiouſly and favourably towards all forraign cities; he entertained the Princes by preſents, which according to his occaſions he ſent unto them, to inſinuate himſelf into their favours, being in his own nature
B magnificent and fit to govern: ſo that all his fortunes increaſed, and all things fell out happily according to his hearts deſire. True it is, that the care which he imployed in honouring *Cæſar* and other mighty Magiſtrates of Rome, cauſed him to outſtrip his cuſtomes, and to falſifie divers ordinances of his countrey, in building cities, and erecting Temples in honour of them, although he builded them not in the land of Jury; for the Jewes would not have endured it, becauſe we are forbidden to honour images and figures, formed according to the likeneſſe of a man, as the Greeks are accuſtomed to do, but he did this in the countrey and forrain cities, and excuſed himſelf to the Jews; ſaying, that he did it not of his own head, but performed that according to the charge and commandment which he had from
C others, who were greater then himſelf: and in the mean-while gratified *Cæſar* and the Romanes, in that he reſpected their honour more then he did the ordinances of his countrey: although in all things he had reſpect to his particular advantage, and determined with himſelf to leave behind him after his death, large and ample teſtimonies of his power and greatneſſe, which was the cauſe that he builded cities with great charge and expence.

The yeare of the world, 3942. before Chriſt Nativity, 22.

Herod beſtowed great diligence and no leſſe coſts in his buildings.

CHAP. XIII.

The building of the citie Cæſarea.

D WHen as therefore he had found out a fit and convenient place upon the Sea-coaſt, to build a city on, which of long time had been called the tower of Straton, he both magnificently deſigned and ſet down the module and forme thereof, and made many ſumptuous buildings, both of royal places, and of other private lodgings, not builded after a ſlight manner, or of weak and fading matter, but of marble-ſtone. But the greateſt and buſieſt work of all, was the haven which he made exempt and free from ſtormes and tempeſts, that in greatneſſe reſembled that of *Piræus*, and was ſo ſpacious, that it was able to receive many great ſhips into the road, and had divers rooms and ware-houſes to lay up the merchandize therein. And the more admirable was this
E pile, becauſe the ſtuffe that was fit to finiſh this ſo great work, was not gathered or gotten in that place, but muſt needs be brought from another place, upon great charge and expence. This city is ſeated in Phœnicia upon the coaſt, in the way to Egypt, between Joppa and Dora, certain villages ſcituate upon the Sea-coaſts, unfit either for landing or harbour, by reaſon of the Affrick wind, that driving the ſand of the Sea upon the ſhore, giveth not any quiet road unto the ſhips, but that the Merchants are enforced for a long time to ride at anchor. To correct this incommodity of the place, he made the circuit round about the port ſo ſpacious, that it was able to receive a great Fleet: and he caſt down to the bottom thereof, which was about ſome twenty fathoms deep, certain huge ſtones, that for the moſt part were fifty foot long, eight foot broad, and nine foot high, ſome more and ſome leſſe. The
F pile that was erected upon this to affront the Sea, was a pane of two hundred foot, the half whereof was oppoſed againſt the waves to break the fury of the ſtream, and for this cauſe was called in the Greek tongue *Procymation*, that is to ſay, Before flood: The other half ſerved as a foundation to bear up a wall of ſtone fortified with divers towers, the chiefeſt whereof was a fair pile of building, which was called Druſus, in memory of *Druſus*, *Cæſars* ſon in law, who died very young: yet had alſo divers retreats or hoſtries in the ſame, into which the Mariners were received and lodged.

The deſent being hard by, incompaſſed all the port like a round plat form, that ſerved for a pleaſant walking place for whomſoever liſted. The entrance and mouth of the haven was toward the north, which is a wind that of all other moſt purifieth and cleanſeth. The ſupporter and ſtrength of all the circuit on the left hand upon the entrance to the port, was an ample & huge tower to faſten it the more ſtrongly; and on the right hand, were two huge pillers of ſtone, more higher then the tower that ſtood oppoſite againſt them, erected and faſtened together,

The tower of Straton otherwiſe called Cæſarea, builded by Herod. Piræus the port of Athens.

Dora & Joppa ill harbours.

The port of Cæſarea.

The year of the world, 3942 before the Nativity of Christ, 22.

together. All round about the haven there were certain buildings, abutting one upon another of poliſhed marble, and in the midſt there was a little hillock, on which there was a certain monument placed in honour of *Cæſar*, which preſented it ſelf to their ſight who ſailed to the port, in which there were the figures of the city of Rome and of *Cæſar*. This City alſo was called Cæſarea, as much to be wondred at for the matter whereof it was built, as for the Art whereby it was erected: and no leſſe cunning was there ſhewed in the vaults and conduits under ground, then in thoſe buildings that were about them: ſome of them were conveyed toward the port, and diſcharged themſelves into the ſea by certain compaſſed ſpaces: but there was one that went athwarts, that comprehended all the reſt, to the end that thereby the rain-water, and the cleanſings of the City might be conveyed into the ſea, and that when the ſea ſhould flow, it might waſh and cleanſe all the City. G

The Theater and Amphitheater.

He erected alſo a Theater of ſtone, and behind the ſame to the Southward, and Amphitheater, that was able to receive a great number of men, and ſo pleaſantly and fitly ſcituated, that from the ſame a man might diſcover the ſea. This City was finiſhed at the end of twelve years, during which time, the King was neither wearied by intending the work, nor negligent in furniſhing the neceſſary charges. After this, perceiving that the City of Sebaſta was already inhabited alſo, he reſolved to ſend his two ſons *Alexander* and *Ariſtobulus* to Rome, to preſent them unto the Emperour *Cæſar*, who no ſooner reſorted thither, but they were lodged in *Pollios* houſe, who amongſt all the reſt was an intire friend of *Herods*. They might have lien alſo at *Cæſars* houſe, who entertained them with as great familiaritie and kindneſſe, as might be poſſible, and gave *Herod* licence in like manner to confirme the kingdome in one of his children, which ſoever beſt liked him, annexing to his government, the countries of Trachona, Baranea and Auranita for the occaſion which enſueth. A certain man called *Zenodorus*, had hired *Lyſanias* demaines or Lordſhip: and not contenting himſelf with thoſe revenews which he gathered, but deſirous to gather more, he lived upon ſpoiles and robberies in Trachona, which is a countrey, the inhabitants whereof commonly live by pillage and ſpoile, which they purchaſe from the Citizens and Merchants of Damaſco. And ſo far was *Zenodorus* from prohibiting theſe robberies, that he himſelf alſo was partaker of the booty: ſo that the nations neighbouring round about, ſeeing themſelves thus abuſed, ſought for remedy at *Varus* hands who was their Governour, requiring him to certifie *Cæſar*, of *Zenodorus* wrongs and out rages. Which when he underſtood, he commanded that ſuch lawleſſe ryoters ſhould be puniſhed, and that the countrey ſhould be added unto the juriſdiction of *Herod*, to the intent, that by his vigilancy the inhabitants of Trachona ſhould no more moleſt their neighbours. For it was hard to reſtrain them, conſidering that they were accuſtomed and traded in ſuch theft, and could not live otherwaies. For they neither had towns nor lands, neither heritages nor any poſſeſſions, but onely certain retraits and caves under ground, and lived pell mell like beaſts: and having made abundant proviſion of water and victuals, they might eaſily endure war a long time, and maintaine themſelves in their caves, when their enemies aſſailed them without. H I K

The Herod ſendeth his ſons, Alexander and Ariſtobulus to Rome unto Cæſar.

Cæſar giveth Herod the dominions of the Trachonites of Baranea and Auranita.

Zenodorus liveth by ſpoil.

The doors of theſe dens were ſo narrow, that they could be entred but by one at once: but within it was incredible ſpacious and large: the upper part thereof was not ſteepy, but plaine, and in form of a ſmooth earth: for the whole place naturally conſiſteth of a ſharpe and ragged rock, with a hard and difficult paſſage thereon, unleſſe a man be guided thorow the paths. For the way was not direct and ſtraight, but full of windles and many turnings. At ſuch time as they wanted opportunity to ſpoil their neighbours, they robbed one another; and omitted no kind of wickneſſe. *Herod* having received the gift of this countrey at *Cæſars* hands, reſorted thither under the conduct of certain guides that knew the wayes, and having brought their power and proling to an end, he left the neighbour nations in aſſured peace. But *Zenodorus* being partly whetted on with envy, partly incited by the grief which he conceived through the loſſe of his poſſeſſions, reſorted to Rome to accuſe *Herod*; yet could affect nothing of that which he intended. L M

Herod puniſheth the robbers Hedio & Ruſſinus, chap. 13.

Agrippa is ſent into Aſia.

When *Agrippa* was ſent into Aſia by *Cæſar* to govern the Provinces beyond the ſeas, *Herod*, becauſe he was his very friend and familiar, went to ſalute him at Mitylene where he wintered, for that he was one of his inward friends, and afterwards returned into Jewry. But certain Gadareans came unto *Agrippa* with an intent to accuſe *Herod*: but he ſent them, bound unto the King, and vouchſafed them no audience. On the other ſide, the Auranites who of long time hated *Herods* government, ſtirred up commotions, & laboured to draw the countrey into rebellion, and that upon a juſt ground, as it ſeemed, at that time: for *Zenodorus* deſpairing of his affairs, went and ſold them a certain part of the Lordſhip in Aurenita (which was comprehended within *Cæſars* donation to *Herod*) for the ſumme of fifty talents of

Agrippa ſendeth the Gadareans bound unto Herod, who came to accuſe him.

Zenodorus ſi. nory ſold to the Auranites, and beſtowed on Herod by Cæſar, is the cauſe of the wars.

A of yearly revenue, wherewith they grew diſcontented, for that they were unjuſtly deprived of their eſtates: and hereupon they made often incurſions, endeavouring themſelves ſometimes to recover the ſame by force; and otherwhile contending for the right of their poſſeſſion by courſe of juſtice. They drew alſo unto them certain needy ſouldiers; who according to the cuſtome of wretched men, expected their better fortunes by change and innovation: which though *Herod* knew, and could have providently prevented them, yet exhorted he them to maintain their titles rather by good means then open violence, being loth to give any occaſion of new trouble or diſquiet. At length in the ſeventeenth year of his reign, *Cæſar* came into Syria: upon whoſe arrival divers of the Gadareans began to exclaim againſt *Herod*, accuſing him of his ſeverity and tyranny: which accuſation they the rather attempted, becauſe they were chiefly incited thereunto by the inſtigations and falſe ſuggeſtions of *Zenodorus*, who bound himſelf by an oath, that he would never give over, un-
B till that delivering them from *Herods* tyranny, they were reduced under *Cæſars* protection. The Gadareans, perſwaded by theſe his proteſtations, began to continue their exclamations, and that ſomewhat the more audaciouſly, for that they perceived that they lived as yet unpuniſhed whom *Agrippa* had delivered into *Herods* hands: for *Herod* had ſet them at liberty without any puniſhment, notwithſtanding that in regard of his own ſubjects he was inexorable as ever man was; and moſt patient in induring thoſe injuries that were offered him by ſtrangers, whom he alwaies diſmiſſed without revenge. When as therefore they accuſed him of violence and rapine, and for violating and raſing down their Temples, *Herod* being nothing diſmaied thereat, preſented himſelf before the Emperour to juſtifie his actions. But
C *Cæſar* entertained him very kindly, and diminiſhed nothing of the good affection which he bare unto him, notwithſtanding all the uproares and inſolent tumults of the people. Thus was the firſt day ſpent in audience of their complaints, and in thoſe daies that followed there were no further objections to be heard of: for the Gadareans perceiving both *Cæſars* diſpoſition and the inclination of his Councel, and fearing (as it was moſt likely) to be delivered into *Herods* hands, the next night after ſome of them ſlew themſelves; other ſome for fear of torments brake their own necks; and ſome of them alſo drowned themſelves in the river. And thus whereas they ſeemed to fo re-judge themſelves, *Cæſar* preſently abſolved *Herod*.

The year of the world, 3942. before Chriſts Nativity, 22.

Cæſar commeth into Syria before him the Gadareans accuſe Herod, and afterwards murther themſelves.

The year of the world, 3946. before the nativity of Chriſt, 18.

D And this felicity of his, was ſeconded with another of ſmall conſequence. For *Zenodorus* having his bowels broken through an extream flux of blood, finiſhed his life at Antioch in Syria. Whereupon *Cæſar* gave *Herod* his Countrey, which was a large and ample ſigniory, and was ſituate between Trachonita and Galilee, containing Ulatha, Paneas, and the countries thereabouts. He made him one of the Governours of Syria alſo, commanding them to execute nothing without his advice. At this time attained he to the height of all worldly felicity; For whereas within the huge and ample Romane Empire all things were diſpoſed by *Cæſar* and *Agrippa*, *Cæſar* honoured no man more then *Herod* next to *Agrippa*; and *Agrippa* reſpected him above all men next to *Cæſar*. Whereupon he grew to be ſo confident, that he begged a Tetrarchy at *Cæſars* hands, for his brother *Pheroras*: on whom he beſtowed one hundreth talents of his revenue out of his own kingdome, to the intent that if he ſhould hap-
E pen to die, *Pheroras* eſtate might be aſſured and left no waies ſubject unto his children.

Ulatha, Paneas, and other regions are given to Herod. Herod highly eſteemed by Cæſar, and Cæſar maketh Pheroras a Tetrarch.

As ſoon as therefore he had conducted *Cæſar* as farre as the Sea, upon his return he builded a goodly Temple of white marble in honour of his name, in the countrey which belonged to *Zenodorus*, near to a place which is called Panion, which is a goodly cave in the heart of a mountain, and a place of great pleaſure, under which there is a wide pool of immeaſurable depth, which is full of ſtanding water, and the upper part of the mountain is very high. From under this cave ſpring the fountain heads of the flood Jordan. This place of it ſelf ſo famous and delightful, was choſen out by *Herod*, and adorned alſo with a Temple which he built in honour of *Cæſar*. At that time alſo he releaſed the third part of thoſe tributes which his ſubjects paid unto him, to the end (as he ſaid) that he might relieve his ſubjects af-
F ter the penury they had endured. But the truth of his intention was, that he did it to that end to win their favours, who were ſiniſterly affected towards him. For they had conceived an hatred againſt him, becauſe all piety was in a manner aboliſhed, and the ordinances of the countrey in a ſort diſanulled by the means of thoſe temples, which he had built, and each man privily muttered with bitterneſſe againſt him; ſo that well nigh they were addreſſed to mutiny. But *Herod* with great diſcretion prevented the ſame, and cut off all occaſions of inſurrection, commanding every one to intend his labour; forbidding them to make any aſſemblies in the city, or to talk one with another under colour of walking abroad for pleaſure or feaſts ſake. Moreover, he had ſent out certain Intelligencers to diſcover all that which was done,

Herod buildeth a Temple near unto Panion.

Herod remitteth the third part of his tribute.

appointing

The year of the world, 3946. before Christs Nativity, 18.

appointing grievous punishments for those that misliked, or maligned his government. For divers of them were led unto the Castle of Hircania, some openly, some privately; where they were no sooner imprisoned, but they were put to death; and both in the city and in the countrey, there were certain men appointed to take note of all such that used any assemblies upon any occasion whatsoever. And so inwardly was he tormented with their dislikes, that as it is reported of him, he took upon him the habit of a private man, and thrust himself in the night time into the company of the people, to understand and gather what they thought of his government; and those whom he found to be untractable and obstinate, and would not be conformed to his will, he dispatched them by one means or other, binding the rest of the people by an oath to serve him faithfully, and constrained them to keep the oath they had sworn, and to acknowledge his soveraignty: whereunto divers through the fear they conceived, easily condescended. But they who had a more greater courage, and were discontented to see themselves constrained, he cut them short by all the means that he might. He required also an oath of divers of those sectaries, who followed the Pharisees *Pollio* and *Sameas*: and notwithstanding they denied to take the oath, yet he did not punish them as he did the other for their refusal, in respect and reverence of *Pollio* their master. From this rigour also were they exempt, who amongst us are called Esseans, which is a sort of men that live after that manner that *Pythagoras* did among the Grecians, of whom I have more expressely discoursed in another place.

Herod bindeth the people by an oath.

Herod excuseth the Pharisees from swearing for Pollio's and Sameas sakes.

The Esseans not much unlike the Pythagorists.

At this present I think it not a matter to be overslipt, neither estranged from the aime of my history, to report for what cause the King had so religious an opinion of those men. There was a certain Essean called *Manahem*, who in his sect was accounted an upright and just man, and one that had obtained from God the knowledge of things to come. He seeing *Herod* one day at such time as he was very young and went to school, saluted him and called him King of the Jews. *Herod* supposing that *Manahem* knew him not, or that he mocked him, reproved him sharply for that his speech, saying, that he acknowledged himself to be one of the common sort. *Manahem* smiling, hit him gently with his hand upon the back, and said unto him, Thou shalt be King, and shalt have a happy reign. For such is Gods pleasure; and at that time remember thy self of the words that *Manahem* spake unto thee, which shall serve for a testimony to put thee in mind of thy mutable estate. For it becommeth thee nothing more, then by justice, piety, and equity, to winne the hearts of thy subjects: yet know I by revelation from God, that thou wilt not follow these instructions; for thou shalt forget and neglect both divine and humane laws, though in other respects thou shalt be most fortunate, and purchase eternal glory. Yet shalt thou not escape Gods hands: for he shall chastise thee in the latter time of thy life with a grievous punishment.

Manahem foretelleth Herods government.

At that time *Herod* gave small regard to those his words, in that he had no hope that any such thing should happen: but not long after, as soon as he had obtained the Kingdome to the fulnesse of his felicity, he in the greatnesse of his power sent for *Manahem*, and asked him how long he should reign. But he returned him a doubtful answer. Which when *Herod* perceived, he asked him anew if he should reign ten years. Whereunto *Manahem* answered, and twenty, and thirty, without setting him down any prefixed terme. *Herod* contenting himself herewith, embraced *Manahem*, and gave him licence to depart, and continued his affections towards the Esseans for his sake. I have thought good to register these things, notwithstanding they may seem uncredible, to declare that divers of our nation have had communication with GOD by reason of their holinesse.

Herod questioneth with Manahem about the continuance of his kingdome, and loveth the Esseans for his sake.

CHAP. XIIII.

Herod *buildeth a new Temple in Jerusalem, after he had pulled down the old.*

IN the eighteenth year of his reign, *Herod*, after he had finished these many and admirable actions, conceited in his mind no mean, but a mighty project, which was to re-edifie Gods Temple of greater bigneſſe and answerable height, hoping that this work which was the most admirable of all those he had undertaken (as indeed it was) in being finished, would eternize his memory. But fearing lest the people, in regard of the greatnesse of the enterprize, would be hardly drawn thereunto, he determined to sound their intents by his discourse, and for that cause assembling them together, he spake after this manner:

Hedio & Rufinus chap. 14. al. 11.

Herod intendeth to reedifie Gods Temple.

Herod certifieth the people that he will reedifie the Temple.

Men and brethren, I hold it to be a matter both vain and superfluous, to recount unto you what things I have performed, during the time of my government. For they have been of that

A "that nature, that they have returned me but little honour; and your ſelf great profit and "ſecuritie. For you your ſelves know, that in thoſe adverſities that have befallen you, I have "been no wayes negligent in that which concerned your profit; and in thoſe buildings I "have erected by Gods aſſiſtance, I have not ſo much regarded my ſelf, as that which con- "cerneth you all: and my hope is by the will of God, that I have brought the eſtate of the "Jews to that degree of felicitie, that they never had or expected before this time. As for "that which I have particularly exploited in the heart of the Countrey, and in the Cities "which I have augmented, as well with ornament and beautie, as with a number of inhabi- "tants; ſince you your ſelves know, I think it a ridiculous matter to reduce them to your "memory. But I muſt at this time aſſure you that the deſign which I will preſently enter- B "prize, is far more holy and more excellent then may be performed by us. For our prede- "ceſſors, after they were returned from the captivitie of Babylon, builded a Temple in Ho- "nour of our great and mightie God, which in height wanted ſixty cubits of that which "*Solomon* firſt built: yet ought we not to object as a blame, or aſcribe this action to any impi- "etie in our anceſtors. For the Temple was not at their diſpoſition, but the meaſure of their "building was ſet them down by *Cyrus* and *Darius* the ſon of *Hyſtaſpes*, to whom and their "ſucceſſours, they have firſt of all been ſlaves, as after their time they have been under the "ſubjection of the Macedonians: ſo that they had not the means and opportunity to raiſe this "religious Monument, according to his firſt pattern, to that requiſite and convenient height. "But ſince at this preſent by Gods permiſſion, I have obtained the kingdom; and that for a C "long time hitherto we have enjoyed a happy peace; and that neither money nor great reve- "news are wanting; and that which is our greateſt good, we are made happie by the favour of "the Romans, who in a ſort are the Lords of the whole world, and in effect are our entire "friends: I will enforce my ſelf to repair that defect, which hapned in times paſt through the "miſeries, and weak means of our noble predeceſſors, reſolving with my ſelf to perfect that "which is requiſite for the ſervice of God, in acknowledgement of the benefits whith I have "received from him, by whoſe mercy and means I have obtained my kingdome.

The year of the world, 3947. before Chriſts Nativity, 17.

This ſudden and unexpected ſpeech of *Herods* filled all mens ears with wonder, and hearts with expectation, in that he ſeemed to promiſe ſuch a thing, as was beyond their hope, and as they thought farre greater then his power: and that which moſt diſtracted them was, for D that they had conceived a fear, leſt after he had pulled down the old, he ſhould not be of abilitie to erect a new. For which cauſe his counſell ſeemed to be dangerous, and attempt over difficult. But the King perceiving with what doubts they were detained, encouraged them, promiſing in no ſort to deface the old Temple, before all that was prepared and po- liſhed which was requiſite for the building of the new. And in this he kept his word. For he appointed a thouſand chariots to draw ſtones unto the place, and choſe out amongſt the reſt ten thouſand cunning and expert workmen. He apparelled alſo at his own charge one thou- ſand Prieſts in their accuſtomed Veſtments, whereof ſome gave the Maſons inſtructions how they ſhould work, and the reſt aſſiſted the Carpenters. This done, after he had fitly and readily performed and prepared all things requiſite, he cauſed them to fall to their building. E As ſoon as therefore the former foundations were taken away, and other meer new were planted in their place, the Temple was erected upon them, in length one hundred cubits, and twentie cubits in height, above thoſe hundred cubits which the former contained, which twentie cubits were in ſome ſort ſcantled, after that by ſucceſſion of time the foundations began to be ſetled, and during *Neroes* reign our countrey-men had thought to have raiſed it to the firſt height. The building was of white and ſtrong marble ſtones, which were each of them twentie and five cubits long, eight cubits high, and about ſome twelve cubits broad. All the ſtructure of the ſame was made after the manner of a Princely Palace on all ſides, and the middle part thereof was higher then the reſt: ſo that it might eaſily be diſcovered by the inhabitants of the countrey many furlongs off; and eſpecially it was moſt apparant and F ſubject to their ſight, who dwelt oppoſite againſt it, or repaired unto the Citie. The doors thereof and their tranſomes were correſpondent to the reſt of the magnificence of the Tem- ple, garniſhed with divers tapeſtries, and azured flowers, which inveſted and adorned the pillars: under whoſe chapters a golden Vine ſpread it ſelf on each ſide, repleniſhed with many goodly cluſters of Grapes hanging down; which was an admirable work to behold, both in reſpect of the greatneſs, as alſo for the workmanſhip and matter whereof it was made. He encompaſſed all the Temple with moſt goodly galleries and porches correſpondent to the magnificence of the ſame, and ſurpaſſing thoſe in times paſt for the coſt; ſo that never any man before him ſo magnificently adorned the Temple. Two of which were underprop- ped with very ſtrong walls, whoſe workmanſhip was ſo exquiſite, as it is incredible to be

The Iewes fearing leſt Herod ſhould pull down the old Temple before he had prepared matter for the new, he promiſeth the contrary.

Convenient ſtuffe is gathered for the building of the Temple.

How the Temple was builded by Herod.

reported amongst men. There was a stony rising or hillock, and very streight and high, the top whereof towards the Eastermost part of the Citie was somewhat smooth and upright. The first that encompassed it with a wall, was *Solomon* our King, who by Gods favour and the mediation and labour of divers workmen, did first of all build the higher part: *Herod* also invested the lower part thereof with another wall; under which to the Southward there lieth a most deep valley. This wall was made of huge stones, close fastned the one unto the other with Lead, shutting all within his enclosure, and extending it self very deep; so that the greatnesse and height of this four square building was an incredible thing to be imagined. The greatnesse of the stones appeared in the Front, but on the inside they were fastned together with clapses of Iron, which fortified and strengthned the building for ever against all injuries of times. This work having been thus continued to the top, and the void space between the wall and the rising hillock filling up the floor above, was made plain and equal. The whole circuit of the Tower contained about four stades or furlongs, a stade or furlong in length to every pane from angle to angle. On the inside and neer unto the top there was another wall of stone extended along the Eastern side, having a double porch of equall greatnesse with that of the wall, and placed in the midst of the Temple, and openeth right upon the gates thereof, which the Kings beforetime had adorned. Round about the Temple were planted those spoils which were taken from the Barbarians, which King *Herod* had placed there, with all those spoils which he had taken from the Arabians. In a corner on the North side there stood a very strong and defenced Fortresse, builded by the Asmonians, who were *Herods* predecessours, and had been both Kings and high Priests, and had imposed a name on that Tower which was Baris, in which they kept the Priestly Vesture, wherewith the high Priest was wont to be adorned at that time onely when he was to offer sacrifice. King *Herod* kept the same in that place, and there remained it after his death, untill the time of *Tiberius Cæsar*: under whom *Vitellius* governour of Syria came unto Jerusalem; where he was entertained by all the people with as great magnificence as was possible: and being desirous to acknowledge the favours that he had received at their hands, being requested by them that they might have the keeping of the high Priests Ornaments, he wrote unto *Tiberius Cæsar* to grant them that favour; and till the death of King *Agrippa*, the Jews had the same in their possession. But after that *Agrippa* was dead, *Cassius Longinus* that governed Syria, and *Cuspius Fadus* Lieutenant of Judæa, commanded the Iews to return the same into the Fortresse Antonia, saying, that the Romans ought to be Lords thereof, as they had been in times past. For which cause the Jews sent Embassadours to *Claudius Cæsar*, to request his favour therein, who arriving at Rome, found the young King *Agrippa* there, who besought the Emperour that it might be lawfull for him to have the keeping of the habit: who commanded *Vitellius* the Governour of Syria, to deliver it into his hands. Beforetime it was kept under the seal of the high Priest, and the custody of the Treasurers, and on the Eve of a certain solemne Feast, the Treasurers went up to the Captain, who kept the Fortresse for the Romans, and after they had opened their seal, they took the habit: and after the Feast was past, they returned it back again unto the same place, and shut it up under the same seal in the presence of the Captain. All which we have thought good to lay open, to make the diversitie known that was used in that care.

After that *Herod* had in this sort builded this strong Tower for the security and guard of the Temple, he called it Antonia, for the love of *Antonius* his friend, and one of the chiefest men in Rome. In the Western part of this porch, there were four gates, whereof the one opened upon the Kings Palace, to which there was a direct way thorow the midst of the valley; the two others led unto the suburbs: and the fourth opened upon the rest of the City, and gave open passage unto the same, by the means of a number of stairs, by which men might descend to the foot of the valley; and from thence there was an ascent by other stairs to ascend upwards. For the Citie was scituate neer unto the Temple, after the manner of a Theater; and was bended to the Southward by a deep valley. As touching the fourth side turned toward the South, it had likewise certain gates in the midst thereof; and upon the same there was a triple gallery very royal and Princely, the length whereof extended from the orientall valley as farre as the Western. For it was impossible to extend it any further. This work was one of the most famous pieces that was ever seen under the Sunne: For the depth of the valley was so great, that it was impossible for a man to see the bottome if he looked downward from the higher part: and notwithstanding, on the same he erected this porch of so great a height, that but to look from the top thereof, and to consider the depth as well of the Valley as the height of the Porch, it would make a man giddie, and his eye could not pierce unto the immeasurable bottome of the same. It had in length foure ranks of

The yer of the world, 3947. before Christs nativity. 17.

The place wher the high Priests Stole was kept. Vnder whose custody the Stole was.

The Tower of Antonia.

The porch builded aloft above the valley.

A of pillars oppoſed the one right over againſt the other (for the fourth pane of the wall was fortified with a wall of hewen ſtone) the thickneſſe of the pillars was ſuch, that it was as much as three men could fadome; holding one another by the hand, and the length was of twentie and ſeven foot, with a double baſe at the bottome. The whole number of them was one hundred, ſixtie and two, and they had Chapters engraven and damaskt with Corinthian work. All this building was ſo huge, that it moved admiration in thoſe that beheld the ſame. Betwixt theſe four rancks there were three porches, whereof two were on either ſide, containing in bredth each of them thirty foot, and in length a ſtade or furlong: and more then fiftie foot in height. That in the midſt was in bredth once and half as much as theſe two; and in height twice as much. For it ſurpaſſed the reſt by far. The floor was made of
B goodly planks, engraven with divers figures; and the roof thereof was far higher then any of the reſt, in which certain huge beams were morteiſed, on which there were certain pillars builded, united and annexed ſo fitly together, that it is a matter incredible to thoſe that have not ſeen the ſame, and admirable to him that beholdeth it. Such was the faſhion of the circuit of the firſt porch. In the midſt, and not far off from the other, ſtood the ſecond; whereunto there was an aſcent made with few ſteps. It was incloſed with a ſeparation of ſtone, with an inſcription, forbidding any ſtranger to enter the ſame upon pain of death. This inward porch both to the ſouthward and to the northward had three gates, in rank equidiſtant the one from the other; and toward the eaſtward had one great gate, by which thoſe men entered, who were cleanſed with their wives. For beyond that place it was not lawfull for the women to have acceſſe. But the third inward ſpace was onely acceſſible by the Prieſts. In it was the
C Temple, & before the ſame the Altar, on which they were wont to offer burnt ſacrifices unto God. But *Herod* durſt not enter the interiour ſanctuary, from whence prophane men were excluded by the law: but by the mediation of the Prieſts he intended the ſtructure and building of the inward porch, and finiſhing in eight years ſpace the reſt of the edifice, at length alſo he finiſhed the Temple it ſelf by the endeavours of the ſame Prieſts within the term of one year and ſix moneths. By which means the people were repleniſhed with the fulneſſe of joy, and every one gave thanks unto God for that the whole work was finiſhed ſo ſpeedily, and wiſhed all happineſſe to the King for his coſt and diligence in the execution and finiſhing thereof: and they celebrated a great feaſt in honour of the reſtauration of the Temple. Then did the King offer up three hundreth oxen unto God, and the reſt of them
D each one according to his abilitie offered ſo many ſacrifices, as that ſcarely they may be comprehended in number, for their multitude exceeded their eſtimate.

About the very time of the celebration of this feaſt, in the honour of the reedification of the Temple, the Kings day of Coronation fell out, which he was wont to ſolemnize every yeer with great joy: and for this two-fold occaſion the ſolemnitie and joy was far more ſumptuous and compleat. The King alſo cauſed a conduit of water to be made, and conveighed by pipes under ground, drawing it from the Caſtle Antonia unto the Oriental gate of the Temple; neer to which he builded another Tower alſo, to the end, that by the conduits he might aſcend privily unto the Temple, if happily the people ſhould practiſe any in-
E ſurrections againſt his royaltie. It is reported that during the building of this Temple, it never rained by day time, but onely by night, to the intent the work might not be interrupted: and our predeceſſours have teſtified no leſſe unto us. Neither is this thing incredible, if we attentively conſider thoſe other effects of Gods providence. Hitherto concerning the reedification of the Temple.

The year of the world, 3955. before Chriſts nativity 49.

The inward court, into which and no further the Jews might enter.

The dedication of the Temple.

A conduit under ground from the caſtle Antonia.

During the building of the Temple, it never rained by day.

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The Sixteenth Book of the Antiquities of the Jewes;

Written by *Flavius Josephus.*

The contents of the chapters of the sixteenth booke.

1 *How* Alexander *and* Aristobulus *returning unto* Herod *their father, were calumniated by* Salomes *and* Pheroras *means.* H
2 *How* Herod *gave* Alexander *and* Aristobulus *wives.*
3 *How* Herod *sailed into* Agrippa.
4 *The Jews of Jonia accused the men of that Countrey before* Agrippa, *for endeavouring to take away their priviledges granted unto them by the Romans.*
5 *How* Herod *returned into Judea.*
6 *Of the discord in* Herods *house, between him and his sons.*
7 *How* Antipater *being at Rome,* Herod *brought* Alexander *and his brother, and accused them before* Cæsar.
8 *Of the defence of* Alexander, *and how he was reconciled unto his father.* I
9 *How* Herod *did celebrate every five yeers certain sports, for having finished Cæsarea.*
10 *The Embassage of the Cyrenian and Asian Jews unto* Cæsar.
11 *How* Herod, *needing money, entred into* Davids *Sepulchre.*
12 *How* Archelaus *King of Cappadocia did reconcile* Alexander *unto his father.*
13 *How the Trachonites revolted.*
14 *Of* Herods *expedition into Arabia.*
15 *How* Syllæus *accused* Herod *unto* Cæsar.
16 *Of* Eurycles *his calumniations against* Herods *sons.*
17 *How* Herods *sons were condemned in a councel at Berytum.* K

CHAP. I.

How Alexander *and* Aristobulus, *being returned unto their father, were assailed and calumniated by* Salome *and* Pheroras.

The yeer of the world, 3955. before Christs Nativity, 9.

Nicolo & Rufinus, chap. 1. Herod made a new law that wall-breakers should be sold into bondage out of the Kingdome.

The punishment of theft according to the law of Moses. *Exod.* 1. 22. *Deut.* 12. 15.

Herod sailed into Italy, and brought home his sons from Rome.

Amongst the rest of the affairs of the Common-wealth, the King thought it behoved him to redresse and hinder private injuries, both in the citie and countrey: for which purpose he made a new law unlike to the former, that it should be lawfull for such as were wall-breakers, to be sold for slaves out of the limits of his Kingdome: which Law did not seem so much to intend the punishment of malefactors, as the dissolution of his own countrey customes. For to serve forrain Nations, who lived not after the manner of the Jews, and to do whatsoever they commanded them, was more prejudiciall unto Religion then unto the parties convicted of that fact. Wherefore it was sufficiently already in the old ancient lawes provided for the punishment of such people, to wit, that a thief should restore four times as much as he stole: which if he was not able to do, that then he was to be sold; not unto strangers, nor into perpetuall bondage, but onely for seven yeers: at which time he should again be set free. So that the common people did interpret this new Law to set down an unjust punishment, and rather to favour of tyrannie, then of Princely dignitie, and to be enacted not without contempt of their ancient laws: so that for this cause all men spake very ill of the King. L M

At the same time *Herod* sailed into Italy to salute *Cæsar*, and to see his children living at Rome. Where, *Cæsar* receiving him very courteously, permitted him to take his sons home with him, as being now sufficiently instructed in the liberall Arts. Who returning into their countrey, were joyfully received of all their country-men, both for that they were of comely

stature,

A ſtature, and of courteous conditions; and in their very behaviour did ſhew that they came of Kingly linage. Which things moved *Salome* and the reſt, by whoſe falſe accuſations their mother *Marim* was oppreſſed, to envie them; fearing their puiſſance, and verily perſwading themſelves that they would be revengers of their mothers injuries. So taking hereby occaſion, they began alſo falſely to accuſe them, as miſliking their father, who had cauſed their mother to be ſlain; and as though they had an averſion from him, whoſe hands were imbrued in their mothers bloud. For they well perceived that by ſuch calumniation they might draw them into hatred, and avert their fathers good will from them. Yet did they not carry theſe their inventions to the Kings ears, but contented themſelves to bruit them
B abroad amongſt the common people; which ſo in the end coming to his hearing, would cauſe in him ſuch enmitie and hatred againſt his ſons, as that it would overcome in him all naturall affection.

The yeer of the world, 3955. before Christs Nativity, 9.

Salome and others falely accuſed Herods ſons, and made their fathers hate

CHAP. II.

How Herod *gave wives unto* Alexander *and* Ariſtobulus.

BUt the King as yet miſtruſting nothing, moved with a fatherly care over them, had them in ſuch eſtimation as reaſon did require, and for that they were now come unto mans eſtate, he married them both: and unto *Ariſtobulus* he gave *Bernice* the daughter of *Salome*; and unto *Alexander*, *Glaphyra* the daughter of *Archelaus* King of Cappa-
C docia. Which done, underſtanding that *Marcus Agrippa* was returned out of Italy into Aſia, he went unto him thither, and invited him into his Kingdome, requeſting him to accept of his friends entertainment. Which *Agrippa* yeelding unto, *Herod* omitted nothing that might delight him: for he received him in his Cities newly built, ſhewing him the fair houſes and goodly edifices, entertaining him and the reſt of his friends and followers with all ſorts of delights, pomp and magnificence, as well at Sebaſte, as at the haven of Cæſarea, and in the Caſtles he built, to wit, Alexandrium, Herodium, and Hircania. He brought him to Jeruſalem, where all the people met him apparelled in ſuch goodly and brave attire, as they were accuſtomed to adorn themſelves withall, when as they celebrate their feſtivals, and with many joyfull acclamations received and ſaluted him.
D *Agrippa* offered a hundred head of fat Oxen to God, and feaſted all the people; and although he would willingly have made a longer abode there, yet winter drawing nigh, fearing rempeſtuous weather, he was forced to ſail away with all ſpeed into Ionia, both he and his friends being honoured with very great preſents.

Herod married his ſon Ariſtobulus to Bernice, Salomes daughter, and Alexander to Glaphyra the daughter of the King of Cappadocia.

Hedio & Ruffinus, chap. 2.

Herod carried to Marcus Agrippa all about his kingdome.

Agrippa offered an hundred beaſts at Jeruſalem.

CHAP. III.

How Herod *ſailed unto* Agrippa.

E HErod having paſt the winter at home, and hearing that *Agrippa* was now with an Army minded to goe to Boſphorus, the Spring time being now at hand, he ſailed unto him again, and taking his courſe by Rhodes and Cous, he came towards Lesbus, thinking there to finde *Agrippa*: but by a contrarie winde he was driven from thence, and forced a while to ſtay at Chius; where many privately coming to ſalute him, he rewarded them with Princely rewards: and perceiving that the Citie gate deſtroyed in the warres againſt *Mithridates*, was not yet repaired, but lay ſtill ruinated for want of money to repair it, he gave them ſo much money as largely ſufficed to reſtore it to the former beautie and bigneſſe; exhorting them with all expedition to re-edifie and adorn the Citie as it was in times paſt. At laſt the winde changeing, he ſayled firſt to Mitylene, and then to Byzantium; and there underſtanding that *Agrippa* had alreadie paſt the Rocks of
F Cyanes, he followed him with all ſpeed, and overtook him at Synope a Citie of Pontus. who contrarie to *Agrippa's* expectation arrived there with his Navie: *Herods* coming was very gratefull to *Agrippa*, and with eſpeciall affection they embraced one another. It was an evident ſigne of friendſhip, that the King omitting his own private buſineſſe, would now come unto him in ſo convenient a time. Wherefore *Herod* ſtill abode with him in the Armie, alwayes preſent either to aſſiſt him with Counſell, or to bear part of the labour with him. He was alſo preſent with him at ſuch times as he meant to be merrie being his onely Counſellour in difficult matters, for the benevolence he bare unto him, and alſo in all his mirth, as being one whom he honoured. *Agrippa* having diſpatcht the buſineſſe in Pontus for which he came, it pleaſed him not to return by Sea, but to go by Paphlagonia, Cappadocia, and the greater Phrygia, and ſo they came by land to Epheſus: and there taking

Herod ſailed unto Agrippa to Chius, and gave a great ſum of money to re-edifie the porch.

Herod found Agrippa at Synope a citie of Pontus and was by him honourably entertained.

Herod ſtill preſent with Agrippa in ſports and ſerious affairs.

Agrippa went by land to Epheſus.

ſhip they came to Samos. And in all that whole journey, almoſt in every citie he gratified *Herod*, at his intreatie relieving many of their neceſſities. And *Herod* did in the way help many with money that wanted, and ſpent much upon his gueſts: and moreover if any one had any ſuit unto *Agrippa*, *Herod* was the onely man that might obtain his ſuit for him. And although *Agrippa* alſo was both nobly minded and eaſily intreated to grant all ſuch things as were not prejudicial to any man; yet was it a matter of no ſmall moment and importance in King *Herod*, to incite him to uſe beneficence, being even of his own accord forward enough to put the ſame in practiſe. For firſt of all he reconciled *Agrippa* being angry againſt the Ilienſians, and himſelf paid the money that the people of Chius were indebted unto *Ceſars* receivers, obtaining for them an immunitie: and he alſo aſſiſted and pleaſured others in whatſoever they needed. G

The yer of the world, 3956. before Chriſts nativity. 8.

Herod helped many in the way with money.

Herod was a mediatour for many to Agrippa.

The citizens of Ilia are reconciled to Agrippa, and they of Chius obtain a priviledge.

CHAP. IV.

How the Jews of Jonia accuſed thoſe Countrey-men for offering to take from them their priviledges granted unto them by the Romans.

The Jews of Ionia complain unto Agrippa of the injuries offered them by thoſe countrey-men.

Nicholaus did make a ſpeech unto Agrippa in the behalf of the Jews.

WHen they came into Ionia, a great multitude of the Jews inhabiting that countrey being gathered together, expected him to ſpeak unto him; and finding opportunitie, they complained unto him of the wrongs that thoſe country-men offered them, not permitting them to live according unto their laws; and that upon feſtivall dayes they pulled and haled them before their Tribunal: and that they would not permit them to ſend ſacred money unto Jeruſalem, and that they compelled them to do publick buſineſſe, and to ſpend the holy money in thoſe affairs, contrary to the priviledges granted unto them by the Romans. *Herod* laboured to have the Jews complaints heard by *Agrippa*, and willed one of his friends and followers called *Nicholaus*, to plead the Jews cauſe: who made a ſpeech unto *Agrippa*, ſitting with the reſt of the Romans nobilitie, and other Kings and Princes, in their behalf after this manner: I

Moſt worthy Agrippa, *true it is, that all men that ſuffer injurie, are conſtrained to flie for redreſſe to the higher Powers, and we, over and above, hope to obtain our ſuit. For we ask nothing but that which your beneficence hath already granted, and that which they endeavour to take from us that are, as we alſo are; your ſubjects. And although that your benefit beſtowed upon us was great, yet are we worthie ſtill to enjoy it, onely for that you your ſelf judged us worthie thereof. And ſuppoſe it was a ſmall matter, it is a diſcredit for you not to grant ſo ſmall a trifle. Wherefore it is evident, that the injurie done unto us, doth alſo redound unto you, whoſe Decrees thoſe that have injured us, fear not to contemne, and to diſannull your beneficence towards us. For if any one ſhould ask any of them whether they had rather loſe their lives, then be deprived of their Countrey Lawes, Rites, Sacrifices, and Feſtivities, wherewith they honour their gods; I know well they would rather endure any calamitie, then to be forced to forſake their Countrey Cuſtomes. For many warres ariſe onely for defence of Religion: and the greateſt reward and content that we reap by this happie peace, which through your means we enjoy, is this, That we are everie one permitted to live according to the Cuſtome of his Countrey, and to continue in pietie. Wherefore they endeavour to take from others that, which by no means they would permit to be taken from themſelves: as who would ſay, it was not as great an offence to hinder other mens Pietie and Devotion, as neglect their own. Let us conſider whether there be any Cittie or Nation, that doth not account their felicitie to be ſcituate in your Dominion, and the power of the Romans? Or is there any that deſireth your Honour and Power to decay and be of no force? Truely, none that is wiſe: for there is none, whom either publickly, or privately, it concerneth not: but theſe people endeavouring to take from us your libertie, do alſo as it were deprive themſelves of all benefits which they have received at your hands, which are infinite. For what a benefit is it, that whereas other Nations living under the Dominion of rigorous Kings conſtituted over them; theſe do onely obey the Romanes, and live in happie peace and tranquilitie? But as for our affairs, were no man troubleſome unto us, yet are they not ſuch as deſerve to be envied. For enjoying the common felicitie, which others your ſubjects doe, we deſire nothing of high eſtimate or worth, but onely requeſt that we may live according to the Religion of our Countrey, which of it ſelfe is not to be envied at, but may be profitable for them that permit it. For God doth alwayes love them, who honour him, and them who doe not hinder his honour. What is there in our Religion offenſive to any man? nay, what is there that is not according to all Pietie and Juſtice; whereby all things continue and are preſerved? For neither do we conceal what life we follow, nor the labours and exerciſe we uſe, but reſting the* K L M

ſeventh

A *seventh day from all labours, we ſpend that day in learning our religion, and the laws and cuſtomes thereof, eſteeming this cuſtome not to be of ſmall force to correct and amend our manners. These our cuſtomes having in them nothing that any that ſearcheth them, can juſtly reprehend, they are now alſo, though many are perſwaded the contrary, conſecrated and confirmed by their antiquitie: So that we muſt needs make a conſcience of it to forſake our lawes, that have endured ſo many ages. These are the injuries that theſe people by violence offer us; they ſacrilegiouſly take from us the money dedicated to God: they impoſe tributes upon us, who are free: they upon feſtivall daies force us to their tribunals, to law and other prophane buſineſſe, without any neceſsitie, but onely in contumely and diſgrace of our religion, which they know well in the mean*

B *while that they perſecute with unjuſt and unlawfull hatred. For your Empire, equally providing for the good of all your ſubjects, doth not onely nouriſh the mutuall concord of them all, but alſo reſiſteth hatred and malice. These are the injuries, moſt worthy* Agrippa, *whereof we ſeek redreſſe at thy hands, requeſting thee that hereafter we may live according to our religion as beforetimes, and that our adverſaries may have no more authoritie over us then we over them: which is not onely juſtice and equitie, but already alſo granted by your clemency. And there are ye extant to beſeen in the Capitol many decrees and ordinances of the Senate concerning this matter, engraven in braſſe which are read unto this day: doubtleſſe for our truth and fidelitie ſo oftentimes tried: or at leaſt, though we not deſerving it, yet holy and inviolate. For you doe not onely not withdraw from us and all other nations your former benefits granted unto us, but you do ra-*

C *ther every day beſide all hope and expectation increaſe them: all which time will not ſuffer me to recount And that we may not ſeeme vainly to boaſt of our duties and officiouſnes towards you, and alſo omitting other things that are paſt; our King now ſitting with you can ſufficiently teſtifie it ſo to be. For what kinde of love and good will hath he omitted to ſhew unto your nation? where was he not proved truſty? what hath he not deviſed to honour you? where ſtood you in need, when he was not the firſt man to help you? Why therefore ſhould not we receive ſome favour for his deſerts? I will not omit to put you in minde of the fortitude of his father* Antipater, *who came with 2000. ſouldiers to aſsiſt* Cæſar *in the Egyptian wars, wherein he ſo valiantly behaved himſelf, that neither by ſea nor land any one in thoſe wars deſerved more commendations then himſelf. I will not recount at this time how much good he did* Cæſar, *in thoſe*

D *warres, and what and how great rewards he therefore received: but rather I ſhould firſt of all put you in remembrance of the letters that the Emperour writ unto the Senate concerning this matter, wherewith he obtained for* Antipater *the honours and priviledges of the Citie. For this onely argument had been ſufficient to have declared that we did not obtaine ſuch favour without deſert, and requeſt thee now to confirme the ſame, of whom we might juſtly hope for new benefits, ſeeing ſuch friendſhip and familiarity between thee and our King. For we have underſtood by our nation that dwell in Judæa, how many offerings thou diddeſt there ſacrifice unto our god, and with what vows thou honouredſt him: how thou feaſtedſt the people, and was't delighted in that mutuall hoſpitalitie. All which are as it were an argument of the friendſhip confirmed between ſo great a Roman Prince, and the nation of the Jews, even in* Herods *houſe. By all theſe, we*

E *humbly requeſt in the preſence of the King nothing but this onely, that thou wouldeſt not permit us deceitfully to be defrauded of that, which you your ſelves have already granted unto the nation of the Jews.*

The year of the world, 3976. before Chriſts Nativity, 8.

Now no one of the Greeks offered to oppoſe himſelf againſt that which *Nicholaus* did ſpeak: for this was no contention to a Judge concerning their right, but onely a deprecation and ſupplication to avoid injurie. Neither did they denie it: onely thus they excuſed themſelves, that the Jews dwelling amongſt them, were troubleſome unto them. But the Jews ſhewed themſelves to be free citizens, and to live according to their religion and laws of their countrey, without any mans moleſtation or injury. Wherefore *Agrippa* underſtanding that they were wronged, anſwered thus; that he would not onely gratifie them for his friend *Herods* ſake, but alſo for that they ſeemed to him to demand a reaſonable matter. Wherefore though

F they had demanded a greater thing of him, he would have granted them whatſoever he might, without prejudicing the people of Rome. And now ſeeing they onely demand of him that which already the Romans had granted unto them, he would ratifie & confirm unto them the benefit which they had already received at the Romans hands, & provide that hence forth no man ſhould moleſt them for living according to the inſtitution and ordinances of their countrey. Having thus ſpoken, he diſmiſſed the aſſembly. Then *Herod* ariſing thanked him in all their names. And then after mutuall embracing one another, they departed, taking their leaves from Lesbus.

Agrippa confirmeth the Jews priviledge.

Agrippa departed from Lesbus.

CHAP.

G

The yeer of the world. 3956. before Christs nativity, 8.

CHAP. V.

How Herod *returned into Judea.*

Herod returned to Jeruſalem, and made a ſpech unto the people, and let them underſtand the cauſe of his injurie, & remitted the fourth part of his tribute.

THe King having a proſperous winde, within a few daies after arrived at Cæſarea; and from thence he went to Jeruſalem, and calling together all the people, as well the citizens as alſo the countrey people there preſent, there he told them the cauſe of his journey, & how he had obtained immunities for the Jews living in Aſia, that they might converſe there among the Gentiles, without moleſtation. Then he recounted unto them, what felicitie they had received and enjoyed by his reign, ſeeing that his greateſt care was ſo to provide for his ſubjects, that they might want nothing. And to gratifie them the more, he told H them, that he would freely remit the fourth part of the taxes and tribute they were to pay for the yeer paſt. The people greatly comforted as well with the Kings ſpeech unto them, as with his liberalitie, departed joyfully, wiſhing the King all happineſſe.

CHAP. VI.

Of the diſcord in Herods *houſe, between him and his ſonnes.*

IN the mean time, the diſcord of his houſe was daily increaſed; for *Salome* greatly maligned the two young men, as having an hereditary hatred rooted in her heart; and preſumed by reaſon of her good ſucceſſe in her exploit practiſed againſt their mo- I

Hedio & Ruffinus, chap. 3. al. 7.

Salome perſecuteth Mariammes children with naturall hatred.

ther, to labour all waies poſſible not to leave any alive, that might revenge her death, who died, not deſerving it. And ſhe wanted no occeſion, for that it ſeemed the young men were not very well affected towards their father, partly for the memory of their mothers death, and partly alſo for that they deſired the Kingdome. So that they upbraiding *Salome* and *Pheroras*, did renew their old hatred againſt them, who daily practiſed, by all means they could, to overthrow them: the young men alſo hated them, but not with like hatred that they were hated of them. For they for their ingenuous manners and noble race diſſembled not their anger, but with laviſh tongues declared their mindes. But

Alexander and Ariſtobulus being by Salome and Pheroras drawn into bad words, are by them accuſed to their father *Herod.*

Salome and *Pheroras* contrariwiſe enviouſly and craftily prepared themſelves a way by ca- K lumniations, alwaies provoking the magnanimous ſpirits of theſe young men, whoſe fierceneſſe might ſoon bring them into ſuſpicion with their father, to the intent that he might gather hereby, that they wanted not will to revenge their mothers death, yea even with their own hands, foraſmuch as they were not aſhamed to be the children of ſuch a mother, and would contend that ſhe was unjuſtly put to death. And now all the whole city talked of them, every one pitying the young mens ſimplicity: *Salome* not ceaſing to gather by their own ſpeeches probable arguments of ſuſpicion, that they did not onely take their mothers death impatiently, but alſo raging like young men, did both bewaile her death, and their own caſe, who were compel'd to live with the murtherers of their unfortunate mother,

Hedio & Ruffinus, chap. 4. al. 8.

Pheroras and Solome accuſe Alexander and Ariſtobulus before *Herod.*

and as it were contaminate themſelves with living amongſt them. And the abſence of the King greatly increaſed this their diſſenſion; who being returned, and having made a ſpeech L unto the people, he preſently was admoniſhed both by *Pheroras* and *Salome* his ſiſter, that he was in great danger, by reaſon of the two young men, who did openly boaſt that they would be revenged of them that killed their mother: feining moreover, that they were incouraged, for that they hoped that *Archelaus* King of Cappadocia would help them, to accuſe their father unto *Cæſar*. *Herod* hearing this, was greatly troubled; and ſo much the more, for that he heard the ſame alſo reported unto him by others: And hereby he was put in memory of that which was paſt, how that for the diſſenſion of his houſe he could not long enjoy his friends and deareſt wife. And as it were foreſeeing by that that was paſt what would en-

Herod was fortunate abroad, and unfortunate at home.

ſue, and fearing ſome greater calamitie would befall him, he was altogether amazed. And M truely as abroad he was moſt fortunate above all hope; ſo at home he was moſt unhappy and infortunate beyond mens opinion: So that one may well doubt whether his fortunate ſucceſſe abroad did countervaile his misfortunes at home; or whether it had been more expedient for him to have had neither the one nor the other, but to have had onely a common and ordinary favour at fortunes hands. Deliberating thus with himſelf, he thought it good

Herod advanceth Antipater, to bridle the arrogancy of his ſonnes.

to call unto the Court another ſonne of his, whom he begat when he was a private man, and to grace him with honours, and to oppoſe him againſt the other two brethren, to the end, to bring down and repreſſe their fierce and haughty mindes: (this ſon of his was called *Antipater*) not minded (which after overcome by affection he did) to make him ſole heir of all,

but

A but thinking thereby to bridle *Mariammes* children, and to diminish their arrogancy by letting them see that it was not needfull to keep the inheritance of so flourishing a Kingdome onely for them: wherefore he introduced *Antipater*, one opposed against them, that thereby the young men laying their pride a side, might shew themselves more tractable to their father: and so now he thought he had by this means provided for the safety of these young men. But it fell out farre otherwise then he expected; for the young men esteemed this fact as an injurie done unto them: And *Antipater* was of that nature, that having gotten promotion contrary to his expectation, he did endeavour all waies possible to be in greater account with his father then to two young men, who was now through false accusations alienated from them, and every day (as he also desired) ready to beleeve any thing that might incense him against them.

The yeer of the world, 3956. before Christs nativitie, 8.

Antipater inciteth his father against his brothers.

B Wherefore this was all his labour: yet had he an especiall care not to be thought an accuser of his brethren, but he used others of his accomplices, whom the King nothing suspected; who for the trust the King put in them, might also have better credit given unto their words. For now this man had many followers and favourers, as it were gaping after preferment by his means, who with a kinde of counterfeit good will made a shew of love and good will towards *Herod*. And being many in number and trusty one to another, the young men were every day entrapped more and more: for many times they shed tears for very grief of the contumelies and injuries that they suffered; and many times they mentioned their mother, and complained unto those whom they thought to be their friends of their father, as one that dealt not well with them: all which *Antipaters* partakers maliciously noting, and adding

C thereunto something of their own invention, they did presently tell it unto *Herod*; and so did nourish the dissention of his house. For the King being moved hereat, and purposing to humble *Mariammes* children, did daily increase and augment *Antipaters* honour, and at his entreaties at last brought his mother into the Court; and many times writing secretly unto *Cæsar* in favour of *Antipater*, he especially commended him in particular unto him: and being to saile to salute *Agrippa*, who was now to depart out of Asia having governed that province ten yeers, he onely took with him *Antipater* of all his sonnes, whom also he committed unto *Agrippa* with many gifts, to goe with him to Rome, and to be brought in to favour with *Cæsar*; so that now all things seemed to be done, as it were by this mans beck, and the young men to be already dis-inherited.

Herod brought Antipaters mother into his Palace.

Herod deliver-eth Antipater to Agrippa, to be carried to Rome.

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CHAP. VII.

How Antipater *living at Rome*, Herod *brought* Alexander *and his brothers thither, and accused them before* Cæsar.

THis journey did greatly advantage *Antipater*, and increase his honour and preeminence above his brethren: for he became famous at Rome, being by his fathers letters commended unto all his friends there: yet this was a great grief unto him, that he could not dayly calumniate his brethren; for he feared lest his fathers mind should

Antipater was honoured at Rome.

E change, and so he should affect *Mariammes* children most. This was his dayly cogitation: but though he were absent, yet he ceased not by letters to incite his father against them, as having care of his safety; but indeed for that he thereby through his bad practices hoped to obtain the Kingdome: so that he so increased *Herods* wrath against them, that he now was become a deadly enemy unto the young men. But endeavouring to resist this affection, and fearing rashly in his anger to commit any thing to prejudice them, he determined to saile again to Rome, and there accuse his sons before *Cæsar*, lest he being led away through indignation and displeasure conceived against the young men, should seem to cast off all love and fatherly affection towards them. And repairing to Rome, and not finding *Cæsar* there, he followed him unto Aquileia: and coming to speech of him, and requesting him to

Antipater when he was present incited his father against his brethren by lies, and being absent, he did the same by letters.

Herod sailed to Rome, and followed Cæsar to Aquileia.

F take notice of his misfortunes, he presented his two sons, and accused them before *Cæsar* of insolencie, and for having attempted to poyson him, complaining their hatred to be gone so far, that now by any wicked and execrable way whatsoever they sought their fathers Kingdome; notwithstanding that *Cæsar* had given him full power and libertie to leave the Kingdome to him, whom he found most dutifull and obedient unto him. And that they thought thereby they might not gain the Kingdome, yet they could be contented with their fathers death, and that they sought it with danger of their own lives, and that this horrible and detestable hatred was now rooted in their hearts. And that he having long endured this calamitie; was now forced to open it unto *Cæsar*, and trouble his ears with these complaints. And spake after this manner: Have I deserved this at their hands? what wrong

Herod accused his sons before Cæsar.

have

The yeer of the world,3956. before Christs Nativity,8.

have I done them? or how can they think it reason, that I who have exposed my self to so many dangers, and undergone so difficult labours for a long time to obtain the Kingdome, should not peacably enjoy the same, and suffer me to be Lord of mine own dominion, and permit me the libertie to leave it unto him who shall deserve such honour in the best performance of a son-like dutie? So that the beholders hereof seeing piety so rewarded, might hereby be the more incited thereunto, especially seeing that without violating the law of nature, it is not lawfull to think any such thought: for no man can affect his fathers Kingdom, but he doth also desire his fathers death, seeing that it is not permitted men to succeed those in the Kingdome who are yet alive. He alleadged moreover, that for his part he had had a care that they should want nothing convenient for a kinde father to provide for princely children, neither ornaments, nor followers, nor delights: that also he had provided for them wives of noble race, and had married one of them unto his sisters daughter; and the other unto *Archelaus* his daughter King of Cappadocia: and which was the greatest matter of all, he had not used the authoritie of a father against them after these their enterprizes, but brought them unto *Cæsar* their common benefactor; and that forsaking his own right of a father who had been injured, or of a King, against whom treason had been wrought, he was now content to debate his matter with them before such a Judge, as well knew how to decide the thing in question according to right and equitie: yet requested he him that the offence of theirs might not be left unpunished, nor he forced to lead the rest of his life still in perpetuall fear: seeing that it was expedient that they should never see light again after such haynous offences, and to escape unpunished, after the violating of all laws of God and nature. *Herod* having with a vehement voice objected these accusations against his sons before *Cæsar*; the young men were not able to abstain from tears whilest he was yet speaking, and having ended his speech, they wholly resolved into tears: not for that they were guilty of those impieties laid unto their charge, but for that they were accused by their father, against whom it was not decent to speak freely for themselves, nor expedient to refuse to defend their own cause. Wherein they remained doubtfull what to doe, moving the auditors to pitie them by their tears and lamentations, and carefull withall lest it should be thought that their guilty conscience did so trouble them, that they were not able to speak in their own defence, seeing that indeed it was their want of skill and tender yeers, by reason whereof they were so amazed. Which also *Cæsar* well perceived, and all that were present were so moved to compassion, that neither their father, who was their accuser, could long refrain from being moved hereat to compassion.

Alias, chap. 9. Alexander and Aristobulus move all that were present, even their father and accuser to tears and compassion.

CHAP. VIII.

Of Alexanders *defence, and how the two brethren were reconciled unto their father* Herod.

THen the young men perceiving both their father and *Cæsar* to relent, and they that were present partly to pity them, partly to shed tears of compassion: the one of them named *Alexander*, who was the elder, framing his speech unto his father, began thus to purge himself of the crimes objected against them.

Alexander speaketh in his own, and his brothers defence.

My father, how well and friendly minded thou art towards us, this present judgement declareth: for hadst thou determined any heavy sentence against us, thou wouldest not have brought us before him, who is the preserver of us all: for thou mightest being a King, or for thy authoritie over us as a father, have punished us for our offence according to thy power; but in that thou hast brought us to Rome, and made Cæsar *our Judge, it is an argument that thou seekest to save us: for no man brings any one to the Temple whom he purposeth to destroy: which greatly aggravateth our cause, who doe censure our selves unworthy to live, rather then to incurre an opinion of impiety committed against thee such a father. How far more expedient is it to die guiltlesse, then to live suspected of such offences? Wherefore, if truth be our patrone, we shall be happy either by thy own judgement, or for that we have escaped danger: but if calumniations doe prevaile against us, it is superfluous and to no purpose that we live. For what good would it doe us, if we live in continuall suspicion? It is a probable accusation to accuse our yeers, as having affected the Kingdome; and our unfortunate mothers calamity maketh it seeme more probable. But consider I beseech thee, if the same crime may not as well be framed against any one whomsoever, as against us. For any King having children by a wife that is now dead, may if it please him suspect them, as practising treason against him their father. But suspicion is not sufficient to prove a man impious and guilty: wherefore bring any one forth that can tell any argument of this crime by us to have been attempted, which may adde credit to this calumniation;*

Can

A *Can any man ſhew that poyſon was prepared by us for you; or that we conſpired with any; or that we corrupted any ſervants with money and gifts; or that we writ any letters againſt thee? yet may calumniation faine every one of theſe upon no occaſion. It is a grievous matter for diſcord to be in a Princes Court; and the hope of dominion, which your Majeſty affirmed to be the reward of piety, doth often impell mens mindes unto hainous offences. But although it be moſt certain that we cannot be convicted of any crime; yet how can we clear our ſelves from accuſations forged againſt us, before them that will not hear us? But did we ſpeak ſome inſolent words; yet were they not againſt thee, O my father (for that had been impietie) but againſt them who tell all they heare. We bewailed our mothers misfortunes. It is true: but not becauſe ſhe is dead, but becauſe after her death ſhe is evill ſpoken of by thoſe, who ought not to doe it. We affect the Kingdome of our father, he being yet alive. Wherein? Is not that purpoſe of ours vain and frivolous, we* B *having already been graced with Kingly honours? And ſuppoſe we were not; yet might we hope for them. But could we expect them by killing of thee, whom both earth and ſeas would diſdain after ſo execrable an offence? Or could we have expected that the loyaltie of thy ſubjects, and the laws of our nation would have permitted us, having gotten the Kingdome by murthering our father; to have enjoyed the ſame, and entred into the holy Temple, which thou didſt repaire? Or ſuppoſe we deſpiſed them all; yet could any one that murthered thee eſcape, Cæſar being living? Thy children by thee begotten are not ſo impious nor fooliſh, though more infortunate then thy eſtate requires. And ſeeing thou haſt nothing to accuſe us of, or nothing to prove any accuſation laid unto our charge, how canſt thou be perſwaded that we are guilty of ſuch inhumane acts? Is it becauſe our mother was put to death? But her death ought rather to have made us more wary then inſolent and raſh. We could ſpeak more in our own defence, then this, but what need is it to excuſe that which was* C *never done? Wherefore we beſeech* Cæſar (*who is Lord of all, and now our Judge*) *onely this, that if thou canſt, O my father, put away out of thy minde all ſuſpicion of us, to ſuffer us to live hereafter, how unhappy and unfortunate ſoever: for what is more miſerable then to be raſhly accuſed without cauſe? But if thou canſt not, we living, live without fear of us, let us die condemned by our own cenſure. For our lives are not ſo dear unto us, that we deſire to keep them to his moleſtation that beſtowed them upon us.*

The year of the world, 3916. before Chriſts Nativity, 8.

Cæſar with theſe words, though before not greatly crediting ſuch accuſations and ſlanders laid againſt them, was now more moved to beleeve that they were guiltleſſe; and the rather, for that fixing his eyes upon *Herod*, he perceived him alſo to be much moved, and all that were preſent were ſorrowfull for the young men: ſo that all courtiers preſent thought hard- D ly of the King, for the abſurd and frivolous accuſation framed againſt them; and the flower of their age, wherein they were now endangered, moved all mens mindes what they could to aſſiſt them: And much more were they incited, after that *Alexander* had ingenuouſly refuted his fathers accuſations, the accuſed remaining ſtill in the ſame habit and place, and for grief fixing their eies upon the ground. At laſt ſome hope appeared, ſo that the King himſelf ſeemed to need ſome excuſe, for having ſo raſhly accuſed his ſonnes, without any certain proof of his accuſations. At laſt, *Cæſar* having a while deliberated with himſelf, pronounced that the young men were innocent, and guiltleſſe of the crimes laid unto their charge: yet herein they were culpable, in that they had ſo behaved themſelves, that they gave their fa- E ther occaſion herein to ſuſpect them. And as for *Herod*, he requeſted him to lay aſide all ſuſpicion, and to be reconciled to his children. For it was unjuſtly done of him to beleeve ſuch forged accuſations againſt thoſe whom he had begotten, and that one might recompenſe another in time to come for their former offences, and renew the good will between them in times paſt, if to aboliſh all ſuſpicions, either did hereafter ſhew himſelf more friendly to other then before. *Cæſar* having thus admoniſhed the young men they prepared themſelves to intreat their fathers wonted favour: he not expecting ſo long, came and embraced each of them one after another, they weeping exceedingly; and all thoſe that were preſent, both ſervants and others did the like.

All men doe pity the young men.

Cæſar pronounceth the young men herein to have offended, that they gave occaſion of ſuſpicion, and he exhorteth the father to be reconciled to his children.

Herod is reconciled to his children.

Then giving humble thanks unto *Cæſar*, they departed together: and *Antipater* with them, F counterfeiting himſelf to congratulate their good hap, for that they were now reconciled unto his father. Within a few daies after, *Herod* gave *Cæſar* three hundreth talents, who was now beſtowing his gifts and preſents at Rome, and exerciſing his liberalitie upon the people. And *Cæſar* again beſtowed upon him halfe of the revenues out of the mines of the mettall in Cyprus; and the other halfe unto the overſeer thereof; and gracing him otherwiſe alſo, he gave him leave to chuſe which of his ſonnes he pleaſed for to ſucceed him in his Kingdome; or if he had rather to diſtribute it amongſt them all: which *Herod* preſently would have done, but *Cæſar* would not permit him, affirming, that during his life he ſhould keep

Antipater friendly doth congratulate his brethren returned into his fathers favour.

Herod did give Cæſar 300. talents.

keep it all whole and undivided, and his ſonnes ſhould be ſubject unto him. G

The yeer of the world, 3956. before Chriſts nativitie. 8.

After this, *Herod* returned again into Judæa, in whoſe abſence the Trachonites that were no ſmall part of his Kingdome, were revolted yet by the induſtry of the Captains he left to overſee all in his abſence, they were conquered again, and forced to doe as they were commanded. As *Herod* and his ſonnes were ſailing towards home, arriving at Eleuſa a Citie of Cilicia, which is now called Sabaſte, he found *Archelaus* there, who was King of Cappadocia. *Archelaus* did courteouſly entertain *Herod*, and was very joyfull that his ſonnes and he were made friends, and that *Alexander* his ſonne in law had ſo well cleered himſelf and his brother of the crimes laid unto their charge. And ſo each one beſtowing upon the other princely gifts, they departed taking their leave one of the other. After this, *Herod* being newly returned into Judæa, and calling the people together into the Temple, told them all that had paſt in his abſence from them, and the courteſie of *Cæſar*: and told them alſo of other affairs that he thought meet for them to know; and turning the latter end of his ſpeech unto his ſonnes, and exhorting the courtiers and common people to concord, he told them that his ſonnes ſhould reign after him, and firſt of all *Antipater*: and after him his ſonnes that he had by *Mariamme*, *Alexander* and *Ariſtobulus*; in the mean time every one of them ſhould honour him as King and Lord, notwithſtanding his old age, which for long experience was the fitter to govern, ſeeing there was nothing in him wanting to keep both his ſubjects and children in their obedience; and that the ſouldiers alſo if they onely reſpected him, ſhould live in all happineſſe and felicitie without moleſtation. Having thus ſpoken, he diſmiſſed the people; ſome thinking he had ſpoken according to equitie; others thinking clean contrary: For having now as it were cauſed an emulation amongſt his children, there was as it were already a ſhew of ſome mutation. H I

Cæſar gave Herod halfe his revenues out of the mines of Cyprus.

The rebels are conquered.

CHAP. IX.

How Herod *having finiſhed Cæſarea, for joy thereof did celebrate every firſt yeer certain ſports.*

The yeer of the world, 3957. before Chriſts Nativitie. 7.

ABout this time Cæſarea was finiſhed, the tenth yeer after it was begun to be built, the 28. yeer of *Herods* reign, in the 192. Olympiade. In the dedication hereof, K there was great pompe and ſumptuous preparations: for all muſicians were brought thither to ſtrive one with another, who was moſt excellent in their art; and champions that wraſtled being naked and anointed with oyle: there was alſo a great many that fought with ſwords, and a great number of ſavage beaſts; and all things elſe that at ſuch times were uſed, and in account, either at Rome or in other countries. Theſe ſports were alſo conſecrated unto *Cæſar*, and were to be renewed every fifth yeer. All this proviſion the King at his own coſt and charges provided to be brought from any place whatſoever, to ſhew the greatneſſe of his magnificence. *Iulia*, *Cæſars* wife alſo beſtowed much of her own to the furniſhing hereof, and ſent many precious things out of Italy; ſo that the worth of them all amounted unto five hundreth talents. And a great company being gathered together to behold theſe ſports, he received all Embaſſadours ſent unto him from other na- L tions, to thank him for the benefits he had beſtowed on them; and he lodged, feaſted and ſported them: and being all day long amongſt the people to ſee thoſe ſports, at night he received them with banquets, and ſhewing them his magnificence; and gained great praiſe and commendations for a worthy King. For, he in all things ſo provided, that the laſt was more pleaſing and gratefull then the firſt, and cauſed him to be more admired. And it is reported that *Cæſar* himſelf and *Agrippa* often did ſay, that *Herods* magnanimyty was greater then his preſent revenues could bear, and that he well deſerved an Empire, as big as all Syria and Egypt. Theſe ſports being ended, he builded another town in a field, called Caparſaba, chuſing for it a watery ſoyle fit for plants: the Citie was compaſſed with a river; M and he alſo planted round about it a wood full of moſt goodly trees. This town he called Antipatris; after his fathers name *Antipater*. After which he alſo builded a caſtle about Jericho, called after his mothers name, *Cypron* which was very ſtrongly defenced, and adorned within with rare and ſumptuous edifices. And not forgetting his brother, he dedicated unto him moſt goodly buildings: for firſt he built a tower as bigge as *Pharo* in the city, in remembrance of his dead brother, and called it by his name *Phaſælus*, which alſo was the ſtrongeſt hold and defence in all the citie. After this, he builded a town neer unto the vally of Jericho, as one goes towards the north, whereby the fields that before almoſt lay deſart, were now tilled and inhabited by the townſmen; ſo that of them it was named Phaſælus field.

Hedio & Ruffinus, chap. 5. al. 10.

Cæſarea is finiſhed.

Quinquennalia certamen.

Cæſar and Agrippa commend Herods magnanimity.

Antipatris is built.

Cypron is built.

The tower and town of Phaſælus is built.

A field. It were hard to recount all his liberality in particular shewed both unto the Cities of Syria and Grecia, and all other places whereſoever he came: for he helped many either by building publick places; or if there were any new works begun, and not finiſhed for want of monie, by giving them monie to finiſh them; the chiefeſt among all which were, that he builded at his own coſt and charge the Temple of *Apollo* at Rhodes; and gave them many talents of ſilver to build their ſhips. He alſo builded the greateſt part of the publick houſes and places in the citie by Actium, which *Cæſar* built for the Nicopolitanes there inhabiting, and that with his own proper coſt and charges. He alſo for the Antiochians inhabiting the greateſt citie of Syria, builded porches on each ſide of the greater ſtreet, that goeth quite thorow the midſt of the citie, and doth as it were part it into two; and the ſtreet it
B ſelf that lay open, he paved with poliſhed ſtone; which work was as great a commoditie to the inhabitants, as a beautie unto their Citie. He alſo helped to maintain the ſports at Olympus with yearly revenews, that now for want of maintenance began to decay: ſo that by his means there were more ſolemn ſacrifices, and all things more ſumptuous to pleaſe them that came to behold them: for which his liberalitie he was declared perpetual maſter and maintainer of thoſe ſports. It is admirable to ſee in one man ſuch diverſitie of minds: for on the one ſide if we reſpect his liberalitie and beneficence towards all men, we muſt needs ſay, he was of a moſt free and bountiful nature; contrariwiſe, if we conſider the injuries and crueltie he ſhewed againſt his ſubjects and deareſt friends, we muſt confeſſe him to have been a hard man, and intractable, and who paſſed all bounds of modeſtie; ſo that we would
C think him to have been of two contrarie diſpoſitions. But I am otherwiſe perſwaded, and think that both theſe did proceed from one matter: for becauſe he thirſted after glorie and honour, and wholly applied himſelf thereunto, he became liberal whereſoever he was, in hope either to reap preſent thanks for his labour, or a future remembrance. Wherefore ſpending above his revenewes for this matter, he was forced to be chargeable unto his ſubjects: for it was neceſſary that he that ſo laviſhly beſtowed ſuch huge ſums of money upon others, ſhould ſome where get it, though with evil means. Laſtly, ſeeing himſelf for ſuch like injuries hated of his ſubjects, he thought it a hard matter to get their good wills: which he could do no waies elſe, but by remitting the tribute they paid him. Wherefore he abuſed the hatred of his people for his own commoditie: for if any one of them did not
D tolerate that ſlaverie wherein they lived, or did endeavour to ſhake off the yoke of his dominion, againſt ſuch he uſed a marvellous crueltie; and outraged them no leſſe, then as if they had been his enemies, neither reſpecting friendſhip nor kindred; for that he deſired alone to be honoured of all men. And how greedy of honour he was, we may gueſſe by the honours he did unto *Cæſar*, *Agrippa*, and others of their friends: for he deſired to be an example to his ſubjects, that as he himſelf honoured men better then himſelf: ſo they ſhould all honour him likewiſe: thereby declaring what thing he did naturally moſt deſire. But the Jews religion doth not permit them licence to honour Potentates, who of neceſſitie ought to have greater care and reſpect of right and equitie, then of ſuch officiouſneſſe toward ſuperiours: for it was diſprofit enough unto the Jews, that they could not with ſtatues and
E Temples obtain the Kings favour, and with like flatteries ſatisfie the fond appetites of a vainglorious man. And this ſeemeth to me to be the reaſon that *Herod* was unjuſt, and hard towards his friends, and to thoſe whom he made partakers of his counſels and enterprizes; and frank and bountiful towards ſtrangers.

The year of the world, 3957. before Chriſts nativitie, 7.

Herod built the Temple of Pythius.

The ſports of Olympus.

Why Herod was liberal to ſtaangers, and cruel to his own nation.

Herod greedy of honour.

CHAP. X.

Of the Embaſſage of the Cyrenian and Aſian Jews unto Cæſar.

F THe Aſian and Cyrenian Iewes were greatly afflicted by the Citizens of thoſe countries, who having had the ſame priviledges granted unto them by the ancient Kings that the Citizens had, were now greatly injured by the Greeks: as though they carried money out of the countrie, and were prejudicial unto the reſt of the inhabitants. And the Greeks making no end of theſe their injuries, they were conſtrained by Embaſſadours to complain of them unto *Cæſar*: who wrote unto everie Province, that it was his pleaſure that the Iewes ſhould enjoy like priviledges with the other inhabitants of the countrie. The copie of which writing we have here ſet down, that it may the better appear how the Roman Emperours of ancient times were affected unto our Nation.

Hedio & Ruffinus, chap. 10. The Jews of Aſia and Cyrene being afflicted by the inhabitants there ſend an Embaſſage to Cæſar, and do obtain of him immunitie.

The year of the world, 3957. before Christs nativity, 7.

Cæsar Augustus Pont. Max. Trib. potestatis, thus decreeth. For as much as the Nation of the Jews hath alwaies been trusty unto the Romans, not onely at this day, but also in all former ages, and especially in the time of our father *Cæsar* the Emperour, under *Hircanus* their high Priest: I have ordained, that according to the common sentence of the Senate, they shall live after their countrey laws, under which they lived in the time of *Hircanus* the high Priest of God: and that their Temple shall retain the right of a sanctuary, and that it shall be lawful for them to send votive money unto Jerusalem by certain persons; and that they shall not be compelled to appear before any Judge upon their Sabbath dayes, or the day before their Sabbaths, after nine of the clock upon the preparation day. And if any one be known to steal the holy books, or holy money laid up in their places appointed for religion, he shall be guilty of sacriledge: and his goods shall be confiscate unto the treasurie of the people of Rome. I also decree for the good will I bear unto all men, that their memorial or request offered unto me by C. *Marcus Censorinus*, shall together with this my edict be published in that famous place, which all Asia hath dedicated unto my name, to wit, *Argyra*. And if any shall be so hardy as to do contrary to our decree, he shall be punished extraordinarily. This was engraven in a pillar in *Cæsars* Temple. *Cæsar* wisheth health unto *Norbanus Flaccus*. Let it be lawful for all Jews whersoever living, to carry their sacred money unto Jerusalem, according to their ancient custome, and that no man should forbid them so to do: and this did *Cæsar* write in favour of the Jews.

Agrippa writ unto the Rulers of Ephesus, in the Jews behalf, and to Syllanus and the Magistrates of Cyrene.

Agrippa also wrote in the Jews behalf, as followeth: *Agrippa* wisheth health unto the Magistrates, Senate, and people of Ephesus: I will that the Jews living in Asia keep their sacred money, which according to the custome of their countrey, they are wont to send unto Jerusalem: and if any one shall steal their holy money, that the same person, if he flie to a Sanctuary, shall be violently taken away from thence, as a sacriledgious person, and delivered unto the Jews to be punished. He also wrote unto *Syllanus* the Magistrate, that the Jewes might not be constrained upon their Sabbaths to appear before a Judg. *M. Agrippa* wisheth health to the Cyrenian Magistrates and Senate. The Jews inhabiting amongst you, for whom *Augustus* hath alreay written unto *Flavius* the President of Libya, and unto other Magistrates of that province, are not to be hindred from sending their holy money to Jerusalem, as their custome is: and they have now complained unto me, that they are molested by the false accusations of some bad people, and forbidden to do it under pretence of a certain tribute, which notwithstanding they are not to pay. Wherefore I command that they may be permitted to live after their custome, and free from all such matters: and if in any of your Cities any sacred money of theirs be intercepted, that by certain persons which you know to be fit for that purpose, ye make choice of them, to send it again unto the Jews. Item *C. Norbanus Flaccus* proconsul: Health unto the Magistrates of Sardinia: *Cæsar* hath written unto me, commanding that no man hinder the Jews, according to their custome, to send sacred money unto Jerusalem: wherefore I also write unto you of the same, that you may not be ignorant both of my will and *Cæsars* also. Moreover, *Julius Antonius* proconsul did also write to this effect: Health unto the Magistrates, Senate and people of Ephesus. The Jews of Asia in the Ides of February, I sitting in the judicial seat at Ephesus, signified unto me that *Cæsar Augustus* and *Agrippa* have permitted them to use their countrey customes; and every one, according as he thinketh good, to contribute his first fruits for religion sake, to be carried without let or hinderance unto the Temple of the most mighty God: and they desired me to ratifie by my consent, that which they had already granted them by the above named Emperours. Wherefore I would have you to know, that I also, according unto *Cæsars* and *Agrippas* decrees and ordinances, do permit and grant them also to do all things they please, according to their countrey customes, forbidding any man to hinder them therein.

Caius Norbanus Flaccus writeth in the Jews behalf. Julius Antonius proconsul.

I have thought good to annex these decrees, for that I know that these my writings will come unto the Grecians hands, that I may shew them, that in former ages we were so esteemed of the publick Magistrates, that none were permitted to hinder us from using our countrey rites and ceremonies, and that by their consent we worshipped God in our own religion which I do inculcate the oftner, that I may move strange and forrain nations, and take away their hatred conceived against us, which is without all reasonable cause. For no nation doth alwaies use the same customes, but almost whole towns among them do sometimes alter and differ from the rest; yet is justice equallie to be destributed unto all men; which is most profitable, as well to the Greeks as to other barbarous nations, which is greatly observed in our laws; which if we follow and violate not, are able to make all nations love us. Wherfore we request all men not to despise us, for that we differ from them in religion; but favour us

in

A in that we follow vertue. For this is common to all nations, and without this, mans life cannot ſtand. But I will now return unto my hiſtory.

The year of the world, 3957. before Chriſts Nativitie 7.

CHAP. XI.

How Herod, *having need of money, opened* Davids *Sepulchre.*

HErod ſpending laviſhly much and many ſums of money, both at home and abroad, hearing that *Hircanus* who reigned before him, opened *Davids* Sepulchre, and took out of it three thouſand talents of ſilver and that there was left B yet far more, able to defray any great charges whatſoever, he long time purpoſed to do the like. And at this time in the night ſeaſon accompanied onely with his moſt truſty friends, being very wary that none of the people ſhould know of it, he entred into the Sepulchre; but he found no money there, as *Hircanus* did; but he took from thence a great company of precious attires and ornamens of Gold, whereby he was inticed to make a more diligent ſearch: and he ſent two of his company for the nonce into the inner part of the Sepulchre, where the bodies of *Solomon* and *David* were intombed; who were there loſt, and as it is reported, fire came out of thoſe ſecret places and conſumed them. Whereat *Herod* being terrified, departed out of it; and moved with religion to make ſatisfaction he builded a moſt ſumptuous monument of white marble, at the entrance into C the Sepulchre: of which building *Nicholaus* alſo a writer of that time, maketh mention; but he ſpeaketh not how they went into the Sepulchre of *David*, thinking that therein he ſhould not keep *decorum*, if he ſhould make mention thereof. Wherein he followed this accuſtomed order: for his writings were to come to the ears of the King yet living, wherein he did onely curry favour, mentioning onely that, that might redound unto the Kings credit: ſo that many of his open and wicked pranks, he did either colour under ſome other pretence, or elſe all waies poſſible he endeavoureth to hide them. For he doth as it were tell a tale of *Herods* cruelty againſt *Mariamme* and his ſonnes; as though he did thereby deſerve credit and praiſe, accuſing her of adultery, and them as Traitors unto their father: and this he doth D clean through his works, too much extolling the Kings good deeds, and too diligently excuſing his bad deeds and iniquities. But as I have ſaid, we muſt pardon him, who did not ſo much write to leave a memory of things done unto after ages, as to gratifie and pleaſe his King. But I, who come of the linage of the Aſmonian Kings, and execute the office of a Prieſt, account it a ſhame to lie: and do intend truly to recount the hiſtory of all things that were acted and done, yet with a reverence of the poſterity of that King, who do alſo now bear ſway and rule; yet with their pardon and leave, having a greater care to the verity of our hiſtory, then to them.

Hedio & Ruffinus, chap 7. al 7. 12.

The deſire of gold.

Herod loſt two of his men in Davids Sepulchre.

Nicholaus the hiſtoriographer reproved.

Joſeph came of the Prieſtly line of the Aſmonians.

A diſcord in Herods houſe.

After the Sepulchre was thus violated, *Herods* houſe began to decay, whether revenge lighting upon that part which was already ſcarce ſound, or whether by meer chance ſuch calamitie at that time befel him, as might juſtly be thought the reward of impiety. For E there was a diſcord in the Court not unlike to civill wars, every one ſtriving againſt other with hatred and forged accuſations: but eſpecially *Antipaters* politick practice againſt his brethren was to be noted, who intangled them by other mens forged accuſations, himſelf oftentimes ſeemed to take upon him their defence, that making a ſhew of good will unto them, he might ſecretly oppreſſe them the ſooner; and he did ſo craftily circumvent his father, that his father deemed him to be his onely conſerver. Wherefore the king commended *Ptolomeus* his procurator unto *Antipater* his ſonne, and did communicate all his ſecrets unto his mother, ſo that all things were done according as they pleaſed, and they made him diſpleaſed with thoſe, againſt whom they knew the kings diſpleaſure might redound unto their profit.

Antipaters craſty plotting againſt his brethren.

F But *Mariammes* children did every day ſtomach the matter more and more, diſdaining to give place unto their inferiour: and for their nobility not enduring to be removed from their places, and not to keep their indignity alſo, their wives did the like, and *Alexanders* wife *Glaphyra* who was the daughter of *Archelaus* King of Cappadocia, did greatly envy and diſdain *Salome*, and ſhe alſo her again, both for the love that ſhe bare unto her husband, and for that ſhe diſdained (as women are wont) that her daughter married unto *Ariſtobulus*, ſhould be in equall honour with her. *Pheroras* alſo the King brother had a hand in this other contention about a private cauſe of ſuſpicion and hatred. For he fell ſo farre in love with one of his maides, that he refuſed the Kings daughter offered unto him, rather making choice of his maid. *Herod* took this in very ill part, ſeeing his brother (who had received ſo many benefits at his hands, and was almoſt his fellow in his kingdome by his means) not to ſhew the

The women fall at diſtraction and variance.

Pheroras refuſed the Kings daughter offered him to wife.

The yeer of the world,3917. before Christs Nativity,7.

like brotherly affection to him again as he then ought, and himself to be an unhappy brother. And seeing he could not diſſwade him from that madneſſe, he married his daughter unto *Phaſælus* his ſon: and afterward thinking that now his brothers mind towards his maid was ſatisfied, he complaining of his injurious dealing, in repulſing his daughter, offered unto him to wife, he now offered him another of his daughters named *Cypros*. Then *Ptolomeus* adviſed *Pheroras* not ſtill to contemn his brothers offer, and perſiſt in ſuch folly; telling him it was meer folly therefore to incur the Kings diſpleaſure and hatred, and loſſe of tranquillitie. *Pheroras* underſtanding this counſel profitable for him, having been once before injuriouſly accuſed, and obtained pardon at the Kings hands; ſent away his maid, by whom he now had a ſon, and promiſed the King to marry this his other daughter, and appointed the thireeenth day after to celebrate his marriage; making a ſolemn oath unto the King, never after that time to uſe the company of that woman whom he had put away. The time appointed being expired, he fell ſo far in love with the former woman, that he would not ſtand to his promiſe, but again accompanied with his miad.

Then *Herod* not able any longer to contain himſelf, uſed many ſpeeches, whereby he evidently ſhewed his mind to be alienated from his brother. And there were many who taking hereat oppertunity; did by forged calumniations encreaſe his alienation: ſo that now there was no day nor hour paſt, wherein he did not ſtill hear ſome new alterations and ſtirs amongſt his deareſt friends; whom nature willed to combine themſelves to maintain concord and amity. For *Salome* being now offended at *Mariammes* children, did not permit her daughter married unto *Ariſtobulus*, one of the young men, to enjoy mutual love and comfort of her husband, enticing her to bewray her husbands ſecret talke; and if ſhe heard any ſmall occaſions of offence (as often it falleth out) ſhe ſhould the more aggravate them with ſuſpicions, whereby ſhe alſo learned all their ſecrets, and made the young woman hate her husband. And ſhe to pleaſe her mother, recounted how that often when her husband and *Alexander* were alone, that then they were wont to talke of *Marriamme* their mother, and uſe reproachful words againſt their father; and threatning, that if they ever did obtain the Kingdome, they would make the ſons of the King, whom he had by other wives, notaries and town clarks, and ſo they might reape profit of their learning which they now ſtudied for: and whenſoever they ſaw any of the Kings wives wear any of *Mariammes* apparel, that then they vowed inſtead of that attire, to cloath them with ſackcloth and ſhut them up where they ſhould never ſee Sun. *Salome* preſently told all this to the King: who though he were much grieved hereat, yet he choſe rather to ſeek to amend it, then to puniſh them: for he was greatly incited againſt then by ſuſpicion, and every day waxing worſe and worſe, at laſt he believed all the reports of any whomſoever. But he then contented onely ſharpely to chide his ſons, and pacified with their excuſes and anſwers, he for that time was quiet.

Salome inticed her daughter to bewray her husbands ſecrets.

But preſently the miſchief was again ſet on foot: for *Pheroras* the Kings brother, meeting *Alexander*, who (as we have ſaid) was *Glaphyra* her husband, who was daughter to *Archelaus*, he told him that he heard by *Salome*, that *Herod* was far in love with *Glaphyra*, ſo that he could not ſhake off this affection. The young man hearing this, became jealous, and was in a great rage; and now what honour ſoever or gifts *Herod* for the love of his ſon gave her, *Alexander* did interpret it in the worſt ſenſe, being now made jealous by that which he had heard of *Pheroras*; and not able to put up ſuch injuries as he thought; he went unto his father, & with tears recounted unto him what *Pheroras* had told him. But *Herod* was hereat the more enflamed, not enduring himſelf falſly to be accuſed of ſo ſhameful a fact, inveighing againſt the great malice of his friends, who for his great good turns he did them, ſo rewarded him. And preſently ſending for *Pheroras*, very ſharpely began to chide him, ſaying: *O moſt impious that liveth amongſt men! art thou become ſo ungrateful, either to ſpeak or think ſuch a matter of us? Thinkeſt thou that I do not perceive thy drift; that thou ſpakeſt not theſe words unto my ſon to diſcredit me, but alſo to the intent by this means thou mighteſt work ſome treaſon againſt me, and cauſe me to be poiſoned? For who but a good ſon, as this is, would ſuffer his father, ſuſpected for ſuch a matter, to live, and not to be revenged of him for ſuch offence? Whether doſt thou think that thou didſt put theſe ſpeeches into his mind, or by them a ſword into his hand to kill his father withal? or what was thy intent, ſeeing thou hateſt both him and his brother; and onely counterfeiting good will toward me, to belie me, and to report that of me, that without impiety could not be thought: get thee hence, thou wretched imp, ſeeing thou haſt thus abuſed thy brother, who hath well deſerved at thy hands; and do as thou wilt all thy life time, my ſelf will endeavour to be better unto my children, then I have been; and neither will I puniſh them as they deſerve, but I will*

Herod greatly moved againſt Pheroras, for affirming that he was in love with Glaphyra

A will honour them above their merits. The King having discharged his choler against his brother *Pheroras*, and he being taken in a manifest fault, answered, that that report was first devised by *Salome*, of whom he heard it: which she (being then present) hearing, began to exclaime, saying, it was not her devise, and that they all laboured to make the King hate her, and put her to death, being one who did especially wish him well; and what in her lay, seeking his safetie, and that now he was in danger of more treason then ever before: for (said she) I was the onely cause that you did put away the woman, whom you so doated after, perswading you to marry the Kings daughter: and this is the cause that you hate me. With these speeches tearing her hair, and striking her brest, she made a shew of
B innocency: but this her gesture was a colour to hide her bad intent. So *Pheroras* was left in great perplexitie, not knowing what to say or do; and finding no pretence to excuse his fact: for on the one side he confessed, that he told it unto *Alexander* and on the other, he could not make *Herod* believe, that he heard it of *Salome*. This contention endured a good while: at last the King being wearied, sent away his brother and his sister: and greatly commending his sons moderate mind, and that he had given him intelligence of those speeches, very late in the night, he went to supper.

The year of the world, 3957. before Christs nativitie, 7.

Salome excuseth her self.

After this contention, *Salome* was hardly thought of, because she was judged to be the author of this ill report, and the Kings wives wished evil unto her, because they knew her to be of strange qualities and hard to please, and so variable, that according to the time, one
C while she would professe friendship, and presently after hatred. Wherefore they still had something to inform *Herod* of against her, taking occasion hapning by chance, which was this: There was a King of the Arabians, named *Obodas*, a sloathful man, and one given to idlenesse: and there was one *Syllæus* that did govern all his affairs; this man was a crafty fellow, and in the prime of his youth, and very beautiful. This *Syllæus* coming unto *Herod* about some businesse, and viewing *Salome*, who then sate at supper with him, began to set his mind upon her: and finding she was a widow, he entred into talke with her: and she finding her brother now not so friendly unto her as before he had been, and also intangled with the beauty of this young man, did not greatly deny to marry him; and many feasts
D being made at that time, they shewed evident signs of their mutual consent, and love one unto another. The Kings wives told the King of this in scoffing sort. *Herod* herewith not contented, demanded of *Pheroras* how the matter stood, and willed him at supper time to note if he could espie any tokens of familiaritie betwixt them: and *Pheroras* told him that by signs and mutual viewing one another, they sufficiently shewed their intents. After this the Arabian being suspected, departed into his own countrey. But two or three moneths after he came again into Judæa onely for this purpose, and talked with *Herod* touching this matter, requesting him to let *Salome* be his wife: affirming that that affinitie would be profitable unto him for the traffick between his people and the Arabians, whose Prince he was to be, and did already enjoy a great part of the dominion. *Herod* told all this unto his sister, and asked her if she would marry him; and she answered, she would. Then they requested that
E *Syllæus* should become a Jew in religion, or else it was not lawful for him to marry her. He would not condescend hereunto, affirming that he should be stoned to death by his people, if he did it; and so he departed without obtaining his purpose. From that time forth, *Pheroras*, and especially the Kings wives accused *Salome* of intemperancie, affirming that she had had the company of the Arabian. Now *Herod* determined to marry his daughter unto *Salomes* son, whom *Pheroras* refused for the love of his maid, which son of *Salomes* was her eldest that she had by *Costabarus*; and that to shew his good will toward *Salome* his sister. But he was disswaded by *Pheroras*, who told him that the young man would never love such a father in law, because of his fathers death, perswading him rather to marry her to his eldest
F son, who was to succeed him in his Tetrarchy, which he easily perswaded the King unto, and so obtained pardon for his former offence. Wherefore the spousals being changed, the maid was married unto the young man, who had a hundred talents in dowry with her, more then otherwise should have been given with her.

The effect of calumniation.

Syllæus the Arabian desiring Salome to wife, was denied.

Herod married his daughter to Pheroas son.

But all this while this dissension of *Herods* house did not cease, but rather increased, he having a shameful beginning, and coming to a sorrowful end. *Herod* had three Eunuches, whom he greatly esteemed for their beautie: one of them was his butler; the other his cook; and the third his chamberlain: whom also he was wont to employ in serious affairs of his Kingdome. Some one or other informed the King, that these three Eunuches were corrupted by his son *Alexander* with great sums of money, and being upon tortures examined if they had accompanied with him, they confessed all: yet they affirmed that they knew no practice of his attempted against his father. But their torments being increased by *Antipaters*

The sons hatred towards their father is bewrayed.

favourites, they were forced to confesse that *Alexander* secretly hated his father, and he exhorted them to forsake *Herod*, who was now good for nothing; who dissembled his age by painting his face to make himself seem younger then he was, and colouring his head and beard black, which were already grown very white through age: but rather set their minds upon him, who would in despight of his father enjoy his kingdome due unto him, and that then he would advance them to the highest honours of the kingdom: for he had not onely title unto it by his birth, but also was now prepared likewise to invade it; and that he had many of the Captains, of the souldiers, and many of the Kings friends on his side, who were prepared to do or endure any thing for his sake. G

The year of the world, 3957. before Christs nativity, 7.

Herod hearing this, fear and anger did invade him, by reason that his sons words seemed both contumelious and threatning: and being for both these causes in a rage, he feared some greater matter to be put in practice against him, which he could not suddenly, and having so little warning avoid; and not daring to make open inquiry, he set secret spies awork, to tell him how all matters stood, himself now mistrusting all men, and accounting it his securitie to mistrust all, even them that deserved it not: and not moderating his suspicious mind, now whosoever was the neerest unto him, was the most suspected, as of most power to injure him. As for others, that were but onely named by his spies, he presently esteemed it his safety to put them to death. Then they of his household, every one being carefull to save himself, were one turned against another, every one deeming it his own safetie to prevent others, by accusing them unto *Herod*: which done, presently they incited other mens envy against him, and every one of them to desire such measure as they had measured unto others: and thus they also revenged their private quarrels; and presently after, they themselves were taken and did by other mens means suffer the like, being entrapped in the same trap they set for their enemies. For the King did quickly repent himself, because he had put very many to death, who were not convicted: yet for all that, he was not hereby admonished to beware of the like hereafter; but on his repentance for their death, raged so far, as to cause him to inflict the same punishment upon the accusers, which he had done upon them. So great trouble and fear then fell upon all the whole Court. He then commanded many of his deerest friends, and them especially whose fidelitie he had beforetimes experienced, not to come in his sight, nor within his court gates. For he did now shake off the friendship between *Andromachus* and *Gemellus* and himself, who were his ancient friends, and oftentimes had gone Embassadours for him, and alwaies been of his counsel, and had been tutors unto his children, in whom he had alwaies reposed more trust then in any others: the one of them, for that his son *Demetrius* was familiar with *Alexander*; and *Gemellus*, for that he knew him to wish well unto *Alexander*: for he was one of them who had brought him up, and had aboad with him at his being at Rome. And no doubt but he had censured them with some more heavy sentence, had it not been that they were so eminent persons. Wherefore at that time he was contented to have banished them, and deprived them of all their authority, to the end, that having disgraced these good men, he might the more freely play the Tyrant. *Antipater* was the cause of all this mischief, who from the first time that he perceived his father to be fearful and suspicious, still after that joyned with him as counseller, and as it were increased his rage and cruelty; and then he galantly played his part, endeavouring, that whosoever would resist him, should be made away. Wherefore *Andromachus* and the rest of his friends being now banished the Court; the King presently tortured all that he imagined any way to favour *Alexander*, to see if they were guilty, or if they knew of any treason to be practised against him: but they knowing nothing to inform him of, died amidst their torments. Where he so much more tortued others, for that contrary to his opinion, he found not so much as an evil thought against him; *Antipater* craftily interpreting it, that they had rather in torments conceal the truth, then to shew themselves not trusty to their masters and friends: wherefore many being taken, he caused them to be tortured to get something out of some of them. At last one amongst the rest, not able to endure those torments imposed, upon him, said; that he had often heard *Alexander* say, so often as any one commended his goodly stature, or skilful shooting, and the rest of his vertues, that these qualities nature bestowed upon him rather then other benefits; for his father for envy hereat was offended: so that when he talked with him, he did upon purpose draw his body together, lest his father should perceive the taleneſſe of his stature; and that when he went a hunting with him, he upon purpose did misse the mark he could have hit, because he knew his father could not endure that he should be commended. And whilest these words were considered, and pondred, and his torments intermitted, he again accused *Alexander* to have conspired with his brother *Aristobulus*, to kill his father when he was hunting, and then to flie with speed unto Rome, H I K L M

Herod credited all tales, and so putteth many to death unjustly.

Hedio & Russinus, chap. 8. Herod denieth to be familiar with Andromachus and Gemellus.

Antipater the cause of all mischief.

Many were tortured and examined for Alexanders cause.

A Rome, and begge the kindgome of *Cæsar*. There were also found some of this young mans letters written unto his brother, complaining of the injurious dealing of his father, who had given certain grounds unto *Antipater*, the yearly revenwes whereof amounted unto two hundred talents. Then *Herod* thinking himself to have probability enough, his former suspition was now confirmed, and so he took *Alexander* and cast him in prison: and again he began to rage, notwithstanding that himself did scarcely believe the informations against him: neither could he himself devise any cause wherefore they should seek to work treason against him. And those complaints seemed childish: neither was it probable that having openly killed his father, he would afterwards have gone to Rome. Wherefore endeavouring to find some stronger argument of his sons impiety, and because he would not be thought rashly to have committed his son to prison, he caused the most noble and eminent of all B *Alexanders* well-willers to be tortured, and they confessing n o such matter as he expected, he put them to death.

The year of the world, 3957. before Christs Nativity, 7.

Alexander being in prison, his freinds were tortured.

One accused Alexander to have sent letters to Rome against his father.

Whilest thus all the Court did resound with fear, torments, and contentions, a certain man accused *Alexander* to have sent letters to his friends at Rome, to intreat them to cause him to be sent for by *Cæsar* thither, that he might accuse his father of certain conspiracies against *Cæsar*, and how he more esteemed the friendship of *Mithridates* King of the Parthians, then the friendship of the Romans; affirming also, that he had poyson ready prepared at Ascalon. *Herod* hearing this, was comforted by the Parasites about him, as having not done any thing rashly; and so he gave now full credit unto all: yet the poyson was diligently C sought for, but could not be found. *Alexander* being now oppressed with this calamity, he yet took courage, and because he would more incite his fathers displeasure against him, he did not deny it: perhaps meaning to make his father ashamed of himself, forgiving credit so easily unto forged tales; or at least, if he could not effect that, entangle all the Court and him too in calamity and misery: Which that he might the better do, he writ four little books, and sent them unto his father, telling him that it was needlesse to use any more torments, for indeed treason was intended against him, and that *Pheroras* and his most trusty friends were herein conspirators: And that in the night time *Salome* came secretly unto him, and as it were forced him to lie with her; and that all of them aymed at this mark, to have him made away, that so they might enjoy their wished liberty. He also accused *Ptolomeus* D and *Sapinnius* of this conspiracie, who were more faithful unto their King, then all others: so that now these men, who before were most friendly one to another, began like mad men to rage one against another: and punishment so hastily pursued every one, that they had no leisure given them to speak in their own defence: neither was their punishment deferred till their cause was tried, and the truth known, that some were bound and imprisoned, others som presently put to death, other laughed in their sleeves to see rhat day, yet discontented for that any delay was used for their punishment: so that the Kings Court was now greatly defaced with sorrow and heavinesse, wherewith the wonted felicitie thereof was destroyed. *Herod* himself amidst these calamities, could not but be weary of his life, who not daring to trust himself in any bodies hand, he was tormented with a daily and hourly fear of some E untimely death, that would befall him: and many times perswaded himself, that he did see his sons before him with a drawn sword ready to kill him; and this was his cogitation night and day, so that herewith he almost ran mad.

Alexander confesseth the treason, and who had a hand in it.

Herod was so troubled with the contention in his house, that he was weary of his life.

CHAP. XII.

How Archelaus *King of Cappadocia reconciled* Alexander *unto his father.*

WHilest *Herod* was thus troubled in his mind, *Archelaus* King of Cappado- F cia careful for his daughter, and the young man his son in law, and pitying his friend *Herod* entangled in such calamities; he thought it his duty to make a journey unto him. And finding him so affected as it was reported unto him before his comming, he thought it an unfit way to argue him of too much credulitie and rashnesse; perceiving that thereby he would be rather exasperated, so much the more labouring to excuse himself. Wherefore *Archelaus* devised another way to appease these troubles. Wherefore he counterfeited indignation against the young man, approving all the Kings actions for good; affirming that he would break the band of wedlock between his daughter and *Alexander*, and that if she knew of the conspiracy, and did not inform the King thereof, himself would punish her. Then *Herod*, contrary to his expectation, seeing *Archelaus* so angry for the offence committed against him, began to remit his anger: and now with just confide-

Hedio & Russinus, chap. 9. al. 13.

Archelaus the King of Cappadocia faineth displeasure against Alexander his son in law, and so reconciled Herod unto him.

consideration weighing what he had done, by little and little, he began to have a fatherly affection, and to be hereby moved to compassion; yet so oft as any one sought to excuse the young man, he grew to be very angry thereat: but when *Archelaus* also began to accuse him, then *Herods* heart relented, and he with tears besought *Archelaus* not to yeeld too much to anger, nor for the young mans offence break off the marriage. Then *Archelaus* perceiving him to relent, began to turn the matter against *Herods* friends, as the causers of all this mischief, who had corrupted the young man, who of himself was void of malice; and especially he aggravated the matter against *Pheroras* the Kings brother. *Pheroras* having now incured the Kings displeasure, perceived that none could so soon reconcile him unto the King, as *Archelaus*; wherefore clothed in black, and making other signs as though he despaired of his life, he went unto him; who did not deny to help him what he could: yet he told him that it was no easie matter for him to pacifie the King so highly offended, perswading him rather himself to go unto the King his brother, and crave pardon of him; confessing himself to have been cause of all this mischief; by which confession of his the Kings wrath would be greatly appeased, and so he also should have better occasion to entreat for him. *Pheroras* followed his counsel, which fell out happily for them both: for the young man, contrary to any ones expectation, was freed from all his troubles, and *Archelaus* made *Pheroras* and *Herod* friends; and he himself having now gotten great friendship of the King in those his adverse and troublous times of his, he returned joyfully into Cappadocia, being rewarded with rich gifts, and being accounted of as *Herods* chiefest friend. They also agreed amongst themselves, that *Herod* should go to Rome, because he had already written unto *Cæsar*, concerning this matter: and they both went together unto Antiochia, and there *Herod* reconciled *Titus* the President of Syria unto *Archelaus* and so he returned into Judæa.

The year of the world, 3957. before Christs nativitie, 7.

Archelaus laieth the fault of Alexanders offence upon others, and especially upon Pheroras.

Pheroras confessed himself to be author of all mischief, and obtaineth pardon of his brother.

Herod accompanied Archelaus unto Antioch.

CHAP. XIII.

How the Trachonites revolted.

WHilest *Herod* going to Rome was absent from his kingdome, the Arabian wars began, hereby taking an occasion: The inhabitants of Trachon, whose countrie *Cæsar* taking from *Zenodorus* gave it unto *Herod*, being forbidden and hindred from stealing, were now forced to frame themselves to live like husband-men in more civilitie then before: but this kind of life pleased them not; neither did their countrey yeeld fruits worth their labours; yet at first *Herod* compelling them thereunto, they abstained from injuring the inhabitants bordering upon them, which did greatly redound unto *Herods* credit, by whose diligence they were brought unto it. But when *Herod* was sailed into Italy to accuse *Alexander*, and to commend *Antipater* unto *Cæsar*, the Trachonites hearing a bruit of his death, revolted and turned to their accustomed robberies: Yet were they at that time again subdued in the Kings absence by the captains that he left at home; and fourteen of the chiefest of the theeves amongst them being taken the rest terrified by their example left their own countrey, and fled into Arabia, where *Syllæus* received them, in revenge that he could not obtain *Salome* for his wife: and receiving of him a strong hold to dwell in, they did not onely make incursions, and rob and spoil the borders of Judæa, but also of Cœlosyria, and drave away the preys they got, into the place allotted them, *Syllæus* protecting them and their villanies. *Herod* returning from Rome, found that his people were greatly endamaged by these theeves: and seeing he could not subdue them, by reason the Arabians did protect them, not enduring that injury, and entering into Trachon, he killed all their families: whereby they were so much the more enraged against his countrey, for they had a law amongst them, whereby they were commanded to revenge the death of their families, and so contemning all dangers, they came and wasted all *Herods* countrey with continuall incursions. Then the King complained hereof unto *Saturninus* and *Volumnius* then Presidents sent thither by *Cæsar*; requesting that he might have the theeves to punish them. They hearing this news, with as much speed as they might, gathered their forces together, and making themselves stronger then they were before, with sudden incursions wasted all where they came, destroying both the fields and villages, and killing all they could find; so that now this resembled a war, rather then a robbery: for now they were a thousand in number. Wherefore *Herod* required these theeves and robbers to be delivered unto him, and required the debt that *Obodas* ought him, for *Herod* had lent *Obodas* threescore talents, and sent them unto him by *Syllæus*, and now the time was expired wherein the money was to be repayed. But *Syllæus*, who had taken all the rule from *Obodas*, & himself now governed all, denyed that those theeves were in Arabia, and deferred the payment of the monie: so that

The year of the world, 3958. before Christs Nativity, 6.

The cause of the Arabian war.

Cæsar gave Trachonitis to Herod. Alias chap. 14.

Herods captains subdue the rebells in Arabia.

The theeves taken and punished.

Alias chap. 15.

Herod demanded the theeves to be delivered unto him, and the money he had lent to be repaied.

A that now this matter was debated on before *Saturninus* and *Volumnius* then Presidents of Syria. At last it was by them determined, that within thirtie dayes, the money due to *Herod* should be payed, and the runawayes of both countries delivered each to other. But there was no one Arabian that either had fled unto *Herod* for any offence committed, nor for any other cause: but the Arabians were convicted to receive the theeves that fled from *Herod*.

The year of the world, 3918. before Christs nativitie, 6.

Saturninus and Volumninus, the Rulers of Syria, do reconcile Herod and the Arabians.

CHAP. XIV.

How Herod *went into Arabia with an army.*

B WHen the day was come that was appointed, *Syllæus* not minded to stand unto the agreement made, went in the mean time to Rome; But *Herod* exacted his money, and the theeves to be restored unto him, *Saturninus* and *Volumnius* permitting him with force of armes to persecute those obstinate people: so he levying an army, went into Arabia, in three dayes space going as far as ordinarily men are wont to march in seven, and coming unto the Castle wherein the theeves kept, at the first onset he took it and destroyed it, being called Repta, and did no other harme unto the inhabitants. And a captain of the Arabians, named *Nacebus*, came to succour the theeves, and so fought with *Herods* army, in which battel a few of *Herods* men were slain, but of the Arabians were C slain five and twenty, with their General, and the rest were put to flight. Being thus revenged upon the theeves, he led three thousand Idumæans into Trachon to keep the inhabitants from robbing, and sent letters unto the Romane Governours, who abode in Phœnicia, that he had onely used the authority which they gave him against the rebellious Arabians that resisted him, and nothing else: which afterward also, they making enquiry, they found true.

Herod by the permission of Saturninus and Volumninus, entred into Arabia with an army, and destroyed the Castle called Repta.

Nacebus with 25. Arabians slain.

Herod carried 3000. Idumæans into Trachon.

CHAP. XV.

How Syllæus *accused* Herod *unto* Cæsar.

D BUt then were messengers hastily sent unto *Syllæus* at Rome, and informed him otherwise, aggravating every thing according to their fashion. *Syllæus* being new before insinuated into *Cæsars* acquaintance, by chance was then also about the Palace; and hearing these news, he presently changed his apparel, and clothing himself in black, he went in this manner unto *Cæsar*, informing him how Arabia was afflicted with wars, and that the whole Kingdome was wasted by *Herod*, who had entred into the countrey with an army, and with tears complained that that 2000. and 500. of the Arabian nobility were slain, and amongst them his friend and kinsman *Nacebus*, and great riches were taken away, which were laid up at Repta, and that all this was done in contempt of *Obodes* who had no army ready, nor a fit Captain for his forces, he being not there, *Syllæus* having E thus spoken, adding moreover, that he would not have come to Rome, but that he was perswaded that *Cæsar* would have had a care of the common peace, and tranquillity of his subjects, and that had he been at home, *Herod* to his cost should have violated that peace: *Cæsar* hereat was greatly moved, and enquired of some of *Herods* friends, who were then present, and of certain men that were lately come out of Syria also, whether *Herod* had led an army out of the limits of his own Kingdome. Which they not denying, and *Cæsar* not vouchsafing to hear the cause why, his displeasure against *Herod* was greatly increased, so that he writ threatning letters unto him; telling him that hitherto he had used him as a friend, but hereafter he would use him as a subject; which also *Syllæus* signified unto the Arabians. By F which letters of his they were made proud, and would neither render unto him the theeves that were escaped, nor restore the money he lent their King; nor pay him rent for the pasture ground that they hired of him; boulstering themselves herewith, that the King had offended *Cæsar*. Moveover, the Trachonites hearing this, rebelled against the garrison of the Idumæans; and joyning with the Arabian theeves, who wasted their countrey, not so much respecting their own gain as their revenge and particular profit, they did many mischiefs, and exercised great cruelty against them. *Herod* did put up all injuries, and durst not once mutter, *Cæsar* being offended at him; for the which cause he was not so couragious nor valiant as before. For first of all, *Cæsar* would not admit his Embassadours, whom he sent to plead his cause before *Cæsar*, and *Herod* again sending other Embassadours, *Cæsar* sent them back again, their businesse undone.

Hedio & Rufinus, chap. 10. al. 16.

Syllæus accused Herod unto Cæsar.

The Arabians and Trachonites, understanding that Cæsar was offended with Herod rejoyce thereat.

Wherefore *Herod* being in this perplexity, greatly feared *Syllæus*, who being now at Rome

did

did easily perswade *Cæsar* any thing; for that *Cæsar* was now very credulous; and *Syllæus* G
aimed at some greater matter. For *Obodas* dying, *Eneas* succeeded him in the Kingdome of
Arabia, changing his name, called himself *Aretas*: whom *Syllæus*: by forged calumniati-
ons did seek to depose from the crown, and usurp the kingdome unto himself, giving great
sums of monie unto the courtiers, and promising great sums unto *Cæsar*; whom he now
perceived to be angrie against *Aretas*, for that without his consent he presumed to take upon
him the government of the kingdome. But at last he also sent letters and gifts unto *Cæsar*,
and amongst the rest a crown of gold worth many talents, and in those letters he accused
Syllæus, who as an impious and disloyal servant had poysoned his King *Obodas*; in whose
life-time he had also invaded the govenment of the kingdome, committing adulterie with H
the Arabians wives, getting together other mens money, thereby to obtain the kingdome.
Cæsar would not permit these Embassadors to have audience; but refusing their gifts, suffered
them to depart without obtaining that they came for. In the mean time the affairs of Judæa
and Arabia every day became worse and worse, every one seeking to trouble the estate of
both Kingdomes, and no man endeavouring to quiet them. For the King of Arabia was
not yet established in his Kingdome, and therefore could not controul his subjects. And
Herod feared that if he did defend himself, he should so much the more incite *Cæsar* against
him; and so was forced to put up all injuries that were done unto him: and finding no end
of his miseries, he finally determined to send again to Rome Embassadors, to see if by the
help of his friends, *Cæsar* might be perswaded to think better of him, and so committed
that Embassage unto *Nicholaus* of Damasco, and sent him to Rome. I

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Cæsar offended with Herod.

Obodas dying, Eneas succeeded him in the Arabian kingdome.

Cæsar would not give audence to the Arabian Embassadours.

Herod sent Nicholaus Damascene to Cæsar.

CHAP. XVI.

Of Eurycles *his calumniations against* Herods *sons.*

Hedio & Rufinus, chap. 11. al. 17.

AT this time the dissention of *Herods* house was much increased; and although at all other times his Court was never void of suspition, which is a pernitious evil to Kings and Princes, yet at that time especially this mischief was in his principal vigor and force. For one *Eurycles* a Lacedemonian and a noble man of his countrie, but having a turbulent wit given over to flatterie and pleasure, yet cunningly dissembling both vices, coming unto *Herod* and given him gifts, and receiving greater gifts at his hands, K
was by him courteously entertained; and familiarlie conversing with him, brought it so to passe that he was received amongst his especial friends. This *Eurycles* lodged at *Antipaters* house; being also familiar with *Alexander* for their often meeting one another: for he said that *Archelaus* King of Cappadocia and himself was great friends, and therefore he counterfeited himself to reverence *Glaphyra* very much; and all men judging him indifferent unto all parties, he diligently noted whatsoever past, and every word that was spoken, seeking by all means he could, matter to gratifie others carrying of tales; and with such flattering fair speeches he insinuated himself into every mans friendship, that he seemed as *Alexanders* sole trusty friend, and to use other men as it behoved a friend. L
And by this his deceit, he so insinuated himself into *Alexanders* favour, that the young man thought him to be his onely friend, unto whom he might impart his secrets; so that *Alexander* opened unto him his grief, for that his father was something alienated from him, and recounted unto him his mothers misfortune, and that *Antipater* had now gotten all authoritie and dignitie from him and his brother, and was the onely man that could do all; and that these injuries were no longer tolerable, their father being now incited against them, that now he would neither admit them unto his counsels, nor banquets. And he committed his griefs (as he then thought) into his friends bosom. But *Eurycles* told *Antipater* all, affirming that though it nothing concerned him, yet he could not but speak of it for the greatnesse of the danger then imminent, willing him to beware of *Alexander*, who did not stick M
openly to shew what mind he bare, but did as it were manifestly shew that he desired to make away his father. Which done, he received of *Antipater* most rich gifts, as pledges of his good will towards him; and finally he was by him perswaded to relate his news himself unto *Herod*. The King lent a greedy ear whilest he recounted *Alexanders* malice; and was so moved with the circumstances of his speeches, that he conceived a deadly hatred against his son, which also without further delay he did make manifest: for he rewarded *Eurycles* for his pains with fifty talents. Which he having received, went unto *Archelaus*, and talking and speaking well of *Alexander*, recounted unto him in what stead he had stood him in reconciling him unto his father: and receiving of him also a sum of money, he departed before his malice was discovered; and returned into his countrey, and using the like shifts

there

Eurycles a Lacedemonian insinuateth himself into Herods familiarity.

Eurycles insinuated himself into Alexanders friendship.

Eurycles observing all Alexanders words and actions, related them to Antipater and Herod.

Eurycles by craft got money of Archelaus.

A there also, he was finally by his countrey-men banished from Lacedemonia. Furthermore, *Herod* not content now, as before he was, to hear onely that which was told him of *Alexander* and *Aristobulus*, did now himself also conceive a proper hatred against them, himself observing all things, and making diligent enquiry though no man accused them, and permitting all men to speak what they list against them. And amongst the rest, *Evagrus* of Cous had conspired with *Alexander*, and he seemed now to hear no talk more willingly then this, and such like. But then greater misfortunes then all the rest befell the young men; false accusations never ceasing to be forged against them, and every one as it were, striving to accuse them of some crime or other unto the King, pretending the care they bare of his safety.

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Hegesip. & Ruffinus, chap 10. Herod doth give care unto the accusers of Alexander and Aristobulus.

B *Herod* had two champions, *Iucundus* and *Tyrannus*; both acceptable and gratefull unto him, for their strength and tall stature and bigness of body: these two for some offence were banished the Court, and received into *Alexanders* service, and placed amongst his stipendary horsemen, and for that they were very active, he bestowed many gifts and much money upon them. Whereat the King presently conceiving suspition, began to torture them, and after many torments they confessed that *Alexander* had hired them to kill *Herod* as he was a hunting wilde beasts: for so it might easily be bruited abroad, that he falling off his horse, fell upon his own lance, and so was slain: which once before had almost happened unto him. They also declared unto him, that certain gold was hidden and buried in the stable: and they also accused *Herods* chief Huntsman, that at *Alexanders* command he had given *Alexanders* servants the kings lances and his armour.

Iucundus and Tyrannus confesse that Alexander did allicite them to kill Herod as he was a hunting.

C After them the Prefect of the castle of Alexandrium, was taken and examined upon tortures, and it was objected against him, that he promised to receive them into the Castle, and to deliver unto them the kings treasure there. But he denying it, his own sonne affirmed all to be true, and brought forth letters to testifie the same, resembling *Alexanders* hand written to this effect: So soon as by Gods assistance we have done that which we intend to do, we will presently come unto you: be carefull therefore, that according to your promise you do receive us into your Castle. *Herod* having had a view of these Letters, did now without any hesitation believe, that indeed some treacherous practise was plotted against him by his sonnes. But *Alexander* affirmed,

How Alexander writ unto the captain of Alexandrium to receive him.

D that *Diophantus* the scribe had counterfeited his hand, and that the Letter was *Antipaters* devise. For *Diophantus* was accounted cunning in such matters, and afterward being taken with the like, he was therefore put to death. And the king produced them that had been tortured at Jericho before the people to accuse his sonnes, where they were stoned to death, and the people hereat moved, would also have killed *Alexander* and *Aristobulus*, with the same death. But *Herod*, by the means of *Ptolomeus* and *Pheroras* did restrain them, and commanded the young men to be cast into prison, and there to be kept so streight that no man was admitted unto them; but many spies were set, who should narrowly mark all their actions and words; and now they were accounted as condemned men, both by other mens opinions, and also by their own. One of them; to wit, *Aristobulus*, for grief inviting his aunt, and mother in law to compassionate his present calamity, and to hate him that was the author hereof,

Diophantus the scribe doth counterfeit other mans hands.

Alexander and Aristobulus are imprisoned: and Aristobulus warneth his mother in law.

E affirmed that she also was in great danger, being accused, in hope to marry with *Syllaus*, to have signified unto him by Letters all that past in *Herods* Court. Which words the woman presently came and recounted unto her brother *Herod*. The king no longer able to bridle his fury, commanded them both to be bound and kept in severall places one from another and each of them to write what they had plotted against their father: and being thus commanded, they wrote that they neither prepared treason, nor yet thought of any treason against him, onely they purposed to flie, because they perceived that they could no longer live here, because they were so suspected and in continuall care. At that time a Prince of Cappadocia came Embassadour from *Archelaus*, named *Mela*, who was one of the greatest

Alexander confesseth the old hatred he bare to Archelaus.

Mela Ambassador from Archelaus King of Cappadocia

F Lords of the countrey: and *Herod* willing to shew his sonnes malice, he sent for *Alexander* out of prison, commanding him to recount how and after what order, or whither they meant to flie: he answered unto *Archelaus*, who had also promised them to send them to Rome; but that they had no further intent or purpose to effect any unlawfull practise against their father, and that all other accusations were false. And that he requested that *Tyrannus* and the rest might have been better examined; but *Antipater* prevented that, who by his own forged rumours spread amongst the people, did cause them to hasten their deaths. Which being said, *Herod* commanded both him and *Mela* to be led unto *Glaphyra*, that she might be asked whether she were any way privy to the conspiracy against *Herod*: and coming unto her, the woman seeing her husband bound, presently tore her hair, and being amazed, with great compassion, cried out amain. The young mans cheeks were also bedewed with tears; so that a long time after, those that were present amazed and moved to compassion at this

Glaphyra

any treason?

miserable

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miserable sight, could neither speak nor do the Kings command. At last *Ptolomeus*, to whose charge *Alexander* was committed, willing him to speak whether his wife was privy to his intent: he answered, How could it be otherwise, who is dearer unto me then mine own life, being mother of her and my children? then she answered, crying out aloud, that she was privy to nothing that was any harm; yet (quoth she) if it will avail you any thing, or help to save your life, I am ready to tell any lie whatsoever seeing I must die, and will deny nothing you would have me to say. *Alexander* answered, Neither did I purpose any impiety against my father as some suppose, who ought not to think so: neither dost thou know of any one: this thou knowest, that thou and I purposed to flie unto *Archelaus* thy father, and that he promised to conveigh us to Rome; which she also affirmed. G

Archelaus excuseth himself to Herod. Cæsar and Herod made friends.

Herod now thinking that *Archelaus* was convicted of evill will towards him, delivered letters unto *Olympus* and *Volumnius*, commanding them in the way as they went, to passe by Eleusa a town of Cilicia, and deliver certain letters unto *Archelaus* himself to the same effect; and that from thence they should go to Rome, and if so be when they came there they found that *Cæsar* had been reconciled unto him by *Nicholaus* his means, that then they should also deliver certain letters unto him, declaring all that was past between him and his sonnes, and the proofs alleadged to convince the young men. *Archelaus* writ again unto *Herod*, that indeed he would have entertained the young men, for fear that any greater mischance should befall them or their father, by reason of the suspicion against them; yet was he not minded to send them to *Cæsar*, nor to have confirmed them in any malicious course. The messengers coming to Rome, found *Cæsar* reconciled to *Herod*, and delivered the letters unto him. For *Nicholaus* his embassage was to this effect: So soon as he came unto Rome and had entred the Palace, beside the charge he had given him, he did also undertake to accuse *Syllæus*. For he perceived the Arabians at variance amongst themselves, and that some of them had declared all *Syllæus* his bad practises, and that by his means and procurement many of *Obodas* kinsmen were murthered, as his adversaries manifestly proved, by certain of his letters which they intercepted. H I

Hedio & Rufinus, chap. 12. al. 8. Nicholaus accuseth Syllæus, and excuseth Herod.

Now *Nicholaus* desirous to reconcile *Herod* unto *Cæsar*, omitted not this occasion by chance offered him; for he well knew that if he began with the Kings defence, he should then find a hard and heavy Judge against him; but if he began to accuse *Syllæus*, he should find also fit occasion to plead his Kings cause. Wherefore *Nicholaus* taking upon him to prove the accusation against him at the day appointed, he accompanied with the king *Aretas* Embassadours, accused *Syllæus* as a murtherer of his Lord and King, and many other Arabians, and that he had borrowed much money to trouble the peace of the Common-wealth; and that he had corrupted many women, and honest matrons both at Rome and in Arabia. He added hereunto a most grievous crime, to wit, that he by his lies and false reports had deceived *Cæsar*, whom in all things he had misinformed concerning that which *Herod* had done. Which when he once mentioned, *Cæsar* commanded him to omit the rest; and onely to recount the matter concerning *Herod*, whether *Herod* did not enter into Arabia with an army, and did slay two thousand and five hundreth men, and carry away captives and robbe and spoil the countrey? *Nicholaus* answered, that to these demands himself was able to answer, that *Herod* did none of these, or at least very little hereof; which he did recount; and that he did not deserve any displeasure. *Cæsar*, contrary to his expectation, hearing this, began to give diligent eare to what *Nicholaus* said: and hereupon *Nicholaus* recounted unto *Cæsar*, how *Herod* had lent five hundreth talents, and that he had a writing in pawn, wherein he was permitted after the day appointed, if then it were not repayed him again, to prey upon all the whole counrrey, and satisfie himself: and that this was no hostile invasion, but according to law and equity, a requiring of his right and debt due unto him. And that this was not rashly done, though by the writing he was so permitted to do, but by the consent of *Saturninus* and *Volumnius* Presidents of Syria, in whose presence *Syllæus* swore by *Cæsars* good fortune at Berytum, that within thirty daies after both the debt and also certain fugitives from the King, should be restored unto him, and that *Syllæus* performed none of these: and so *Herod* went again unto the Presidents, and they permitted him to go and take pledges for his money; and that so by their permission he went into Arabia. And this (quoth he) is the warre that his adversaries have so tragically exaggerated, and yet (quoth he) how can it be called a warre? seeing that it was done by the consent of the Presidents, and that by covenant after perjury, wherewith both other gods and also *Cæsars* name was violated. It now (quoth he) remaineth that I speak something concerning the captives. There were fourtie theeves of Trachon, and afterward more that fled from *Herod* for fear of punishment, and fled unto Arabia, whom *Syllæus* protected and succoured to the injury of all men, K L M

A narration of the Arabian warres, and the borrowed money.

The theeves of Trachon.

and

A and gave them ground to inhabit; and was partaker of their preys; notwithstanding that by his foresaid oath, he was bound to restore them, together with the borrowed money; neither can he name any man beside them taken in Arabia, and carried away captive, and some of them also escaped. This his forged tale concerning the captives being thus refuted, hear, O Soveraign *Cæsar*, the lying invention, which to provoke thee to wrath, himself devised. For I am well able to affirm this, that when the Arabian army assaulted us, and one or two of our men were slain, then at last *Herod* forced to make resistance, he slew *Nacebus*, and with him five and twenty, and no more: for every one of which *Syllæus* falsly recounted unto *Cæsar* a hundred, and so told him that two thousand and five hundred were slain. *Cæsar* hereat greatly moved with an angry countenance looking upon *Syllæus*, he asked him how many Arabians were slain in the fight? He amazed and knowing not what to reply, answered, that he erred in the number. Presently *Cæsar* commanded the writings to be read, containing the conditions B betwen them, and the writings of the Presidents, and the letters of the Cities containing the complaints of the robberies. And so the matter was brought to passe, that *Cæsar* was reconciled unto *Herod*, and condemned *Syllæus* to die; and repenting himself to have written so threatning letters unto *Herod*, he objected that also unto *Syllæus*, affirming, that by his false informations he had caused him to passe the limits of friendship, in using his friend so hardly. And so he sent *Syllæus* into his countrey, that after he had satisfied his creditors, he might be punished according to the sentence. But he still continued angry with *Aretas* for that without his authority he had usurped the crown and kingdome, and he was minded also to bestow Arabia upon *Herod*: but the letters which *Herod* sent him changed his mind. For C *Olympus* and *Volumnius*, so soon as they understood that *Cæsars* wrath towards *Herod* was pacified, presently they delivered unto him the letters as they were commanded: wherein were contained the arguments whereby his sonnes were convicted of treason against him. Which *Cæsar* having read, he thought it not convenient to trouble the old man (unfortunate with his sonnes) with another Kingdome; and so he admitted *Aretas* Ambassadours: and chiding them that their King had rashly usurped the Kingdome without his authority and knowledge, not expecting his pleasure, he received their gifts, and confirmed him in the kingdome by his authority. This done, being now reconciled unto *Herod*, he writ unto him that he was sorrowfull for him, that had such children; and that he should, if they had attempted D any treason against him, punish them as men that sought to murther their father: for he gave him free and full authority, but if they onely attempted to flie, he should also be sufficed with a lesse punishment. Wherefore he counselled him to call a Consistory at Berytum; and together with the Romane Presidents, and *Archelaus* King of Cappadocia, and the rest of his friends, and the nobility thereabout, according as they should advise him so to do. And this was the effect of *Cæsars* letters.

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Syllæus condemned to die.

Cæsar was purposed to give the kingdome of Arabia to Herod, and was altered by Herods letters.

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Hegesippus & Rufinus, chap. 13.

Aretas Ambassadors unto Cæsar.

Cæsar allowed Herod to punish malefactors.

CHAP. XVII.

How Herods *sonnes were condemned in the councel at Berytum.*

E HErod receiving this letter, rejoyced above measure, both for that he had again obtained *Cæsars* favour; and also for that *Cæsar* had given him full authority to do what he pleased unto his sonnes. And yet I know not how it came to passe, that he who in his prosperity was a hard father, yet did shew himself not rash in putting his sonnes to death: and now his estate being better then it was, and he recovering his wonted assurance, he now began a new hatred. Wherefore by letters he called together all those whom *Cæsar* appointed, onely *Archelaus* excepted, either for that he hated the man, or else for that he feared he would have withstood that his purpose: and when they were all come together, as well the Presidents as the rest who were called out of divers cities, he would not bring his sonnes into the councel, but kept them in a village of the Si- F donians, named Platan, not farre distant from the City, to the intent, that if they were called for, he might bring them forth. Then *Herod* himself alone entring into the councel before an hundred and fifty men there assembled for that purpose, began to accuse his sonnes before them, and used a speech not onely pitiful for his own calamities, but also little becoming a father. For he was very vehement and unheedy in inveighing against their offence; neither did he sufficiently expresse his mind, shewing many signes of fury, and anger; neither did he deliver in writing any proofs of the accusations unto the Judges: but undecently himself alleadged there the father against the sonne, himself also reading before them certain letters written by them, wherein was contained no impiety nor treason, but onely a consultation to flie away, and certain hard speeches whereby they shewed themselves offended.

Herod assembleth all that Cæsar willed, except Archelaus.

Herod accused his sonnes.

The year of the world, 3961. before Christs Nativity, 3.

Which when he came unto, he exclaimed as though hereby they confeſſed their treacherous practices, greatly exaggerating the matter, and proteſting that he had rather die then hear ſuch ſpeeches. Laſtly, affirming that both nature and *Cæſar* permitted him authority againſt them; and his countrey laws ſo commanded, that if any one being accuſed, his father or mother ſhould lay their hands upon his head, and the ſtanders by muſt preſently ſtone him to death: which though he might eaſily do in his own countrey and kingdome; yet he thought good alſo to expect their cenſures. Yet he came unto them, not for that they were to judge his ſonnes, who were taken in a manifeſt crime, but that by this occaſion they might adde their ſuffrages to the juſt indignation of a father offended, and that they might leave an example unto all poſterity, that ſuch treaſons ought not to be left unpuniſhed. The King having thus ſpoken, and not permitting the young men to be brought unto their anſwer, all ſeeing what the King intended, and that there was now no hope to reconcile the young men unto their father, or ſave their lives, they all confirmed his authority. And firſt of all *Saturninus*, one that had been Conſul, and had been graced with many honours, pronounced an indifferent ſentence, limited with circumſtances, to wit, that he condemned *Herods* ſonnes, yet not to die: for (quoth he) my ſelf have ſonnes, and I would not adde this calamity to *Herods* misfortune paſt. After him alſo his three ſonnes, who were their fathers Legates, pronounced the ſame ſentence. But *Volumnius* pronounced that they had deſerved death, who were ſo impious towards their father; whoſe ſentence after him the moſt part followed: ſo that it ſeemed that they were now ordeined to be put to death. Preſently *Herod* carried them with him to Tyre, where he met *Nicholaus*, who was now there arrived, returning from Rome: unto whom the King firſt recounting what was done at Berytum, he asked of him, what his friends at Rome thought of his ſonnes? He anſwered that they judged the young mens intents impious, and that they alſo judged that they ought to be bound and impriſoned, and then after due conſideration, if it were ſo thought expedient, to be put to death, leſt the King might be thought rather to have given place unto his choler then unto reaſon, yet if it might ſo pleaſe him, they thought it beſt to acquit them, leſt otherwiſe he do that which hereafter he may repent when it is too late. And this was the opinion of moſt of his friends at Rome. Then the King along time pondred theſe his words, and made no reply, but commanded him to ſail a long in his company. At his arrival in Cæſarea all men were careful what ſhould become of his ſonnes, expecting an end of that tragedy, for they greatly feared that by reaſon of the old diſcord he would now cut them off; yet notwithſtanding they were ſorrowful for them: yet it was dangerous either to ſpeak raſhly, or to hear any thing ſpoken freely concerning them, but in their hearts compaſſionating them, they concealed their griefes. Onely one amongſt all the reſt, an ancient ſouldier of the Kings named *Tyro*, others diſſembling their grief, ſpake freely what he thought: this *Tyro* had a ſonne of *Alexanders* age, and beloved of him, whom *Alexander* much accounted of. This fellow many times amidſt the multitudes exclaimed, that truth and equity was now baniſhed from out of the world. and that in their ſtead, malice and untruth reigned: whereby there was ſuch a miſt and a fog cauſed over the whole world, that no man could ſee his own errors. This his free ſpeech, though it was not without danger, yet all men hereat were moved; for that he had ſome reaſon to ſhew his fortitude in ſo dangerous a time, and every one was willing to hear his ſpeech: and though themſelves for fear were ſilent, yet did they not reprehend him for ſpeaking freely. For the expectation of the event of ſo great miſchief was able to have wreſted from every one of them words of commiſeration. *Tyro* with great audacity alſo came unto the King, and beſought him that he might talk with him alone: which the King granting, he uſed theſe words with great lamentation: I can no longer, O my King, ſuppreſſe this my grief, which cauſeth me ſo boldly to ſpeak, though with my own peril; yet if it pleaſe thee, my King, that which I intend to ſpeak ſhall be for thine advantage.

Where now, my Lord, are thy wits? where is that thy couragious mind ever hitherto able to match all difficult buſineſſes whatſoever? how hapneth it that thou haſt ſo few friends and kindred? for I account not them kinſmen or friends, that permit ſuch wickedneſſe and hatred in thy Court, which erſt was moſt happy and fortunate. And what art thou unto thy ſelf? wilt thou not look and ſee what is done? wilt thou put to death the two young men born unto thee by the Queen thy wife, who abound in all vertue, and commit thy ſelf now in thy old age unto one onely ſonne, who nouriſheth impious hopes and deſignes? and to thy kindred who by thy own cenſure have often deſerved death? Doeſt thou not perceive that the people keeping themſelves quiet and ſtill; do both condemne the errour of thy friends, and alſo pity and compaſſionate the two young men? Moreover, all thy ſouldiers and the Captains themſelves have compaſſion on them, and curſe the authors of this unfortunate calamity.

Saturninus doth pronounce an indifferent ſentence.

Volumnius and other of Herods friends pronounce Herods ſonnes to be beheaded

Herod asked of Nicholaus what his friends at Rome thought of his ſonnes.

Tyro ſpeaketh to Herod, and not obſerving modeſty, he & the Captains were impriſoned.

The

A The King at first took these words of *Tyro* in good part, as being admonished of the perfidious dealing of them about him, and his own calamitie. But *Tyro* immodestly and souldier-like urging the King, and for his own simplicity not able to discern what fitted that time, the King at last thought this rather a turbulent upbraiding him, then a friendly admonition: and asking who those Captains and Souldiers were, he commanded them all, and *Tyro* also to be bound and kept in prison. Then one *Tripho* the Kings Barber, taking hereat occasion, told the King that *Tyro* had often sollicited him, as he shav'd the King, to cut his throat with his razor, promising him for recompence great rewards, and that he should be one of *Alexanders* chief friends. Having spoken these words, the King commanded him to be apprehended, and the Barber, and *Tyro* and his son to be tortured. *Tyro* his son seeing his father in most miserable

B torments, and that he still persisted in them (and by the kings displeasure, conjecturing that there was no hope of life) told them that tortured his father, that he would confesse all the truth, conditionally that his father and himself might be no more tormented: and having his request granted, he told them that it was agreed, that *Tyro* with his own hand should have killed the King: for he could get opportunitie to come unto the King when no man else was with him, and so he would kill him, and for *Alexanders* sake endure any torments whatsoever. This spoken, he delivered himself and his father from further tortures: but it is uncertain whether the tale he told was true, or whether he devised it to free them both from torments. Then *Herod* now laying all doubt aside (if before he were in any) thought what death his sons should die, and leaving no place to repentance and mercy, he hastned to exe-

C cute his purpose: and producing 300. Captains, and *Tyro* and his son, and the Barber his accuser, he accused them all before the people, and the people throwing any thing that came to their hands at them, they slew them every one. And *Alexander* and *Aristobulus* was carried unto Sebaste, and there by their fathers command were strangled: and their bodies carried by night into the Castle Alexandrium, where their grandfather by their mothers side, and many of their Progenitors lay buried. But perhaps some will nothing marvel, that a hatred so long a breeding should in the end so prevail, that it overcame natural affection. But one may justly doubt whether the fault were in the young men, who exasperated by a hard father so long time, fell into such hatred of him: or whether it is to be imputed unto his unkindness and immoderate desire of honour and rule, who could not abide any to be his equal, but ra-

D ther chusing to do all at his own pleasure: Or rather unto fortune, whose power the wisest living is not able to resist. Wherefore I am perswaded, Fortune hath predestinated all humane actions so, that they must have a necessary event. And this inevitable force we call fate or fatal destinie, for that there is nothing which it effecteth not. But it sufficeth briefly to have touched this high matter, which is of it self very difficult, which attributeth something unto our actions, and examineth the causes of the variety of our actions, which speculation is already comprized in the two volumes of our Law. Furthermore, touching the young mens fault, we may accuse their youthful arrogancy, and their free King-like pride, who did give too great ear to their fathers accusers, and for that they were unjust searchers into his life and actions, and that they maliciously suspected him, and could not rule their tongues: but

E hereby gave double occasion unto their adversaries, and matter unto those tale-bearers that sought to get the Kings favour. But their fathers shameful fault cannot be excused, who suffered himself so to be over-ruled with passion, that he put them to death that were begotten of his own body, without any proof or argument of the crimes laid unto their charge: yea, two young men of excellent feature of body, not onely beloved of their own nation, but also of strangers not slothful in hunting, and commendable in military affairs, and eloquent in civil discourses. For in all these things they were excellent, and especially *Alexander* the eldest of them. It had been enough for him, suppose he had condemned them, either to have kept them in perpetual prison, or banished them into some far Countrey; seeing that he was assured of the Roman power, under whose protection he neither needed to have feared invasion, nor secret Treason against him. For so soon to put them to death, onely to satisfie his

F own furious will, what else doth it betoken, but onely an impious liberty casting off all fatherly humanity and kindnes? especially seeing that he was aged, whose yeers could neither plead ignorance, nor that he was deceived. For neither was he the more excused by the delay he used: nay, it had been less offence, if amazed with some sudden news, he had been incited to so hainous an offence; but after so long delay and deliberation at last to effect such a matter, betokens a bloody mind and obdurate in wickednesse, as he well shewed himself afterward to have, not sparing the rest, whom before he held most dear: who though they were lesse to be pitied in that they justly suffered, yet was it an argument of his like crueltie, in that he abstained not from their deaths also: but we will speak hereof hereafter.

The yer of the world, 3961 before the Nativitie of Christ, 3.

Tyro is by his son and a Barber accused to have practised Treason against the King.

Tyro with 300. Captains are accused before the people and slain. Alexander and Aristobulus strangled at Sebaste, and buried in Alexandrium.

The cause of these calamities was destinie and Gods previdence.

Wherein Alexander and Aristobulus offended. Herods shamefull errour not to be excused.

The SEVENTEENTH BOOK of the ANTIQUITIES of the Jewes.

Written by *Flavius Josephus.*

The contents of the chapters of the seventeenth booke.

1 *Of* Antipaters *malice, who was* Herods *ſon.*
2 *Of* Zamaris *the Babylonian Jew.*
3 *Of* Antipaters *treacherous practiſes againſt* Herod *his father.*
4 *How* Herod *ſent* Antipater *unto* Cæſar.
5 *Of* Pheroras *death.*
6 *How* Pheroras *wife was accuſed for intending to poyſon the King, and how* Herod *knew* Antipaters *practiſes againſt him.*
7 *How* Antipater *was condemned to die, and impriſoned.*
8 *Of* Herods *ſickneſſe, and the ſedition amongſt the Jews.*
9 *Of* Antipaters *death.*
10 *Of* Herods *death, his Teſtament and Funerall.*
11 *How the people began a ſedition againſt* Archelaus.
12 *Of the ſedition of the Jews againſt* Sabinus, *and how* Varus *puniſhed the Authors thereof.*
13 *How* Cæſar *ratified* Herods *Teſtament.*
14 *Of the falſe* Alexander.
15 *How* Archelaus *being again accuſed, was baniſhed unto Vienna.*

CHAP. I.

Of Antipaters *malice, who was* Herods *ſonne.*

The yeer of the world, 3961. before Chriſts Nativity, 3.

AFter that *Antipater* had made away his brothers through the extreme impietie and unbridled furie, wherewith *Herod* their father was inceníed and whetted againſt them; yet incontinently obtained he not that which undoubtedly he hoped for. For being delivered and diſcharged of that fear he conceived, leſt his brethren ſhould be partakers with him in the Kingdome, he found a difficult and dangerous matter for himſelfe to finde the means how he might obtain the Kingdome: ſo ſtrange and hainous a hatred had all the Nation conceived againſt him. On the other ſide, in ſhewing himſelf proud and loftie, he more and more whetted and increaſed that hatred which the ſouldiers had fore-conceived againſt him, in whom notwithſtanding, the ſecuritie of the Kingdom conſiſted, if it ſhould fortune ſo to fall out that the people ſhould attempt any alteration. All which miſchiefs were begotten by his own ſins, and the unnaturall murther of his brothers. Nevertheleſſe, he governed the Kingdome with his father, living in no leſſe authoritie then himſelf: *Herod* alſo repoſed more confidence in him even in thoſe things, for which he was worthy to loſe his head. For the King conceived that in confirmation of his good affection towards him, *Antipater* had accuſed his brethren, as under reſolution to continue his father in ſecuritie, and not for any hatred he bore as well unto them, as to his father; though indeed he hated them for his fathers ſake. being tranſported with fury. But all theſe were but as ſo many ſubtil ſtratagems to inſinuate himſelf into *Herods* counſels and favours: and theſe did he craftily make uſe of, to cut off the occaſion leſt any ſhould prevent or accuſe him of that which he pretended to do, and that *Herod* might be deprived of all means and manner of relief, if ſo be *Antipater* ſhould bend his forces againſt him. For the Treaſon he complotted againſt his brothers, proceeded from the hatered he bare unto his father: but at that time he was the more egged on to proſecute his intended purpoſes, without any delay or procraſtination. For if *Herod* ſhould happen to die, it was a matter moſt aſſured that the kingdom ſhould be his; and ſhould his life continue any longer time, and

Hedio & Ruffinus chap. 1. Antipater, after he had made away his brothers, grew hatefull both to the ſouldiers and the people. Antipater governed the kingdom with his father.

Antipater wisheth his fathers death.

the

A the practice *Antipater* went about ſhould be diſcovered, ſeeing himſelf invironed with theſe dangers, he ſhould be inforced to make his father his enemy. For which cauſe he uſed very great bounty and liberality to all thoſe that were about his father: and through the great largeſſe he beſtowed upon them, he ſtrangled and extinguiſhed that hatred which all of them bare unto him: and above all things he continued himſelf in credit with thoſe friends which *Herod* had at Rome, by ſending them divers preſents, and namely to *Saturninus*, who was Governor of Syria. He hoped alſo by bribes and rewards to draw his fathers brother into his faction, and to corrupt the Kings ſiſter alſo, who was married to one of the Kings moſt eſteemed friends in Court. Furthermore, he was a ſubtil and politike man in entertaining thoſe men with colourable and cloaking ſhew of friendſhip, with whom he converſed, and to draw himſelf into credit with them: contrariwiſe, he was ſufficiently practiſed to diſſem-
B ble his malice and diſcontents, which he had conceived againſt any man. Notwithſtanding all this, he could not deceive *Salome* his aunt, who of long time before had ſounded his inclination, and who was not ſo ſimple as to ſuffer her ſelf to be deceived; but had already by all cunning means that might be, prevented his malice, although ſhe had a daughter married unto his uncle, by the mothers ſide. This daughter was firſt of all wedded to *Ariſtobulus*, and afterwards by *Antipaters* means eſpouſed to his uncle. For *Callaas* her husbands ſonne had married the other. But neither could this affinity colour the matter ſo much, but that his malice was diſcovered; neither could that former conſanguinity extinguiſh the deſerved hatred conceived againſt him. *Herod* conſtrained *Salome* (who through amorous paſſion had
C thought to have married her ſelf to *Syllæus* the Arabian) to marry vvith *Alexas*, and that by the mediation and perſwaſion of *Julia Cæſars* wife, who adviſed *Salome* not to refuſe that marriage, for fear leſt he ſhould prove her utter enemy; for that *Herod* had made an oath, that if *Salome* condeſcended not to marry *Alexas*, he would never make account of her: For which cauſe ſhe followed *Julias* advice, who was *Cæſars* wife, and counſelled her alſo to her profit and preferment.

The year of the world, 3961. before Chriſts Nativity, 3.

Antipater ſpared no coſt to winne his fathers friends.

Antipater could not deceive his aunt.

Herod compelleth Salome to marry Alexas.

At the ſame time *Herod* ſent his daughter to King *Archelaus*, who had been married to *Alexander*, preſenting him a dowrie out of his own treaſury, leſt there ſhould any difference ariſe between them, and he himſelf moſt carefully brought up his ſonnes children. For *Alexander* had two ſonnes by *Glaphyra*, and *Ariſtobulus* begat on *Bernice*, *Salomes* daughter, three
D ſonnes and two daughters. Theſe ſometimes would be preſent and commend unto his friends, and bewailing the misfortune of his ſonnes, would beſeech God that no ſuch ill fortune might befall their children, but rather that they might increaſe in vertue, and acknowledge their education and bringing up, with all dutifull reſpects unto their parents. He provided them alſo each of them with a wife, at ſuch time as they were ready for marriage, namely, the daughter of *Pheroras* for the eldeſt of *Alexanders* ſonnes; and the daughter of *Antipater* for *Ariſtobulus* eldeſt ſonne: and one of *Ariſtobulus* daughters was married to *Antipaters* ſonne; and the other he eſpouſed to *Herod* his own ſonne, whom he had begotten of the daughter of the High Prieſt. For it is lawful in our Countrey, and according to our cuſtome, to have divers wives at one time. The King procured theſe marriages through the
E compaſſion he had of thoſe Orphelins, thinking by theſe mutuall alliances to cauſe *Antipater* to be their friend. But *Antipater* conceived no leſſe hatred toward the children, then he had done malice towards their father. for the care that *Herod* had of them, increaſed his hatred, in that he pretended to be the greateſt among the brethren; and he eſpecially feared leſt when they ſhould grow to mans eſtate, they would reſiſt his power, being aſſiſted by king *Archelaus*, as his ſonnes in law; and *Pheroras* who was a Tetrarch ſhould do the like, for that he had married his ſonne to *Alexanders* daughter. And ſo much the more was he incited, becauſe all the people had compaſſion of theſe Orphans, and had conceived a hatred againſt him, who never ceaſed to expreſſe his malice againſt his brethren. He therefore devited all
F the means that were poſſible to diſanull the decrees which his father had reſolved upon to this effect, being very loath that they ſhould ever live to be partners with him in the kingdome. So that at laſt *Herod* condeſcendeth to *Antipaters* demand, which was, that he might marry *Ariſtobulus* daughter, and his ſonne he eſpouſed to *Pheroras* daughter: and thus were the promiſed and forementioned marriages wholly cut off; yea, even againſt *Herods* former decree. At that time *Herod* had nine wives, namely, *Antipaters* mother, the High Prieſts daughter, by whom he had a ſonne that bare his name, and a daughter of his brothers, and a couſin of his own, by whom he had no children. He had another wife alſo, that by nation was a Samaritane, by whom he had two ſonnes, *Antipas*, and *Archelaus*, and a daughter called *Olympias*, who was afterwards married to *Joſeph* the Kings couſin. As for *Archelaus* and *Antipas*, they were brought up at Rome, with a certain private friend of his. Moreover, he

Glaphyra ſometimes Alexanders wife is ſent back to Archelaus King of Cappadocia. Hedio & Ruffinus, chap. 1.

Herod bringeth up his ſons children.

Antipater hateth his brothers children.

Antipater laboureth his father to break off the marriages he intended.

Herods nine wives.

espoused one that was called *Cleopatra*, that was born in Jerusalem, by whom he had *Herod* and *Philip*, which *Philip* was brought up at Rome. By *Pallas* he had *Phasaelus*: by *Phedra* and *Helpia* he had two daughters, *Roxana* and *Salome*. As touching his eldest daughters, *Alexanders* sisters by the mothers side, whom *Pheroras* had refused to take in marriage, he matcht the one with *Antipater* his sisters son, and the other he wedded to *Phasaelus* his brothers son, and this was *Herods* progeny.

The year of the world, 3961, before Christs Nativity, 3.

CHAP. II.

Of Zamaris *the Babylonian Jew.*

Herod buildeth a Castle in the region of the Trachonites, and maketh Zamaris the Jew that came from Babylon Governour thereof.

After this, intending to assure his estate in the countrey of Trachonite, he resolved to build a borough of the bigness of a City in the midst of the countrey, as well to warrantize his countrey, as to be in better readiness to repulse his enemies, and to repulse them with more expedition. And having intelligence that a certain Jew was come from Babylon with five hundreth Archers on horseback, and about one hundred of his kinsmen, and had adventured to passe Euphrates, and was in the countrey adjoyning to Antioch near unto Daphne in Syria, where *Saturnine* General of the Roman army had given him a Castle, called Valatha, to inhabit, he sent for him and his followers, promising to give him both Lands and Lordships in the Signiory of Batanea, which confineth on Trachonite, intending that he should make head against those that would assail him, and promising him that both his land and his Souldiers should be exempt from all tributes, and payments of customes. This Babylonian Jew was induced by these offers of his to come, and take possession of the place, where he builded a borough, called Bathyra. This man opposing himself against the Trachonites, defended them of the countrey, and those Jewes that came from Babylon to Jerusalem to offer sacrifice, from all incursions and robberies of the Trachonites: and divers that observed the Religion of the Jews, resorted unto him from all places, so that this countrey was very well peopled, by reason of the enfranchisement of the tribute, which continued during *Herods* life-time.

But *Philip*, who succeeded him, exacted afterward some small tribute of them, and that but for a little while. But *Agrippa* the great, and his son of the same name, vexed them very grievously with taxations; yet permitted them to enjoy their liberty, whose successours the Romans imposed many grievous tributes upon them, yet continued their freedome, of whom hereafter we will more particularly and largely discourse in due place, and in processe of my history. Now this Jew *Zamaris*, to whom *Herod* had given the possession of his countrey, died, after he had lived vertuously, and left a vertuous off-spring behind him, amongst whom was *Jacim* renowned for his dexterity on horseback, who with his troop of horse was of the King of Babylons guard. This *Jacim* died when he was very old, and left his son *Philip* to succeed him, a man valiant in arms, and addicted to all sorts of vertue, as much as any one that hath been renowned in writing: for which cause King *Agrippa* loved him, and put his trust in him, and committed the trust and training of his Souldiers unto him, who led them also forth if any occasion of service was proffered.

Jacim and Philip, the sons of Zamaris.

CHAP. III.

Antipater *conspireth against* Herod.

Hegesippus, lib. 1. cap. 3.

Whilest the estate and affaires of *Herod* were thus disposed, all mens eyes were fixed upon *Antipater*, after that *Herod* had permitted him to intend his particular profit. This permission was granted him under the hope that his father had, that he would behave himself faithfully, and affectionately towards him: but he abused his authority more audaciously then could be expected; for he traiterously coloured his conceived malice, and easily drew his father to believe him in whatsoever he said. He was feared by all men, not onely for his force and authority, but for his subtilties and policies. But above all the rest *Pheroras* respected him most, and was in like manner as greatly esteemed by him. For *Antipater* had circumvented him by the means of certain women, who favoured his faction: for *Pheroras* was commanded by his wife, his mother and sister in law, notwithstanding that he hated them, by reason of the outrage they had offered to his daughters who were virgins; nevertheless he was enforced to dissemble all things, because he could do nothing but that they were alwaies round about him, and had such mastery of his affairs, that they wrought him to perform whatsoever they pleased. To these likewise was *Antipater* nearly

Pheroras deceived by women.

tied,

A tied, both of himſelf and by his mother: for theſe four women were of one mind and affection in all things, and ſpake as it were by one mouth: yet was *Pheroras* at ods with *Antipater* upon ſome ſlight miſlikes, and ſhe that wrought this debate betwixt them, was the Kings ſiſter, who had of long time eſpied all their drifts, knowing well, that their mutual friendſhip tended to the overthrow of *Herod*; neither refuſed ſhe to expreſſe what her opinion was therein. And they knowing well that the King diſliked this their inward familiarity, and that he was privie to that which they pretended, which was his utter ruine, reſolved between themſelves to refrain their publick familiarity, and to make a ſhew that they were at ods one with another: to which intent they reproached one another, eſpecially at ſuch time as they were either in *Herods* preſence, or there was any one with them, who (as they thought) would certifie him thereof. But in ſecret they intermitted not their accuſtomed B friendſhip, and continued their intercourſes with more privie affability; and ſuch was their ordinary demeanour and behaviour: yet was not *Salome* ignorant hereof, neither when they firſt deviſed this drift, neither afterwards when they put it in execution: for ſhe diligently noted all things, and aggravated the ſame in their reports to her brother, whom ſhe informed of their ſecret aſſemblies and banquetting, urging their ſecret conſultations, which (as we ſaid) had no other iſſue but his ruine, except upon their diſcovery he ſought to repreſſe them in time. Further, that for the preſent they behaved themſelves like enemies in outward ſhew, and all their ſpeeches tended to diſgrace one another; but that in ſecret they were friends, and that in private they entertained their amity, and promiſed each other their mutual aſſiſtance to ſtrengthen themſelves againſt thoſe to whom they were loath their friendſhip C ſhould be diſcovered. Theſe things obſerved, ſhe with all diligence ſignified the ſame unto her brother, who of himſelf already had many probabilities thereof. But he durſt not make ſhew thereof, becauſe he knew that his ſiſter was a woman too much addicted to reproachfull accuſation. There was amongſt the Jewes a ſect of people that were called Phariſees, who were too much addicted to ſelf opinion, and boaſted themſelves to be the exacteſt obſervers of the law in all the countrey, to whom theſe women were very much addicted, as to thoſe who were much beloved of God, as in outward appearance they made ſhew for. Theſe were ſuch as durſt oppoſe themſelves againſt Kings, full of fraud, arrogancy, and rebellion, preſuming to raiſe warre upon their motions, and to rebel and offend their Princes at their pleaſures: whereas therefore all the nation of the Jews had ſworn to be faithful to *Caſar*, and D to the eſtate of the King; theſe onely refuſed to take oath, and of this ſect there were to the number of 6000. For which cauſe the King having impoſed an amercement upon them, *Pheroras* wife paid it for them; for which cauſe they pretending to gratifie her, and being eſteemed for ſuch as were skilful in foretelling ſuch things as were to come, by reaſon of their often communication with God, foretold her that God had decreed to bring the kingdome of *Herod* and his poſterity to an end, and would bring to paſſe that the crown ſhould deſcend to *Pheroras* and his ſons. *Salome* had got an inkling hereof, and had told *Herod* no leſſe: and how they likewiſe corrupted every one of his Courtiers; for which cauſe he put thoſe to death amongſt the Phariſees, who were the principal authors of this advice, and with them alſo the Eunuch *Bagoas*, and *Carus* who was his darling, and one of the goodlieſt men of that E time. He afterwards cut off all thoſe amongſt his houſhold ſervants, who were of the Phariſees faction: For *Bagoas* was bewitched with that hope by them, that he ſuffered himſelf to be called the father and benefactor of the King, who ſhould be eſtabliſhed according to their prediction, and have the Government of all things, and ſhould be ſtrengthened by marriages, and deſcent of his lawful and natural children.

But after that *Herod* had puniſhed thoſe amongſt the Phariſees, who were convicted to have been of the conſpiracie, he aſſembled a Councel of his friends, before whom he accuſed *Pheroras* wife, and ripped up the outrages that were done unto his daughters, as it hath been declared, aſcribing the ſame to the pride of this woman, objecting it for a crime againſt her, for thereby ſhe had injured his honour. Beſides this, he accuſed her that ſhe had of ſet F purpoſe ſtirr'd up mutinies, and by all means poſſible both in word and in effect, contrary to all law of nature, ſhe ſtirred up debate betwixt him and his brother; and that the fine that he had impoſed upon his adverſaries, was ſatisfied at her charge: ſo that no jot of that conſpiracy was contrived without her privity and conſent. For which cauſes (ſaid he) brother *Pheroras*, it ſhall not be amiſſe for you of your own accord to drive ſuch a wretched woman from you, before you be requeſted, and the ſentence be pronounced againſt her, otherwiſe ſhe will be the cauſe to kindle a warre betwixt you and me. For if at this preſent you will continue the friendſhip and brotherhood betwixt you and me, ſeparate your ſelf from her: in ſo doing I will account you for my brother, and you ſhall loſe nothing by the affection which

The year of the world, 3961. before Chriſts Nativity, 3.

Salome diſcovereth to Herod the conſpiracies of the Ladies and others

The Phariſees fraud and arrogant.

The Phariſees would not ſweare obedience but were fined.

Pheroras wife payeth their fine, for which benefit they promiſe her the kingdome.

Bagoas, Carus and others are put to death by Herod.

Hedio and Ruffinus. cap. 4

Herod accuſeth Pheroras wife, and commandeth him to put her away.

The war of the world 3961. before the Nativity of Christ, 3.

I bear unto you. For the bond of brotherly love cannot continue safe and unviolate, unlesse you put her away. Now although *Pheroras* was moved with the importance and weight of this discourse; yet said he, that for the love he bare unto his wife, he would forget nothing of that duty which consanguanitie required at his hands in regard of his brother: but that he had rather die then live without her company, whom he loved more dearly then his life. *Herod*, although he took this answer of his brothers for a most grievous injury, yet forbare he to discover his displeasure towards him: he onely forbade *Antipater* and his mother, and in like manner *Pheroras*, to frequent the one with the other any more. He commanded the women likewise that they should give over their familiar entertainments the one with the other, which all of them promised to perform. Yet this notwithstanding upon fit opportunities and occasions, they visited one another, and *Antipater* and *Pheroras* feasted one another by night. The report also went that *Antipater* had the company of *Pheroras* wife, and that his mother was the means and minister of their privy meetings.

Herod forbiddeth Pheroras wife to part away his wife. Herod interdicteth Pheroras and Antipater their privie meetings and forbidd th the Ladies no lesse.

CHAP. IV.

Herod *sendeth* Antipater *unto* Cæsar.

ANtipater suspecting his fathers dislikes, and fearing lest his hatred should by increase bring him into hazard, he wrote unto his friends in Rome, requiring them to write their letters unto *Herod*, requesting him to send *Antipater* unto *Cæsar*, with all expedition as was possible. Which being brought to passe, *Herod* sent him thither with divers royal presents, and gave him his testament and will with him; wherein he had bequeathed the Kingdome to *Antipater*. And if it should happen that *Antipater* should die before him, then bequeathed he the same to his son *Herod*, whom he had by the High Priests daughter. About the same time *Syllæus* the Arabian repaired to Rome, notwithstanding he had neglected those things that *Cæsar* had given him in charge. Him did *Antipater* accuse before *Cæsar*, for the same defaults wherewith he was charged by *Nicholaus*. *Syllæus* also was accused by *Aretas*, for murthering divers of the best account in the City of Petra, contrary to his mind: amongst the which was *Sohemus* (a man of much vertue and honour) and *Phabatus*, *Cæsars* servant; of which crimes *Syllæus* was accused upon that occasion which ensueth: There was a certain man of Corinthus, who was one of the Kings guard, and such a one as he put very great trust in: him did *Lyllæus* perswade by store of money and bribes, to kill *Herod*; which he promised to perform. *Phabatus* made privie to *Lyllæus* mind, he presently told it to the King, who caused him to be apprehended and tortured; who confessed the whole matter, he laid hands also on two Arabians, perswaded by this Corinthians confession; one of which was a man of command in his Countrey, and the other was *Syllæus* chiefest friend. They being examined, confessed that they came thither to solicite and egge forward with many exhortations the Corinthian to execute the murther, and to assist him if he stood in need of them. Which being fully approved by *Herod* before *Saturnine*, he sent them to Rome, there more amply to be proceeded against, and so to be punished.

Herod sendeth Antipater to Cæsar.

Antipater accuseth Syllæus at Rome before Cæsar.

Aretas accuseth Syllæus, for killing Prolæus and others.

A traitor that sought the king death is apprehended.

CHAP. V.

Pheroras *death.*

HErod perceiving that his brother *Pheroras* did constantly continue his affection towards his wife, he commanded him to retire himself into his own dominion: whereupon he willingly departed to his Tetrarchy, protesting by many solemn oathes, that he would never more return into the City, unlesse he were assured that *Herod* was dead. Not long after it hapned, that the King falling sick, he was sent for to receive certain secret instructions, as from the mouth of a dying man; but *Pheroras* would not obey him in regard of his oath. This notwithstanding, *Herod* dealt more kindly with him, and continued his love and affection towards him: for he came unto *Pheroras* as soon as he heard of his first sickness, and being ur ent for also; and after he was deceased, he sent his body to Jerusalem, and honourably intombed him in that place, and grievously lamented his death. This was the beginning of *Antipaters* mis-haps, who at that time was departed to Rome. For it was Gods pleasure that at last he should be punished for the murther of his brethren. This matter will I discourse of at large, that it may serve for an example unto many Kings, how they ought to practise and follow vertue in all their actions.

An oath solemnly observed.

Pheroras in his sickness is visited by Herod and being dead is honourably buried by him.

CHAP.

CHAP. VI.

The yeer of the world, 3961. before Christs nativity. 3.

Pheroras *wife is accused, and* Herod *is advertised of* Antipaters *conspiracies.*

AFter *Pheroras* death, two of his freemen, who were Taphnites by birth, and such as *Pheroras* in his lifetime both only trusted, and dearely loved, came unto *Herod*, requiring him not to suffer his brothers death to passe unpunished, but to make diligent enquirie of that unfortunate unexpected misadventure. *Herod* lent a willing eare to their suite, perceiving that the matters they importuned him in, were likely and very credible. Whereupon they told him, that *Pheroras*, the day before his unexpected sickneſſe, had supt with his wife, and that having received an unaccustomed poyson with his meat, he was dead. That this poison had been brought thither by a woman of Arabia, who in her speech protested that it was some potion to increase love, but in effect it was to bring *Pheroras* to his end. For the women of Arabia amongst all others are skilfull in poisons, and are great sorcerers, and she that was charged with this fact, was esteemed a great friend and favourer of *Syllæus* best beloved. That *Pheroras* mother and his wives sister went into those quarters upon purpose to buy that poyson, and returned back, and brought this woman with them the day before the supper. The King moved by these words of theirs, tortured both those maid-servants of theirs, who were their bond-women; as also certain other of their free servants. Now when the fact could not be extorted, by reason that none of them confessed the same; at length, she that was last of all put to her triall, overcome by the pains she endured, said nought else, but that she prayed God that *Antipaters* mother might feel the like torments, sith she was the cause of all these mischiefs which they endured.

Hedio & Ruffinus, chap. 5. Pheroras freemen accuse his wife for poysoning him.

Herod torturech the Ladies bond-women, and foundeth out Antipaters and their secrets.

These words of hers made *Herod* the more eager and inquisitive, so that by force of tortures he wrought out all the secrets of these women, their banquets, their secret assemblies, and those very words that *Herod* had spoken apart betwixt his son and himself, which had been reported unto the women, that *Pheroras* entertained: namely, that he would give him one hundred talents, provided he would use no conference with *Pheroras*. Moreover, they reckoned up the hatred that *Antipater* bare unto his father, the complaints that he made unto his mother, of the too long life and continuance of his father: for that in regard of himself he was already waxen old; so that although the Kingdom should fall into his hands presently, yet could he receive but very little contentment thereby. Moreover, he alledged, that divers brothers and brothers children were brought up together with him, so that he might not securely hope for any thing, for that already if he should fortune to die, the Kingdome was to descend not to his sonne, but to his brother: besides this, he was accustomed to accuse the King of divers cruelties committed by him, and of that murther which he executed upon the persons of his children. That for fear left he should practise his tyranny against those that remained, *Antipater* had found out the device to be summoned to Rome, and *Pheroras* withdrew himself into his Tetrarchy.

These words, which as he knew had reference to that which his sister had often informed him of, were not by him held incredible; so that being prest with the malice of *Antipater*, he sequestred *Doris* his mother from his presence, spoyling her before her departure of all her jewels which were valued at many talents: and from that time forward he shewed himself more favourable towards those women of *Pheroras* household. But nothing did more whet *Herods* displeasure against *Antipater*, then did a certain Samaritan, who was also called *Antipater*, who had the ordering of the affairs of *Antipater* the Kings sonne. For he being brought in question and tortured, declared among other things, that *Antipater* had mixed a mortal poyson, and delivered the same to *Pheroras* his uncle, commanding him to practise the Kings death in his absence, and by that means least suspected. That this poyson was brought out of Egypt by one called *Antiphilus*, *Antipaters* friend. That it was sent to *Pheroras* by one called *Theudion*, *Antipaters* mothers brother. That this poyson was kept by *Pheroras* wife, and was committed by her husband to her custody. She being examined by the King hereupon, confessed no lesse, and hastning forth as if she intended to fetch the same, she cast her self down headlong from the top of the house: yet did she not murther herself, because she fell upon her feet. Now after she was recovered out of her swoun, and the King had promised all securitie both to her self and her family, if so be she would discover the truth; and contrariwise threatned her with extreme torments, if she obstinately continued in concealing these Treasons, she sware she would discover all things according as they were acted,

Herod thrusteth Doris, Antipaters mother out of his Palace.

Antipater the Samaritan, declareth how Antipater the Kings son had provided poyson for his father.

and

The yeer of the world, 3961, before Christs nativitie, 3.

and as many men thought at that time, she told nothing but the truth. That poyson (said she) G was brought by *Antiphilus* out of Egypt, and bought there by the means of a brother of his, who was a Physician. After this, *Theudion* brought it to our house: and I having received it from *Pheroras* hands, kept the same, but bought by your son *Antipater* to poyson you that are his father. Now therefore after that my husband fell sick, and you in kindnesse came to visit and comfort him, he being moved with compassion, and conquered by your brotherly kindnesse; by your good affection and loving care in giving order for his health, called me unto him, and said: *O wife* Antipater *hath circumvented me, whilest by his pestilent counsels and poysoning practices he desireth to cut off his father, and deprive me of a kinde brother. Now therefore, sith as I perceive there is no part of my brothers loving and naturall affection diminished towards me, wherewith he was wont to entertain me, and that my lateſt houre of life* H *approacheth, God forbid, that being ready to sleep with my forefathers, I should present them with a ghost solid and sweltered in my brothers bloud: Dispatch therefore, and burn this poyson before mine eyes. Hereupon said she, I presently brought it forth according as my husband commanded me, and burnt the greatest part of the poyson, and the rest I reserved, that if after my husbands death your grace should use me unkindly, it might serve me to escape those extremities that would betide me.*

Pheroras wife confesseth that she hath the poyson, and casts her self down headlong from the roof.

After she had spoken thus, she brought forth before them the poyson, and the boxe wherein it was kept. After her, another of *Antipholus* brothers, and the mother to them both, confessed no lesse, being constrained thereunto by force and violence of torture, and acknowledged the box. The Kings wife also, who was the daughter of the high Priest, was accused for cofederacie and concealement of all these treasons. For which cause *Herod* put I her away from him, and razed his sonnes name out of his testament, wherein he had bequeathem him the kingdome after his decease. He displaced also his father in law *Simon* the son of *Boethus* from the Priesthood, and placed *Matthias* the son of *Theophilus*, who was born in Jerusalem, in his stead. In the mean space *Bathillus, Antipaters* freeman returned from Rome; who being tortured, confessed that he brought a poyson with him to deliver it to *Antipaters* mother, and *Pheroras*, to the end that if the first poison were not effectuall enough to dispatch the King, they might make use of this other, to cut him off speedily. There came letters also to *Herods* hands from his friends in Rome, written and devised by *Antipaters* means, to accuse *Archelaus* and *Philip*, for very often they had refreshed the memory of *Alexander* and *Aristobulus* death, contrived by their father; and for that they lamented the miserable K fate of them, who were innocently betrayed, and that now also they themselves were called back into their countrey for no other cause, but upon their arrivall to be made partakers of their brothers miserable destiny. These things did *Antipaters* friends certifie *Herod* of, in that by many and mighty presents he wrought them thereunto. He himself also wrote unto his father colourably, after a manner excusing the young men, and imputing their words unto their indiscretion and young years. Mean-while, he busied himself in accusing *Syllæus*, and courted the chiefest Romans, buying divers ornaments and jewels to present them with, to the value of two hundreth talents. And it is to be wondred at, that so great matters being brought on foot against him, seven moneths at least before his return into the countrey of Judæa, that no inkling thereof came unto his ears. But the cause partly was, the diligent L search and watch that was kept upon the high waies, and partly the hatred that all men had conceived against *Antipater*. For there was not any that would put themselves in hazard to procure his security.

The year of the world, 3962. before Christs Nativity, 2.

The king putteth away his wife, and blots his son out of his Testament. He degradeth Simon, and enstateth Matthias in the Priesthood. Archelaus and Philip are accused by Antipaters means

CHAP. VII.

Antipater *is condemned and cast into prison.*

Hedio & Rufinus, chap. 6. Herod writeth friendly letters to Antipater, and calleth him home from Rome.

Herod concealing his displeasure, answered *Antipater* his sons letters (wherein he M gave him to understand, that as soon as he had dispatched his affairs as it behoved him, he should return) charging him to hasten homeward, for fear least during his absence, some unexpected inconvenience might betide him. He likewise after a temperate manner, complained unto him of his mother, promising notwithstanding to remit the fault upon his return, and by all means he made shew unto him of much kindnesse, fearing lest he, apprehending any suspicion, should defer to hasten his return homeward, and lingring too long at Rome, should contrive some trayterous stratageme, to the prejudice of himself, and the overthrow of his kingdome. These letters did *Antipater* receive in Cilicia, and already had he received others at Tarentum, by whom he understood of *Pheroras* his

uncles

A uncles death, whereat he was ſore grieved; not for the love he bare to *Pheroras*, but for that he died before he had murthered his father, according as he had promiſed him. As ſoon as he came to Celenderis a City of Cilicia, he grew doubtfull whether he ſhould return or no, and grievouſly was he diſtracted by his mothers diſgraces, who was baniſhed from the Court. Sundry alſo were the opinions of his friends in this behalfe: for ſome of them counſelled him to ſtay and expect the event of theſe troubles in ſome place: otherſome, on the other ſide, adviſed him to delay no longer his return into his countrey, for that upon his arrival he might eaſily ſatisfie all thoſe objections and accuſations that were inforced againſt him, becauſe his accuſers had nought elſe to ſtrengthen their cauſe with, but his abſence. This latter advice liked him beſt; ſo that he betook himſelf to ſea, and at laſt arrived in the Port of Sebaſte, ſo called, and builded by *Herod*, to his great charge in honour of *Cæſar*.

The year of the world, 3962. before Chriſts nativity, 2.

Celenderis in Cilicia.

Sebaſte a haven builded by Herod in honour of Cæſar.

And now already it manifeſtly appeared that *Antipater* was upon his downfal: For no man
B came out to ſalute him, no man entertained him, as they did upon his departure, when as all of them accompanied him with prayers and happy acclamations: but contrariwiſe they boldly and openly ſpake againſt him and bitterly curſed him, telling him that he was juſtly puniſhed for the wickedneſſe he had committed againſt his brothers.

Antipater upon his return is ſaluted by no man.

About the ſame time *Quintilius Varus*, who was ſent to ſucceed *Saturnine* in the government of Syria, was at Jeruſalem, and drew thither at that inſtant upon *Herods* requeſt, to aſſiſt him with his counſels in his preſent and weighty occaſions: now whileſt theſe two ſate and conſulted together, *Antipater* came in before any man expected him, and in that purple garment and royaltie that he was accuſtomed to uſe, entered the Palace. The guard of the
C gates ſuffered him to enter in, but they excluded all thoſe that were with him. This firſt of all affrighted and appaled his ſpirits, in that he already perceived into what calamity he was fallen; and now alſo when he drew near his father, he thruſt him from him, accuſing him of the murther of his brethren, and reproaching him with that intent he had to poyſon him, telling him that the next day *Varus* ſhould both hear and judge all his miſdemeanours.

Quintilius Varus, governour of Syria.

He altogether amated at the greatneſſe of that unexpected miſchief, which he both heard and ſaw, departed preſently from them wholly amazed, and in the way met with his mother and his wife (which was *Antigonus* daughter, who had been King of the Jews before *Herod*) by whom he was advertiſed of all that which had hapned, and for that cauſe more di-
D ligently prepared himſelf for his tryal. The next day *Varus* and *Herod* ſate in judgement, accompanied by their friends on both ſides; thither alſo were cited the Kings kindred and his ſiſter *Salome*, and certain others, who could diſcover his ſecret practices: ſome of which had been tortured, and namely *Antipaters* mothers ſervants, who a little before his arrival, had been apprehended with a letter to this effect: That he ſhould take heed that he returned not into the countrey, becauſe his father was made privy to all his practices, and that for the preſent he had no other refuge but onely to *Cæſar*, and to take care likewiſe leſt he ſhould fall into his fathers hands.

Herod calleth his ſonne in queſtion before Quintilius Varus.

Hereupon *Antipater* humbling himſelf on his knees before the king his father, beſought him not to condemn him before his cauſe were heard, but to ſuſpend his judgement untill
E ſuch time as he had heard his juſtifications. But *Herod* after he had commanded him to withdraw himſelf into the midſt of the Court and aſſembly, deplored his infelicity in begetting ſuch children, and bewailed his miſhap, that in his old age he was reſerved for an *Antipater*. After this he reckoned up the cares he had ſpent in their education and inſtitution, and how bountifully he had beſtowed upon him as much riches as he required: he furthermore alleadged, that none of all theſe favours could preſerve him from falling into the lapſe of the loſſe of his life by their policy, to the intent that they might injuriouſly poſſeſſe the kingdome, before either the law of nature, or the will of their father, or their own rights could challenge the ſame. But above all the reſt, he wondred at *Antipater*, with what hope
F he could poſſibly be puffed up to attempt ſo audacious and wicked an enterprize. For by his Teſtament he had made him the heir of his kingdome, and in his lifetime alſo had made him equall partaker of his dignity, glory and power: that he received annually fifty talents of revenue, and to furniſh his voyage for Rome had three hundred talents given him. Moreover, he accuſed him for his ſlanderous accuſations againſt his murthered and ſlaughtered brothers: who if they had been wicked, why did he imitate them? but if they were innocent, why without cauſe produced he his ſlanderous accuſations againſt thoſe, who were his naturall brethren? For in his own reſpect he had never found any thing againſt them, but by his report: neither had he given ſentence againſt them, but by *Antipaters* advice, who for the preſent were abſolved by him, becauſe he was become the heir of their parricide. In uttering

Antipater accuſed by Herod.

tering theſe words he began to weep, being unable to urge his griefs any further; for which G
The year of the world, 3962. before Chriſts Nativity, 2. cauſe he beſought *Nicholaus Damaſcene*, who was his dear friend, and converſed ordinarily with him, and was privy to all that which had paſſed, to proſecute the reſt that appertained to the inqueſt and approbation of his crime.

Antipaters anſwer to his fathers objection.

But *Antipater* turning himſelf towards his father, began to juſtifie himſelf, urging the ſame teſtimonies, and favours that his father had ſhewed unto him, and the honours he had received at his hands, which he would never have ſhewed him, if he had been unworthy of the
" ſame, and had not by his vertue deſerved theſe favours. He alleadged alſo, that by his ver-
" tue he had prevented all that which might have hapned, and that where the cauſe required
" his labour or diligence, he diſpatched all things with his own induſtry, that it was unlikely
" that he, who had delivered his father from thoſe treaſons, which were intended againſt him H
" by other men, ſhould himſelf attempt the like: and as farre from probability that he ſhould
" go about to extinguiſh that vertue (whereof even untill that day he had given teſtimony)
" to the end that alwaies hereafter he might be defamed for ſuch an indignity. For long be-
" fore this time he was named and intituled to ſucceed him, and to enjoy thoſe very honours
" whereof already he partook no ſmall part; whereby he proteſted that it was unlikely, that
" he, who might enjoy the halfe of all that his father had, in all ſecurity, vertue and honour,
" ſhould deſire the whole with infamy and danger; yea and with incertitude to obtain the
" ſame; conſidering in eſpeciall, that the puniſhment which had befallen his brothers (whom
" he had both diſcloſed and accuſed at ſuch time as they were hidden) was procured by him,
" who, if he had liſted, might have concealed them in ſecret, and whoſe wickedneſſe toward I
" their father (after it was approved) he himſelf had revenged upon them: neither (as he ſaid)
" repented he himſelf of that which he had done: for that action of his might be an argument
" to approve how incoruptly he loved his father. And as touching that which he had dealt in
" at Rome, *Cæſar* himſelf was witneſſe thereof, who could be no more deceived then God him-
" ſelf: whereof thoſe letters bore record, which were written by him; which in equity ſhould
" be of no leſſe force, then the ſlanders of thoſe who ſought to ſet them at oddes: the moſt part
" of which objections and reproaches had been complotted and deviſed by his enemies, who
" have had the leiſure to purſue the ſame during his abſence, which they could not have per-
" formed in his preſence. Finally, he avowed, that all thoſe confeſſions were falſe which were
" extorted by torture, in that it ordinarily falleth out, that ſuch as are put to the tryal, confeſſe K
" many things by force of torment that are untrue, to ſatisfie them that put them thereto:
" briefly without all favour, he offered himſelf to the rack in juſtification of his innocency. Up-
" on theſe his proteſtations, all the councel and aſſiſtants were confounded. For all of them had
" great compaſſion of *Antipater*, who was wholly drowned in his tears; ſo that his very enemies
" began to pity him. And *Herod* himſelf made it appear, that he ſeemed in ſome ſort to be al-
" tered in his opinion: notwithſtanding he endeavoured to conceal the ſame.

Nicholas Damaſcene proſecuteth the Kings accuſation.

But *Nicholaus*, according as he was requeſted, proſecuted that accuſation which the King had begun, urging all things to the uttermoſt, and producing all the witneſſes, and thoſe manifeſt proofes, that were gathered from their examinations that were tortured. In eſpecial, he amply diſcourſed of the Kings vertue, which he had fatherly expreſſed in the education L
" and inſtruction of his children; for which he had been ſo unkindly and unnaturally requited.
" Moreover, that his firſt childrens fooliſh raſhneſſe was not ſo much to be wondred at, for that
" being young, they had been corrupted by the malice of their counſellers, and had blotted
" out of their hearts all the laws of nature, rather through ambition of rule, then deſire of
" riches. But that *Antipaters* boldneſſe was both wonderful and wicked, who more cruel then
" the cruelleſt beaſts (who towards their benefactors acknowledge each good turn) was no-
" thing mollified by his fathers ſo great indulgence; not terrified by his brothers calamity,
" but muſt needs emulate them in their cruelty. And thou thy ſelf (ſaid he) O *Antipater*, wert
" the Judge of their attempted treaſons, by thy inquiſition they were indicted, thou didſt ex-
" ecute the juſtice againſt them being convicted. Neither do we diſallow that thou didſt M
" proſecute them with juſt indignation, but rather admire thee for that thou imitateſt their in-
" temperance: and we eaſily gather that thoſe acts of thine were not attempted for thy fathers
" ſecurity, but intended for thy brothers overthrow, that by deteſting their malice, thou
" mighteſt inſinuate thy ſelf into the allowance and good liking of their father and thine, that
" afterwards thou mighteſt more cunningly and ſecurely bring him to his end, which at length
" thou haſt attempted to perform. For whileſt thou adjudgeſt thy guilty brothers to death,
" and ſpareſt their confederates, thou makeſt it manifeſt in all mens eies, that thou art in good
" liking with them, whoſe aſſiſtance thou mighteſt hereafter uſe in oppreſſing thy father.

Thou

A "Thou haſt therefore taken a double pleaſure worthy thy manners; the one openly as if re-
"joycing and glorying, that by thy brothers death thou haſt atchieved a matter of honour:
"the other ſecretly, with endeavouring by greater wickedneſſe but more ſecret fraud, to
"make an end of thy father; the revenger of whoſe injuries thou pretendeſt to be. For if
"thou hadſt truly deteſted their malice, thou hadſt never eſteemed the ſame to be worthy of
"thy imitation; for thou hadſt not cut them off for committing ſuch capitall offences, as
"were anſwerable unto thine, but for that they had a more juſt & rightful title to ſucceed in
"the kingdome then thou haſt. And thou haſt thought good to mix the murther of thy father
"with the ſlaughtered bodies of thy brothers, for fear leſt thou ſhouldeſt be ſuddenly convin-
B "ced in thy conſpiracies againſt them, and to the end that the puniſhment that thou well de-
"ſerveſt to ſuffer, ſhould light upon thy infortunate father, projecting with your ſelf ſuch a
"paricide, and ſo rare and hainous a murther, that to this day the like thereof hath not been
"heard of amongſt men. For thou being his ſonne haſt practiſed theſe treaſons, not onely a-
"gainſt thy father, but againſt him that loved thee above meaſure, and did thee good beyond
"hope, with whom thou haſt actuall participation of the government of the kingdome, and
"who had appointed thee his heir in the ſame, being no waies hindred, either for the preſent,
"or in times paſt, to participate the pleaſure of ſoveraignty, and being aſſured of the hope of
"ſucceſſion both by the will and writings of thy father. But you have meaſured the courſe of
"your affairs, not according to *Herods* vertue, but according to your own appetite and malice,
C "intending to deprive ſuch a father of his part, who granted you the whole; and ſeeking in ef-
"fect to murther him, whom in words you pretended heretofore to protect from injurie.
"And not content of your ſelf to practiſe theſe treacheries, you have poiſoned your mother
"alſo with no leſſe corruption, and in ſtead of love that ſhould have been amongſt brethren
"you have filled your familie with mutinies & hatreds: And after & beſides all theſe things
"thou haſt been ſo audacious, as to call thy father beaſt, being of thy ſelf more malignant
"then thoſe beaſts which are moſt venemous, uſing thine own venom againſt thy deareſt
"friends, & ſuch as have beſt deſerved at thy hands, ſtrengthning thy ſelf with his guard, and
"divers treacheries both of men & women againſt one old man, as if thy curſed mind alone
"were not ſufficient to ſatisfie thy hatred. And now after ſo many men and women, ſlaves &
D "free-men tortured for thy cauſe, after the open & manifeſt teſtimonies of thy parties in the
"conſpiracy, thou art ſo impudent, as yet to contradict the truth: and thou that lately hopedſt
"to deprive thy father of his life, doeſt now as much as in thee lieth, endeavour to aboliſh that
"law that was inſtituted againſt malefactors in thy kind, herewithall *Varus* equity, and all
"whatſoever juſtice is in the world. Doeſt thou therefore accuſe them of falſehood, who were
"examined in torments, to the end thou mighteſt endanger their credit, who were the pre-
"ſervers of thy fathers life: ſhall we beleeve thee more then them in their torments: wilt thou
"not (O *Varus*) deliver the King from the injuries of thoſe, who are his own fleſh and blood?
"wilt thou not put this wicked beaſt to death, who hath murthered his brothers, to pretend a
"love towards his father, and who hath at laſt been diſcovered to be the moſt mortall enemie
E "of them all, to the intent that at one inſtant he might eſtabliſh the Kingdome in himſelf?
"Thou knoweſt that Patricide is no private crime, but a publick injury to life and nature,
"which is no leſſe loathſome in the thought, then it is in the act: which whoſo puniſheth not,
"is of himſelf guilty of an injury offered to our common mother nature.

The year of the world, 3952. before the nativity of Chriſt, 2.

Patricide that publike injury of life and nature.

After theſe ſpeeches, he annexed certain points as touching *Antipaters* mother, which through feminine frailty hath been blabbed out by her, to wit that ſhe had asked counſell of ſoothſaiers and diviners, to whom the Kingdome ſhould befall: and that ſhe had offered ſacrifices, and made prayers for the death of the King. And moreover, he declared what laſcivious pranks *Antipater* had plaied with *Pheroras* women, in banquetting and amorous
F and wanton dalliances. The informations likewiſe that were preſented by ſuch as were tortured, with ſundrie teſtimonies of divers men, ſome ſuborned; the other found out to be incontinently produced and confirmed. For each man ſeeing that *Antipater* was expoſed to the accuſations of thoſe men, who had the government in their hands, and that the good fortune that had long time accompanied him, had openly delivered him into the hands of his enemies, they manifeſtly diſcovered the inſatiable hatred which they had conceived againſt him, whereas beforetime the fear that they had of him inforced them to be ſilent: yet was he not ſo much burdened with other mens hatreds, as with his own wickedneſſe, namely, his deadly hatred againſt his father, his breach of amity againſt his brethren, whereby he filled the Kings houſhold with ſeditions and murthers, of ſome complotted, and acted by other ſome; neither giving place to hatred according to juſtice, nor to amity according to good

affection, but according as it might ſtand with his profit. Which for that divers men perceived long before that time, they judged of events according as they had reaſon, and the rather becauſe that being void of hatred, they ſpake but their opinions. And whereas heretofore they had cried with a loud voice againſt him, at ſuch time as they were ſhut up; at this time when they were deprived of their fear, they declared all things, that they knew. And whereas there were divers produced of the miſchiefs committed by him, yet ſeemed there nothing to be fained, for that the accuſers neither ſpake in favour of the King, neither concealed any thing for fear of perill, but condemned all *Antipaters* wicked actions, and judged him worthy of death and puniſhment, not ſo much for his fathers ſecurity as of his own demerit. Neither did they onely accuſe him, who were by juſtice tied thereunto, but divers voluntary witneſſes alſo brought in their evidence; ſo that although he was a very cunning diſſembler, and colourer of his lies, and moſt impudent in their aſſertions, yet durſt he not once open his mouth or mutter againſt the ſame.

The year of the world 3952. before Chriſts nativitie, 2.

Antipater accuſed by all men.

As ſoon as *Nicholas* had finiſhed his diſcourſe and accuſations, *Varus* commanded *Antipater* to anſwer thoſe crimes that were objected againſt him, if he had any thing to alleadge, that he was not guilty of thoſe forfeits or hainous crimes that were laid unto his charge. For of himſelf he deſired nothing more, and knew well that *Herod* his father deſired no leſſe, then that he ſhould juſtifie himſelf, and maintain his innocency. But he humbling himſelf upon his face, and lowly bending his body to the ground, beſought God, who was the ſearcher of all hearts, to approve his innocency by ſome eminent ſign, how he had never attempted any thing to his fathers prejudice. For this is the cuſtome of all wicked men, that as often as they attempt any hainous act, they engage themſelves in all wickedneſſe, without any reſpect of Gods juſtice, & when as by their miſdeeds, they are fallen into perill, then call they God to their mindes, by whoſe invocation and teſtimony they deſire to be delivered, making a ſhew that they commit all things to his determination. The like whereof in this time hapned in *Antipater:* who, whereas beforetime he diſpoſed all his actions in ſuch ſort, as if there had been no God that had the overſway of humane affairs; at ſuch time as juſtice overtook him, and he was diſfurniſhed of the benefit of the law, had his recourſe to Gods power, alleadging that he was reſerved by God to this end, that he might diligently intend his fathers ſafetie. Hereupon *Varus*, when as by often queſtionings he could wreſt nothing from him, but that he onely cried upon God, ſeeing that otherwiſe there would be no end of theſe debates, he commanded the poyſon to be brought forth before them all, that he might make experience of what force it was: which being preſently brought unto him, and miniſtred to one that was condemned to die, it preſently killed the man. Which done he aroſe and departed out of the councell, and the next day went unto Antioch, where for the moſt part he was wont to have his reſidence, for that it was the chief city of the Aſſyrians. But *Herod* preſently commanded his ſon to be put in bonds, no man knowing what talk had been between him and *Varus* upon his departure, but all mens opinion was that the King did nothing in impriſoning him, but by his counſell. When as therefore he had faſt bound him, he ſent unto *Cæſar*, and wrote his letters unto him, as touching *Antipater*, ſending certain appointed meſſengers, who by word of mouth might certifie him of his curſed treaſons.

Varus giveth Antipater licenſe to juſtifie himſelf. Antipater ſtriveth by his proteſtations, and invocations of God to juſtifie himſelf.

The poyſon is miniſtred to a condemned man, and it killeth him. Hedio & Ruffinus, chap. 7.

Herod impriſoned his ſon, and ſent Embaſſadours to Cæſar to certifie his abuſes.

At the very ſame time there was a letter intercepted, ſent by *Antiphilus* to *Antipater*, which *Antiphilus* remained in Egypt: which letter being opened by the King, was written to this effect: *I have ſent you* Acmes *Letter, hazarding thereby mine own life: for you know that I am in danger of the diſpleaſure of two mightie Families, if I ſhould be diſcovered. As for your ſelf, bethink you well of your affairs in this reſpect. Such were the Contents of this Letter.* The King made diligent ſearch for others alſo, but he could find none: for *Antiphilus* ſervant, who had brought that which was read, denied that he had any other. But while the King was in this doubt, one of his ſervants and friends perceived that the inſide of the meſſengers under-coat was newly ſewed: for he had two garments the one upon the other, and conjecturing that the Letters might be hid in the fould thereof, as indeed they were, he ripped the ſame, and found them. The tenour whereof was this: *Acme* to *Antipater*, Health: I have written the Letters to your father, according as you gave me inſtructions, and I have counterfeited the Copy of my Letter, as if it had been ſent by *Salome* my miſtris. I aſſure my ſelf that when he hath read the ſame, he will puniſh *Salome* as one that hath practiſed treaſon againſt him. But that letter that was ſuppoſed to have been written by *Salome* to *Acme*, was of *Antipaters* invention, and written in *Salomes* name, according to his invention, and in *Acmes* ſtyle. The Contents were theſe: *Acme* to King *Herod*, Health: Whereas I have an eſpecial

Antiphilus letter to Antipater.

Acmes letters to Antipater.

care

A care, that nothing be concealed from thee that concerneth thy ſecurity, having found a letter of *Salomes* written againſt thee unto my Lady, I have not without danger taken the copy thereof, and ſent it unto you, in which ſhe required that ſhe might have licence to marry *Syllæus*. Teare this copy, leſt through the knowledge of the ſame, I grow in danger of my life. Now in that which ſhe had written to *Antipater*, ſhe had diſcovered that ſhe had written theſe words to *Herod*, according to that commandement he had given her, as if *Salome* had conſpired to work ſome treaſon againſt him. She ſent alſo the copy of thoſe counterfeit letters in the name of *Salome*, and ſent them unto her miſtris to work treaſon. *The year of the world, 3962. before the nativity of Chriſt, 2.* Acmes letters to Herod.

This *Acme* was a Jew born, and chambermaid to *Iulia*, *Cæſars* wife, and did that which is
B above written for the love which ſhe bare to *Antipater*, whom he had hired by great ſums of money, to the end, that ſhe ſhould aſſiſt him to execute the miſchief, which he practiſed againſt his father and againſt his aunt. *Herod* made almoſt deſperate by the great miſchiefes of *Antipater*, was ſtirred up on the ſudden to ſhorten his daies, for that he was the onely means that ſtirred up theſe great tempeſts of ſedition in his kingdome, and who not onely practiſed againſt his father and his aunt, but againſt his ſiſter alſo; and had in like ſort corrupted *Cæſars* family. *Salome* alſo incenſed him the more, beating her breſts and offering her ſelfe to all deaths, if any ſuch like matter might be duely proved againſt her. For which cauſe *Herod* ſent for *Antipater*, commanding him to ſpeak freely all that which he had to ſay without fear. But he having not one word to anſwer for his defence, *Herod* ſaid unto him:
C Since that on all ſides thou art convicted, and ſurprized in thy wickedneſſe, delay not, but diſcover thoſe that are of thy confederacy. Whereupon he laid all the fault upon *Antiphilus* and named none other. At that time *Herod* being wounded by extream grief, would have ſent *Antipater* to Rome unto *Cæſar*, that he might receive his judgement from him, but afterwards he feared leſt by the intereſt of his friends he ſhould eſcape the danger, for which cauſe he kept him bound and fettered in priſon, as he had done before: And in the mean while ſent certain meſſengers with letters to *Cæſar*, to accuſe his ſon, and to declare wherein *Acme* had been his confederate, producing the copy of the letters. Theſe Embaſſadours therefore reſorted to Rome, inſtructed in thoſe things they were to anſwer to thoſe interrogatories that ſhould be offered them, and with them he ſent theſe letters. Herod inflamed with hatred againſt his ſonne. Antipater layeth all the fault upon Antiphilus.
D

CHAP. VIII.

Herods *ſickneſſe and the ſedition amongſt the Iews.*

MEan-while *Herod* fell ſick, and made his Will, and appointed his youngeſt ſonne to ſucceed him in the Kingdome, for that through *Antipaters* inſtigations he had conceived a hatred againſt *Archelaus* and *Philip*. He ſent alſo 1000. talents unto *Cæſar*, and 500. to his wife, and to his children, friends and freemen. He beſtowed alſo money, rents, and lands upon his own children: he gave his ſiſter *Salome* an am-
E ple poſſeſſion, for that ſhe had alwaies perſevered in loving him, and had never offended him. And having loſt all hope of recovery, for that he was about 70. yeers old, he became very tutchie and froward in whatſoever his affairs. The cauſe hereof was, that opinion he had conceived, that he waxed contemptible, and that the whole nation took pleaſure in thoſe miſ-haps which befortuned him: which ſome of thoſe who were favoured by the people, made him the rather believe upon this occaſion which enſueth: Amongſt thoſe that were moſt learned amongſt the Jews, *Iudas* the ſon of *Sariphæus*, and *Matthias* the ſon of *Margalothus*, the moſt excellent interpreters of the laws and ordinances of the countrey (and for this cauſe were in greateſt eſtimation among the people, by reaſon that they inſtructed and
F trained up the youth; for all thoſe that deſired to obtain vertue, ſpent all their time with them) underſtanding that the Kings ſickneſſe was dangerous, they incenſed the younger ſort, counſelling them to overthrow all thoſe works that the King had cauſed to be made, contrary to the law and cuſtome of the countrey; to the end, that they fighting for piety, might obtain the reward that attendeth the ſame. For in that the King had enterpriſed and done, many things contrary to the law, divers unaccuſtomed miſeries had befallen him, and namely that ſickneſſe wherewith he was detained. For *Herod* had done divers things contrary to the ancient law; againſt which *Iudas* and *Matthias* exclaimed openly. For he had erected over the portall of the great Temple, an Eagle of gold of great value. Now the law prohibiteth that they, who pretend to live according to the ſame, ſhould in any ſort erect an image, or repreſent any figures of living creatures whatſoever. For this cauſe theſe doctors counſelled them to pull down that Eagle: telling them, that although the matter ſeem P. Hedio & Ruffinus, chap. 8. Herod falling ſick maketh his Will, and leaveth the ſucceſſion of his Kingdome with his other goods to his friends and kinſfolks. Herod impatient in his old age and wondrous wayward. *The year of the world, 3963 after the Nativitie of Chriſt, 1.*

The yeer of the world, 3963. after Christs nativitie, 1.

to want no perill, yet ought they rather to prefer an honeſt death before a pleaſant life, if ſo be it be employed for the defence of their countrey laws and religion. For in ſo doing, they ſhould obtain immortall praiſe for the preſent, and a memorable and eternall glory in time to come; neither that they ſhould protract the execution thereof for fear of danger, ſince death was a thing that might not be avoided; ſo that ſince by the generall courſe of nature, they muſt needs die, it ſhould become them bravely to forſake their lives with praiſe and honour in imbracing vertue. For to die in the execution of ſome noble exploit (which cannot be atchieved without hazard of danger) their children ſhould be richly rewarded with the fruits thereof, and their other parents that ſhould outlive them (of what ſex ſoever ſhould reap the fruits of that glory which was honorably atchieved by them. In theſe or ſuch like words encouraged they the young men.

Contempt of death.

About that time there was a rumour ſpred, that the King was dead, wdich gave very great furtherance to the Doctors reſolution. For at high noon they went up into the Temple; they pulled and hewed down the Eagle with their axes, in the ſight and aſſembly of a great number of people that were in the Temple. Now when the tydings hereof came unto the ears of the Kings Captain, he fearing leſt ſome further and more fatall tumult might be raiſed, drew out a ſtrong company of ſouldiers with him, to repulſe thoſe that were aſſembled to hew down the Eagle: and charging the rude and diſarmed multitude, who were gathered together, he eaſily ſlew and diſperſed the moſt; as for thoſe fourty young men that valiantly addreſſed themſelves to reſiſt, he apprehended them, and with them the authors of ſedition *Iudas* and *Matthias*, who thought ſcorn to ſubmit themſelves, and led them to the King; who demanding of them how they durſt deface the ſacred image? they anſwered, that long before that time they had reſolved it, and that now according as they had reſolved, they had like valiant men performed the ſame. For we (ſaid they) maintain the honour of God and the doctrine of our law, whereof we are diſciples: neither ought you to admire that with contempt of your ordinances we have preferred the laws of our forefathers, which *Moſes* hath left us in writing, according as he was ſuggeſted and taught them by God: neither do we refuſe any death or puniſhment which thou ſhalt inflict upon us, being aſſured in our conſciences, that we ſuffer not for our impiety, but piety ſake. Thus ſpake they all of them, continuing the like conſtant boldneſſe in their anſwers, as they had ſhewed in their actions, being alſo ready, conſtantly to endure any puniſhment for that which they had attempted. Hereupon the King commanded them to be bound, and ſent them to Jericho: then calling before him thoſe principall Jews, who had the government under him; and being brought into their aſſembly upon his pallat, by reaſon of his weakneſſe, he recited unto them the numberleſſe travels he had endured for their ſakes: in like manner, how upon his great charges he had repaired and reedified the Temple: whereas the Aſmoneans for the ſpace of 125. yeers wherein they reigned, could not perform ſuch a building in the honour of God. Moreover, he ſignified unto them, how he had adorned the ſame with precious gifts. For which he hoped that after his death his memory and glory ſhould ſurvive. After this, he expoſtulated with them for what cauſe they abſtained not from offering him that outrage during his life time? And why at noon daies and in the ſight of all the people, they had laid hands on thoſe preſents which he had dedicated unto God, and had taken thoſe things away violently which though in words they appertained to him, yet in the effect if the act were wel examined, they had taken from God. The Governours ſuſpecting his cruelty, and fearing leſt his unbridled paſſion ſhould urge him further, by which means they might be aſſured of ſome ſevere puniſhment, anſwered him: that thoſe things were not done by their conſents, and that in their opinion the injurie ought not to be let ſlip without puniſhment. At that time *Herod* ſhewed himſelf more favourable towards the reſt, but he cauſed *Matthias* to be deprived of the Prieſthood, as one in part who had been the cauſe of that which had hapned; in his place ſubſtituted *Iozar* one of his wives brethren. During the Prieſthood of this *Matthias* it happened alſo, that another high Prieſt was elected that very day, wherein the Jews did uſually celebrate their faſt. For *Matthias* the night before the day of the faſt, ſeemed in his dream to have had the company of his wife; and whereas for this cauſe he was unfit to offer the diuine ſacrifice, he had *Ioſeph* the ſonne of Ellemus, appointed him to be his aſſiſter and ſubſtitute by reaſon of his alliance. *Herod* therefore depoſed *Matthias*: and as touching the other *Matthias*, who had moved this trouble, both he and his companions were by his commandement conſumed with fire.

The young men pulling down the golden Eagle, hew it in pieces with their axes.

Judas and Matthias with fourty other yaung men being brought to the Kings preſence, juſtifie their actions with joy, and the King ſendeth them bound to Jericho.

Herod aſſembleth the governours of the Jews, and expoſtulateth with them about his commotion.

Matthias deprived of the Archprieſthood by Antipas Herods ſonne.

This very night the moon was eclipſed, and *Herods* ſickneſſe grew more vehement. For God puniſhed thoſe ſinnes which he had committed. For he was inflamed with a lent or ſlow fire, which to the outward ſenſe ſeemed not ſo vehement, but inwardly ſearched & afflicted all

A all his entrails: he had alſo a ravenous and unnatural appe ite to his meat, which might no waies be ſatisfied. Beſides that, he had an ulcer in his bowels with a ſtrange and furious collick. His feet were ſwoln with moiſt and ſhining flegme, and his ſtomach was no leſſe affected alſo. His members rotted and were full of crauling worms, with a filthy and no leſſe troubleſome Priapiſme, accompanied with an intolerable ſtench: beſides all this, he had a ſtrong convulſion of his nerves, and ſhortneſſe of breath. For which cauſe it was a General opinion amongſt holy men, and ſuch as had the knowledge of prophecy, that the King was thus puniſhed for his infinite impieties and ſins committed againſt the Magiſtie of God. And although he was tormented with an unſupportable ſickneſſe, yet had he hope to eſcape: and for that cauſe he ſent for Phyſicians from all places, and refuſed none of thoſe remedies

The yer of the world, 3963 after the Nativitie of Chriſt, 1.

Hedio & Ruſfinus, chap. 9. Herods horrible ſickneſſe.

B which they thought behoveful for him. He therefore paſt over Jordan and went into the hot baths of Calliroes, the waters whereof are potable, beſides other vertues they have againſt all other kind of ſickneſſe: this water diſchargeth it ſelf into the lake called Aſphaltite. Being there, it was thought good by his Phyſicians, that he ſhould refreſh himſelf in thoſe waters: There being ſet by them into a bathing tub filled with oyl, he waxed ſo ſick, that they held him for dead. Whereupon all his houſhold ſervants wept and grievouſly lamented; and all his familiar friends cried out and bewailing him, with their great noiſe cauſed him to come to himſelf: and ſeeing himſelf wholly out of hope to eſcape, he gave order that there ſhould a diſtribution be made to every ſouldier the ſum of fifty drachmes,

The hot baths of Calliroes that flow into the lake Aſphaltite.

and he offered great preſents to their Captains and his friends. Afterwards he returned to

Herod beſtoweth a diſtrubution among his ſouldiers.

C Jericho, where a melancholy humour poſſeſſed him, which made him unſociable, and diſpleaſed againſt all men; ſo that ſeeing that he muſt needs die, he bethought him of this facinorous action that followeth. For the nobleſt men amongſt the nation of the Iews, reſorting unto him from all parts (upon his commandment under the expreſs penalty of loſſe of life, to whoſoever ſhould neglect the ſame) the King ſhewed himſelf to be diſpleaſed, as well againſt thoſe whom he thought guilty, as againſt them who had given him no occaſion of diſcontent. For he cauſed them to be ſhut up in a place called the Hippodrome, which was the tilt-yard to run horſes in, and ſent for his ſiſter *Saleme*, and *Alexas* her husband, telling them that his end was at hand, for that his griefs did inceſſantly torment him: which as he ſaid, he ought to bear patiently, becauſe it was an end that ſhould happen to all men. But that

Herod commandeth that the nobleſt of the Jews ſhould be ſlain after his death.

D which moſt grieved him was, that he ſaw himſelf deprived of thoſe mournings and lamentations, which a King deſerved. For he was not to ſeek of the Jews affections, neither how his death was deſired and longed for by them, ſince that in his life time they preſumed ſo far as to revolt, and diſhonour and deface thoſe gifts, which he had beſtowed upon the Common-weal. It therefore behoved them to afford him ſome ſolace in that his bitter anguiſh, for that if they refuſed not to perfom that which he had contrived in his mind, the lamentation of his death ſhould be magnificent, and as great as any King ever had: and the pleaſure and laughter that might accompany his death, ſhould be abated by their ſorrow, who ſhould unfainedly lament for the whole nation. He therefore willed them, that at ſuch time as he ſhould give up the ghoſt, they ſhould cauſe the Hippodrome to be invironed by

E his ſouldiers, as yet unadvertiſed of his death (which he would not have publiſhed before this execution were ended) and to command them to ſhoot their arrows at thoſe that were ſhut up therein. And that when they had ſlain them all after this manner, they ſhould make him triumph and rejoyce in a double joy; firſt, for that in his death his commandement ſhould be ratified by effect: ſecondly, for that he ſhould be honoured by a memorable lamentation. Thus weeping, he beſought his kinſfolk for the love they bare unto him, and for the faith they bare unto God, that they ſhould not ſuffer him to die fruſtrate of this laſt honour: and they proteſted that they would not tranſgreſſe any point of this his commandement. Hereby a man may conjecture what his nature was, who took pleaſure in theſe above-named impieties, and who through the deſire he had of long life, hath after this ſort

F dealt with thoſe of his blood: and it may be conjectured by theſe his laſt commandements; that he had nothing in him that ſavoured any humanity: for that departing out of the world, he had ſuch a mind, that all the nation and all ſuch as were moſt affectionate towards him; ſhould be driven to ſorrow and deſolation; commanding that in every houſe one ſhould be ſlain, yea ſuch as had not in any ſort offended him, and were not accuſed of any miſdeed committed againſt any other: whereas they that have any vertue, finding themſelves at that ſtate, have been accuſtomed to lay aſide the hatred which they have before time born unto their enemies.

The year of the world, 3963. after Christs Nativity, 1.

CHAP. IX.

Antipaters *death.*

Letters are sent from Rome, that Acme was executed by Cæsars command, and that he had authority to use Antipater at his pleasure.

WHileſt he delivered theſe inſtructions to his kindred, he received letters from thoſe Embaſſadours which he had ſent from Rome unto *Cæſar*: the effect whereof was, that *Acme* was put to death by *Cæſars* command, who was diſpleaſed with her for that ſhe had been of *Antipaters* conſpiracy, who was remitted to *Herods* pleaſure like a King and father to uſe him, as beſt pleaſed him; either to exile to baniſh him; or if it ſo pleaſed him, to put him to death. *Herod* receiving theſe news, recovered his ſpirits a little through the pleaſure he received in the contents of thoſe letters, both of *Acmes* death, as of the power that was granted him to puniſh his ſon. But being aſſailed afreſh with grievous dolours, and urged with a deſire to eat, he called for an apple and a knife: for before-time he was accuſtomed to pare his apples himſelf, and to cut a little; and afterwards to eat it: when as therefore he had gotten hold of the knife, he looked round about him, determining to give himſelf a mortall wound therewith, and had ſurely done it, had not *Achiabus* his nephew haſtily ſtept within him, and ſtaid his hand, and called for aſſiſtance. At that time the ſorrow and lamentation was renewed in all the Palace, as if the King had been already dead: and *Antipater* certainly beleiving that his father was departed, began to hope (and confirmed no leſſe in his words) that being delivered out of priſon, he ſhould obtain the poſſeſſion of the kingdome without any difficultie: and deviſed with the Jaylour as touching his deliverance, offering him great preſents both in hand and hereafter, as if there had been no other queſtion but of that. But ſo farre was the Jaylour from obeying that which *Antipater* demanded, that he went and certified the king what his intent was, and what offers he made him. *Herod* who had already conceived a ſiniſter opinion of his ſonne, hearing what the Jaylour had ſaid, began to exclaime, and to beat his head, although he was at the uttermoſt gaſpe: and lifting himſelf up upon his elbows, he commanded that one of his guard ſhould preſently haſt and kill him; and that done, he ſhould be buried in the Caſtle of Hircanion without any honour.

Herod calling for a knife and an apple intendeth to ſtab himſelf.

Achiab withholdeth his hand.

Antipater thinking his father to be dead, dealeth with his keeper for his delivery, which Herod hearing of, commandeth him to be ſlain.

CHAP. X.

Herods *Will, Death, and buriall.*

Hedio & Ruffinus, chap. 10.

AFter this, having changed his mind, he made a new Teſtament. For he appointed *Antipas* Tetrarch of Galilee and of Peræa, whereas before that he had inſtituted him for his ſucceſſour in the Kingdome. He created *Archelaus* King; he gave the Provinces of Gaulonites, Trachonites, Batanea and Paneade to *Philip* his ſonne, and *Archelaus* brother by the mothers ſide, to be Tetrarch over thoſe places. He gave his ſiſter *Salome*, *Iamnia*, *Azot* and *Phaſelis*, with fifty thouſand crowns of gold. He provided alſo for his other kinſmen, all whom he left rich in money, which he gave them, and revenews which he aſſigned them. He gave *Cæſar*, ten milions of drachmes in ſilver, amounting to the ſumme of eleven hundreth thouſand francs, beſides a great quantity of gold & ſilver plate, and of precious moveables. To *Iulia Cæſars* wife, and to certain others, he bequeathed five millions of drachmes, amounting to five hundreth and fifty thouſand francs, or thereabout. After he had in this manner diſpoſed all things, ſome five daies after he had cauſed *Antipater* to be executed, he departed this life: having reigned after *Antigonus* death, for the ſpace of thirty and four years, and thirty and ſeven yeers after he was elected and approved King by the Romans: a man without reſpect cruell, and ſevere towards all men; ſlave to his wrath; Lord of the lawes: yet ſo favoured by fortune, as no man more, for from a private man he became a King, and being invironed with many perils, he alwaies happily eſcaped, and he lived alſo a very long time. And as touching his family and children, in this alſo in his own opinion was he happy, in that he overcame his enemies and adverſaries: but in my opinion, he was moſt unfortunate.

Herods mutable & ſtrange fortune.

But before the Kings death was thorowly known, *Salome* and *Alexas* diſcharged thoſe that were locked up in the Hippodrome, and ſent every one of them home unto his own houſe, telling them that the king commanded them to depart and follow their houſhold affairs, and till their land: wherein they performed a moſt noble action, and benefited the whole nation with an eſpeciall good turn. After the Kings death was bruted abroad, *Salome* and *Alexas* cauſed all the men of warre to be aſſembled in the Amphitheater in Jericho, and

Herods will is changed.

His legacy to Cæſar and Julia his wife.

Herods death.

Salome and Alexas after the Kings death, diſmiſſe the Jews that were ſhut up in the Hippodrome.

firſt

A first of all they caused *Herods* letters to be read, which were addressed to the souldiers, in which he gave them thanks for the fidelity and good will which they had expressed towards him, praying them to continue the same to *Archelaus* his son, whom he had appointed to be their King after him. That done, *Ptolomey*, to whom the King had committed the custodie of his seal, recited his testament, which was to take no effect, except that *Cæsar* approved the same. Thereupon all of them began to applaud and honour *Archelaus* for their King. The men of war flocked about him in troups, accompanied with their Captains, promising him to serve him with no lesse will and affection, then they had done his father, praying God to yeeld him his assistance.

The yeer of the world, 3963. after Christs Nativity, 1.

Hedio & Rufinus, chap. 12. Herods thanksgiving to his army, and testament read and Archelaus is applauded by the people. Alias, cha. 12.

B At that time also the Kings hearse was prepared, and *Archelaus* gave order that his obsequies should be most royally performed, and bestowed all the furniture that was requisite for that funeral and Princely interment. He was carried out in a gilded litter, distinguished with divers precious stones, the cover thereof was of azure colour. The dead bodie was apparelled in a purple raiment, having a Diadem upon his head, over which there was set a crown of gold, and a scepter was couched in his right hand. About this litter marched a great number of his children and kinsfolk; and after them followed the men of war, disposed in bands and troups, according to the manners of every nation. The first of these were the Archers of his guard: after them went the Thracians: and lastly, marched the Germans, and Galatians; all of them in their warlike abiliments and discipline. After them followed all

Herods corps is buried with great pomp & solemnity in Herodion. The Germans and French served under Herod.

C the army, marching in order in like manner as when they were addressed to battel, each one under his Corporal and Captain. Next these followed five hundred of his houshold servants, bearing perfumes, and all these in this equipage marched to the castle Herodion, distant some eight stades or furlongs off. For there was he intombed, according to the tenour of his testament. Thus died *Herod. Archelaus* continued his mourning for seven dayes space in honour of his father. (For the law of the countrey ordaineth no lesse.) And after he had feasted the people, and laid aside his mourning apparel, he ascended up into the Temple. All the way as he went, all the people with shouts and acclamations, cryed, God save the King; and with prayers and praises honoured him to their uttermost, and he being con-

Archelaus banquetteth the people.

D ducted up to a high station and state, which was made for the purpose, and placed in a throne that was embelished with gold, entertained the people very graciously, taking pleasure in their acclamations and congratulations that they bestowed upon him. "He gave them "thanks also, for that they had blotted out of their remembrance the injuries that his fa- "ther had done unto them; protesting in his own behalf, that he would inforce himself to "requite their kindnesse, with an intire affection. He likewise told them, that for the present "he accepted not the stile of King, because the honour was bequethed him with this con- "dition, that *Cæsar* should ratifie his fathers testament. For this cause, although the soul- "diers that were in Iericho inforced themselves to set the Diadem upon his head, yet would "he not accept that uncertain honour, because it was not resolved whether *Cæsar*, who was "the principal party in the gift, would grant him the government or no.

E He alleadged likewise, that if his affairs succeeded according to his desire, he would not, according as his honour commanded him, forget their love, or leave their good affection unrequited. And that in the mean-while, he would enforce himself by all means to further those things that concerned them, and entertain them with more kindnesse then his father had done. But they according as it is the custome of the common people, thinking that those that enter into such dignities, declare and open their minds at the first day, the more *Archelaus* spake kindly and courteously unto them, the more they applauded him, and presented him with divers petitions, for certain grants and donations from him. Some of them cried out unto him, that he should cut off some part of their taxes and tallages, which they

Archelaus promises that with Cæsars approbation, he will carefully intend the desires and profits of the people.

F paied annually. Othersome cried upon him, to deliver those prisoners that were committed by *Herod*, of whom divers had pined a long time in prison. Others instantly urged him to cut off those tributes which had been imposed by him upon bargains and sales, which was to pay the half of the bargain. Whereunto *Archelaus* did not in any sort contradict, striving to the uttermost of his power to please the people, for that he knew full well that their good affection would be no small advantage toward him in the confirmation of his kingdome. That done, he sacrificed unto God, and afterward fell to banquetting and entertainment of his friends.

CHAP.

Ioh. Wilson

The year of the world, 3963. after Christs nativity. 1.

CHAP. XI.

The people mutine against Archelaus.

Hegesippus & Rufinus, chap. 12. al. 13.

The seditious people bewail Matthias, and those that were executed with them.

MEan-while, certain men among the Iews that were desirous of innovation, in their private conventicles bewailed *Matthias* and his confederates, whom *Herod* had put to death, and condemned for razing and defacing the golden Eagle: for that incontinently after their decease, they had neither been publickly honoured nor lamented for, by reason of the fear hat the people had conceived of *Herod*. For which cause at that time they required with lamentations and great cryes, that their obsequies might be solemnized; and as if the dead bodies had received some contentation by their tears and tempest of exclaims, they uttered many hainous and disgraceful speeches against *Herod*; and assembling themselves together, they required *Archelaus* to do them justice against those, that during *Herods* life were in authority; and especially they demanded, that the high Priest, who was advanced by his father, should be deposed, and that another more lawful and upright might be placed in his stead, to offer and exercise the high Priests place. Now, though *Archelaus* was sore displeased at these their violent proceedings; yet notwithstanding, he conformed himself to their good likings, in that he was with all expedition to repair unto Rome, to understand and attend *Cæsars* pleasure. He therefore called for the General of his Army, willing him to perswade them not to seek a revenge for those men, who were dead, notwithstanding they were their friends; because whatsoever was done, was done according to law; and that no inquiry might be made thereof, except to the great prejudice of his reputation, and hazard of his estate, in regard of the uncertainty of the time: that it was more expedient for him to study for the maintenance of peace, untill such time as being established in the Kingdome by *Cæsars* consent, he should return back again unto them, and that then he would consult with them for the common profit, according to their just demands, wishing them for the present to contain themselves, and to take heed lest they stirred up sedition.

They would be revenged on Herods friends and would depose the high Priest.

The year of the world, 3964. after Christs nativity, 2.

When he had thus instructed his General, he sent him unto them. But they cried out with a loud voice, and would not suffer him to speak: but for fear of danger and death, they put him to silence. And if any other were so forward as to speak unto them, and perswade them to some moderation, and to alter their sinister resolutions, he was also in dander: for that they had this perswasion, that all things ought rather to be ordred according to their pleasures, then by the authority of their superiours: supposing that although during *Herods* lifetime they had been deprived of their deareſt friends, it should be now a matter unworthy their courages, after his death to be cut off from their priviledges to demand their revenge. For they were transported with their own opinions, and held all that for lawful and upright which was in any sort conformable to their pleasures, without foreseeing the danger that might happen thereby: so much were they pleased to be revenged on those, whom they reputed to be their enemies. Now, whereas divers were sent by *Archelaus*, to consult with them; and divers came unto them, not as messengers from him, but as freinds and lovers of peace, of their own motion, with an intent to pacifie them, they would not permit any of them to speak, and through their rage there arose a great tumult, which had grown to a further extremity, if a greater number of people had joyned themselves with them.

Sedition at the feast of the Passeover.

At that time fell the feast of unleavened bread, which is called Pascha, which is a memorial of their deliverance out of Egypt, at which time all men do most willingly present their sacrifices, & a greater number of beasts are slain at that feast, then at any other time. To this solemnity also an infinite number of people assembled from all parts to honour God: whereby the seditious (supposing that they had gotten fit oppertunity) lamented *Judas* and *Matthias*, who were the Expositors of the Law, and kept themselves within the Temple, whither they had gathered good store of victuals, which they were not ashamed impudently to beg for. But *Archelaus*, fearing lest their rage should produce some more grievous effect of mischief, sent out a band of armed men, with a Captain, and a Regiment of a thousand men, to represse their head long fury, before the rest of the people were infected with their follies; and to bring them likewise unto him, whom they found to be the forwardest in that commotion. Against those the seditious cried out, with great clamours, and incensed the people against them, so that all of them rushed in upon the men of war and slew divers of them. The rest of them escaped with their Captain, yet not without divers wounds. That done, they which were within the Temple, returned again to their divine service.

Now

A Now *Archelaus* ſuppoſing that his whole fortune was endangered, except he repreſſed the rage of the multitude, he ſent out all his footmen with a certain number of horſemen, to prevent leſt they that were without ſhould yeeld aſſiſtance to thoſe, who had taken up their lodging in the Temple, and to put thoſe to the ſword, who having eſcaped the violence of the footmen, ſuppoſed themſelves to be in ſecurity. Theſe horſemen ſlew about three thouſand men, the reſt retired themſelves into the mountains that were near adjoyning. Hereupon *Archelaus* made proclamation, that each one ſhould repair unto his own houſe. For which cauſe they departed and abandoned the feaſt, for fear of greater miſchief; notwithſtanding they had ſpleen enough, as it is the ordinary cuſtome of the ignorant multi-
B tude.

The year of the world, 3964. after Chriſts Nativity, 2.

Three thouſand Jews ſlain.

After this, *Archelaus* accompanied with his mother, betook himſelf to ſea, and led with him *Nicholas* and *Ptolomey*, with divers other his friends, committing the government of all his houſhold and kingdome to his brother *Philip*: with him alſo departed *Salome*, *Herods* ſiſter, leading with her her children. There went alſo divers other of his kindred who ſaid that they would all of them labour for *Archelaus*, that he might obtain the Kingdome, but in effect it was to contradict him with all his power: and in eſpecial, to urge that againſt him with great vehemency, that was done in the Temple. *Sabinus*, *Cæſars* Viceroy in Syria, poſting into Jewry to take charge of *Herods* money, met with *Archelaus* in Cæſarea. But *Varus* arriving in the mean-while, detained him from finiſhing that voyage; for *Archelaus*
C had ſent for him to come thither by *Ptolomey*, and *Sabinus* willing to do *Varus* a pleaſure, would not ſeize the fortreſſe of Jewry; neither ſealed up *Herods* treaſures, but left them in *Archelaus* poſſeſſion, untill ſuch time as *Cæſar* had given order for the eſtate; and after he had made this promiſe, he ſtayed in Cæſarea.

Archelaus repairs to Rome and many of his faction follow him.

Hedio & Ruſſinus, chap 13. al. 14.

After *Archelaus* had ſet ſail towards Rome, and *Varus* was departed for Antioch; *Sabinus* went to Ieruſalem, where he ſeized the Kings Palace: and calling before him the Kings Agents, and the Captains of his garriſons, he required them to deliver up their Caſtles into his hands. But they, according as *Archelaus* had commanded them, continued the poſſeſſion in their accuſtomed manner, according to the Kings direction, pretending to keep the
D ſame in *Cæſars* behalf. At the ſame time, *Antipas*, *Herods* ſon travelled to Rome likewiſe, under the hope to be elected King, in regard of *Salomes* promiſes; and for that he better deſerved the ſame then *Archelaus*, conſidering that in the firſt teſtament, which ſhould be of more force then the later, he had been appointed King. He led his mother alſo with him, and *Ptolomey* the brother of *Nicholas*, who had been one of *Herods*, moſt eſteemed friends, and was well affected to further and ſet forward his title. But eſpecially he was ſtirred up to ſeek the Kingdome by *Ireneus*, a man very eloquent, and to whoſe charge in regard of his ſufficiency, the affairs of the kingdome had been committed. For which cauſe, although he were perſwaded to give over the kingdome unto his elder brother, who was confirmed in the kingdome by his fathers teſtament, yet would he not give ear thereunto. But *Antipas* no
E ſooner arrived in Rome, but all kinſfolks revolted from *Archelaus*, unto him, not ſo much for the love they bare him, as for hatred they had conceived againſt *Archelaus*; and above all, for the deſire they had to recover their liberty, and to draw themſelves under a Roman governour. For they thought that if there were any contradiction, that *Antipas*, for whom they endeavoured to procure the royalty, ſhould be more profitable unto them then *Archelaus*. *Sabinus* alſo by his letters accuſed *Archelaus* to *Cæſar*: but *Archelaus* by *Ptolomy* exhibited unto *Cæſar* a ſupplication containing his right and title to the kingdome, his fathers teſtaments, and the account of the money which *Herod* his father had ſealed up, together with his ring, and expected the iſſue.

Sabinus repaireth to Ieruſalem, with an intent to ſeize Herods treaſures and caſtles.

Antipas under hope to recover the kingdome, ſaileth to Rome.

But when he had read theſe letters, and thoſe which *Varus* and *Sabinus* had ſent him, and
F underſtood what ſums of money he had left, and what the annual revenew was, and how *Antipas* challenged the Kingdome, and appropriated it to himſelf, according as his letters made mention: he aſſembled all his friends to have their advice thereupon. Amongſt them was *Caius* the ſon of *Agrippa* and his daughter *Iulia*, adopted by him, whom he cauſed to ſit in the chiefeſt place: which done, he commanded the aſſiſtants to ſpeak what they would touching this matter. At that *Antipater*, *Salomes* ſon, a man very eloquent, and a great adverſary to *Archelaus*; ſpake firſt, ſaying, "That it was a mockery for him at that time to ſpeak "of the Kingdome, conſidering that before *Cæſar* had granted it him, he had already ſeized the forces of the ſtate when as upon a feaſtival day he had ſlain ſo many: who although they "had deſerved that puniſhment, yet ought the juſtice therof to have been reſerved to a law-"full power, and not to have been uſurped by him, either being King with *Cæſars* prejudice; "whoſe authority he had condemned; or by being a private man, which was a greater over-

Antipater, Salomes ſon, accuſeth Archelaus before Auguſtus Cæſar.

"ſight,

"ſight. For which cauſe he undeſervedly at this time hoped for his approbation, whom al- G
The yeer of the world, 3964. after Chriſts nativity. 2. "ready as much as in him lay, he had deprived of the title and authority of his allowance.
"Moreover, he objected againſt him, that of his own authority he had changed certaine
"chieftains of the army, and that he had ſeated himſelf in the royal throne, and like a King
"had determined certain cauſes, and had granted certain demands of the people: finally,
"that he had left nothing undone, which he might have performed, had *Cæſar* confirmed
"his title. He alleadged alſo, that they who were incloſed in the Hippodrome, were diſ-
"miſſed by him, and divers other acts, partly true, partly probable in regard of the ambi-
"tion of young men, who deſirous to govern, do ordinarily commit ſuch things: beſides this,
"his neglect in mourning for his father, and withal, his rare banquets all night long at that
"very time his father died; whereat the people began to mutine, ſeeing the ſmall regard he
"had of his fathers death, from whom he had received ſo great goods and honours. How all
"the day long he made a ſhew of his ſorrow and tears in his pavillion, but all the night
"took pleaſures like a King; and being ſuch, if *Cæſar* ſhould grant him the kingdome, he I
"would behave himſelf no leſſe unkindly towards him, then he had done towards his moſt
"kind father. That it was no leſſe then a hainous crime in him, to delight himſelf with ſongs
"and dances at his fathers death, as if he had been his enemy: That he now came to *Cæſars*
"preſence to the intent to obtain the kingdome by his conſent, whereas already he had be-
"haved himſelf no otherwiſe then if he had already been eſtabliſhed King by his authori-
"ty. But moſt of all he exaggerated the ſlaughter he had committed in the Temple, and
"the impiety perpetrated ſo near to the feaſt of Eaſter, at which time divers both ſtrangers
"and citizens had been ſlaughtered after the manner of ſacrifices, and the Temple filled
"with carcaſſes, not by a ſtranger, but by him, who under the colour of religion deſireth the
"government of the Kingdome, to the end he might ſatisfie the unjuſtice of his nature, in
"exerciſing each way his tyranny towards al men: for which cauſe his father never thought
"nor ever dreamt to ſubſtitute him King in his place. For he knew both his life and diſpo- I
"ſition, and by his former teſtament (and that of greateſt force) had ordained his adverſary
"*Antipater* to be King. For he had been allotted the kingdome by his father, not when his
"mind was dead before his body, but when both his judgement was ſound, and his body
"in health. Yea, although at that time *Archelaus* father had ſuch a conceit of him, as in his
"later teſtament and bequeſt he pretendeth; yet that he had alteady declared what kind of
"King he was like to be, who contemned *Cæſars* authority in confirming the kingdome, and
"being as yet a private man, doubted not to murther the citizens in the Temple. This ſaid,
"*Antipater* (to give greater credit to his words, bringing divers of his kindred as witneſſes
"of that he had ſaid) ended his Oration.

Nich las excuſeth Archelaus. "Whereupon *Nicholas* aroſe, and alleaged in *Archelaus* behalf as touching the ſlaughter,
"that it was to be imputed to their impiety, who could not be reſtrained from their tumults
"and uprores, before *Archelaus* was enforced to appeaſe them by force; alleadging that K
"they were ſo much the more guilty, for that they had not onely exerciſed their malice, but
"alſo had enforced others to attempt ſo hainous a revenge againſt them: for their inſolency
"ſeemed in appearance to concern *Archelaus*, yet in a ſort their contumacy pertained to *Ca-*
"*ſars* ruin. For thoſe that had been ſent by him to appeaſe and redreſſe their ſedition, were
"againſt all law and right charged and ſlain by them, without reſpect of God, or regard of
"the ſolemn feaſt: whoſe defence *Antipater* was not aſhamed of, without reſpect of equity,
"ſo that he might ſatisfie that hatred which he bare unto *Archelaus*. That therefore it was
"their fault, who firſt of all abſtained not from injury but whetted thoſe ſwords,
"which were drawn in maintenance of the peace, againſt their own boſomes. He enforced
"all other things alſo, whereof they had accuſed *Archelaus*, againſt themſelves, ſaying that
"none of theſe things were done without their conſents: and that the offence was not ſo M
"grievous, as they intended it ſhould be eſteemed, to the end they might diſcredit *Arche-*
"*laus*. So great a deſire was in them to hurt their kinſman, a man both well reſpected, and
"affected by his father, as alſo kind and officious towards them in all things that concerned
"them. As for the teſtament, that it was made by the King when he was in perfect eſtate of
"mind and body, and of greater force then the former, becauſe the authority and confir-
"mation thereof was aſcribed to *Cæſar* the Soveraign of the world.

"Further, that *Cæſar* would not imitate them in that wrong they did unto *Herod*, who (being
"during his life-time bountifully graced by him, by many benefits) do now after his death,
"go about to violate his laſt and trueſt teſtament: but that rather like a friend and confede-
"rate he would confirm his will, who like his faithful and ſworn welwiller had committed
"all things to his truſt. For that there muſt needs be a great difference between their malice
"and *Cæſars* vertue and faith, which was renowned thorow the whole world. For which

cauſe

A "cause he would not judge his decree to be inconsiderately past, who left his succession to "his well-deserving son, and referred all things to his trust. For that it was unlikely that he "should erre in the choice of his successour, who had so discreetly submitted all things to "*Cæsars* judgment. After this matter *Nicholas* also finished his discourse. Hereupon *Cæsar* courteously raised *Archelaus*, who lay prostrate and humbled before his feet, telling him that he was most worthy to be King, by giving an apparant testimony, that he was constant in his resolutions, pretending that he would do nothing but that which should be answerable to *Herods* testament, and *Archelaus* profit; and seeing the young man was confirmed in some hope with this his promise, he determined nothing more for that time: but dismissing the counsel, he debated with himself, whether he should ratifie the Kingdome to *Ar-*
B *chelaus* onely, or divide it amongst *Herods* kindred, especially since all men had need of his assistance.

The year of the world, 3964. after Christs nativitie. 2.

Cæsar pronounceth Archelaus to be worthy of the kingdome. Hedio & Rufinus, chap. 14.

CHAP. XII.

The Jews mutiny against Sabinus, *and how* Varus *punisheth the author of the sedition.*

BUt before *Cæsar* had determined any thing certainly in this behalf, *Marthalce*, *Archelaus* mother died of a sickness, and *Varus* the President of the Jews in Syria, had sent letters, which certified the Emperour of the rebellion of the Jews. For after *Archelaus* departure, all the nation were in an uprore. To pacifie which, *Varus* resorted thither, and punished the authors of the same: and after he had in this sort appeased all
C things, he retuned to Antioch, leaving a Regiment of souldiers in Jerusalem to restrain the factious innovations amongst the Iews: yet prevailed he nothing by this his policy. For as soon as *Varus* was departed, *Sabinus*, who intended *Cæsars* affairs, remaining in that place, grievously burthened the Jews, trusting to that power that was left him, and supposing that he was already enabled to withstand the multitude. For he armed divers souldiers, and made use of them to oppresse the Jews, and to provoke them to sedition. For he inforced himself to surprize their fortresses, and forcibly to make search after the Kings treasures, for his private lucre and covetousnesse sake. When as therefore the feast of Whitsontide was come (which is one of our feastivals) divers thousands from all parts repaired to Jerusalem,
D not onely for religion sake, but also for despite and hatred they had conceived against those violences and injuries, which *Sabinus* had offered them. And not onely were those of Judæa grievously offended (but divers also resorted out of Galilee and Idumæa, from Jericho and the cities scituate on the other side of Jordan, desiring all of them to be revenged on *Sabinus*. And dividing their camp into three bands after this manner, and one part of them took up the Hippodrome, and of the other two the one seized the southern quarter of the Temple, & the other the eastern, and the third which was in the Hippodrome, were planted to the westward, where the Kings Palace stood; and thus prepared they all things that were necessary to set upon the Romans whom they had besieged on all sides. At that time *Sabinus* fearing their number, and resolution, who were resolved either to die or to overcome, sent present letters unto *Varus*, requiring him with all expedition to send him a supply, because the regi-
E ment that was left by him, was in great danger; and must needs utterly perish without his speedy rescous: as for himself he withdrew into the tower and dungeon of the castle Phasælus, which was a fortresse which was builded and so called in honour of *Herods* brother, who was slain by the Parthians; and from the top thereof made a sign to the Romans, that they should sally out upon the Jews; being afraid to trust himself to his own friends, and supposing that the rest ought to expose their lives to danger in maintenance of his safety. The Romans having made this sally, there arose a desperate skirmish, wherein the Romans divers wayes had the upper hand; yet were not the Jews any wayes discomforted, notwithstanding they had lost many men, but wheeled about so long, till at last they seized the outward galleries,
F and those that incompassed the Temple, and in that place there was a hot assault; for they flung down stones with their hands & slings, and there were certain archers mixed amongst them; who in that they had recovered a place of advantage, grievously gauled the Romans which were below, in that they had no means to avoid their shot, but were in such sort exposed thereunto, as their enemies had the better. And with this disadvantage fought the Romans a long time, till at length sore aggrieved at this their present indignity, they secretly fired the galleries and porches, without any discovery of those that were therin: which fire brought thither by many, and fed with such matter, as would speedily flame, incontinently took hold of the roof, because the roof was covered with pitch and wax, & gilded upon the wax; so that these great and excellent buildings were burnt down to nothing in a moment, and they that were resorted thither, were all of them consumed before they were aware.

Marthalce Archelaus mother dieth. Varus pacifieth the seditions at Jerusalem.

Alias, chap. 15. Sabinus avarice raiseth a great sedition in Jerusalem, at the feast of Pentecost.

A most bloody battel fought betwixt the Romans and Iews near unto the temple.

Divers Iews are slain and burned in the roof of the porches.

For

The yeer of the world, 3964. after Christs Nativity, 3.

For ſome of them fell with the roof of the galleries; otherſom ſhot at and ſlain by thoſe that ſtood round about; otherſom deſpairing of their lives, and amazed at the miſchief, either caſt themſelves into the fire, or ſlew themſelves with their own ſwords; & all thoſe that retired under hope to ſave themſelves by that way they aſcended, were encountred by the Romans, who ſlew them all in that they were diſcouraged and diſarmed, though furiouſly deſperate: ſo that not one of them that aſcended the porches eſcaped with his life. Afterward the Romans thruſting forward one another by thoſe wayes, where the fire was ſlaked, entred the treaſure houſe where the ſacred money was kept, by which means a great part thereof was ſtolne away by the ſouldiers, and *Sabinus* to all mens knowledge carried away four hundred talents. But the Jews being afflicted with a double calamity, firſt of all with the loſſe of their friends in that fight; and laſtly, with the ſpoil of the treaſury; yet aſſembled they a troop of the moſt valianteſt ſouldiers, and beſieged the place, threatning to burn the ſame, with *Sabinus* and all other the Romans that were therein, except they ſpeedily departed; and in ſo doing, they promiſed both them and *Sabinus* all aſſurance and ſecurity: whereby it came to paſſe, that divers of them that were in the palace, iſſued out and ſubmitted themſelves unto them. But *Rufus* and *Gratus* having three thouſand of thoſe valiant ſouldiers under their charge, who had ſerved *Herod*, joyned themſelves with the Romans. The like did thoſe horſemen which followed *Rufus*, who in like manner ſubmitted themſelves to their diriction: yet for all this, the Jews continued and intended their ſiege, undermining the wals, and exhorting their adverſaries to depart, and not to exempt them of their liberty, which they had long time enjoyed under their predeceſſours. *Sabinus* was willing to depart from thence with his ſouldiers; yet durſt he not truſt them in regard of their former attempt, and he ſuſpected overmuch the over-liberal offer his enemies had made him: but neglected the ſame, becauſe he expected *Varus*.

A great part of the ſacred treaſure taken away by the ſouldiers.

The palace beſieged by the Jews.

Rufus & Gratus, Captains of Herods army, joyn with the Romans.

G H

Hedio & Ruffinus, chap. 15.

At the ſame time infinite other troubles were raiſed in divers other places of Judæa, according as each man either was increaſed with a deſire of gain, or a will to revenge. For 2000 men of war (who had ſometime ſerved under *Herod*, and being at that time caſhired, lived at home) aſſembling themſelves together aſſailed thoſe of the Kings faction, who made head againſt them, under the conduct of *Herods* nepew *Aciabus*: who never daring to encounter them in a place of eaqual advantage, in that they were old ſouldiers, & well exerciſed in war, defended himſelf, in that he held and kept himſelf as near as he could in the mountains and places of advantage. Moreover, *Judas* the ſon of *Ezechias* the archthief, whom *Herod* overcame with ſo much difficulty, at Sephoris a city of Gallilee, gathering unto him a band of deſperate men, made incurſions upon the Kings dominions. And having taken all thoſe arms and weapons, which he might recover in that place, he armed from the firſt to the laſt all thoſe ſouldiers that were with him: he took away all that money which was reſerved for the King, in that place: and affrighting the inhabitants round about him, he ſpoiled all thoſe with whomſoever he met, aſpiring to the Kingdome, and affecting the ſame, not by lawful means, of which he was unskilful, but by a liberty to do injury.

Divers tumults in Iewry.

Two thouſand of Herods ſouldiers aſſail the Kings people.

Iudas Ezechias ſon the archthief.

I K

Whileſt theſe troubles ranged in every place, *Simon* alſo, who had been one of *Herods* ſervants, and both for his ſhape, ſtature & ſtrength, was eſteemed amongſt all men, undertook the Kingdom: and being attended by a mighty army, and proclaimed King by them, who were a wicked and unbridled multitude, and perſweding himſelf that he was worthy to be King above any other, he firſt of all ſet fire on the palace in Iericho, and ſpoiled all that which was therein. He burnt alſo divers other royal palaces belonging to the King, which were in divers places of the countrey, giving them free licence, who were his followers in the action, to bear away the prey that remained; and far more licentious pranks had he played, had not his practiſes been ſpeedily and wiſely prevented. For *Gratus*, who with the Kings ſouldiers had coupled himſelf with the Romans, and gathered all the forces that he had, went out againſt this *Simon*. And after a fierce battel, they on the other ſide of Jordan, were put to flight, and fighting rather under courage then military diſcipline, they were overcome. And whileſt *Simon* traverſing a valley ſought to ſave himſelf by flight, *Gratus* met with him, and cut off his head.

Simon Herods ſervant.

Gratus conflict with Simon.

Simon beheaded.

M

About the ſame time alſo, the royal palace of Amatha, that was faſt by Jordon, was burnt by men of as bad diſpoſition as *Simon* was. And thus thorow the whole nation reigned this raging rebellion, for that the countrey had no King, who by his vertue might govern and moderate the people, for that the ſtrangers, who were ſent to repreſſe theſe mutinies did rather incenſe them through their violence and avarice. For a certain obſcure and baſe man (neither eſteemed for vertue, nor worthy regard for his riches, but being a ſhepheard utterly unknown beforetime, and onely famous for his huge ſtature and ſtrength) called *Athronges*,

The Iews almoſt engaged in rebellion.

Athronges ſtrong in body and goodly in ſtature, attempteth royal dignitie.

A was ſo audacious to aſpire to royal dignity, and took pleaſure to offer violence, ſetting light by his life, and expoſing himſelf to all hazards for the onely unbridled affection he bare to ſoveraigntie. He had foure brothers of as goodly ſtature as himſelf, who were eſteemed for men of valour and execution, whereby they imagined they had the means offered them to occupie the Kingdome. Each one of theſe had the command over a Company. For a great company of people reſorted dayly unto them; the charge of whom was committed unto his brethren, at ſuch time as any occaſion of warre was offered, and he in the mean while wearing the Diadem on his head, ordered, counſelled and commanded all things. The power of this Gallant endured a long time, who was not called King for nought: for he B diſpoſed all things according to his own pleaſure, and both he and his brethren were fleſht with the ſlaughter of the Romanes, and thoſe of the Kings ſide, whom he hated alike; theſe, by reaſon of the inſolence they had uſed during *Herods* life-time: the other, in regard of thoſe injuries, which lately they ſuppoſed themſelves to have received by them. This hatred of theirs dayly increaſed more and more, and there was no man that could eſcape their hands, both in reſpect of the gain they ſought, as for the cuſtome they had to ſhed bloud. They therefore at that time ſet upon the Romans, and ſurprized them on the ſudden neer to Emmaus, at ſuch time as they carried victuals and munition unto their camp, and having encloſed the Centurion *Arius* with fourtie of their moſt valiant footmen, they ſhot him thorow with their darts. The reſt that expected nothing leſſe then life, were ſaved by *Gratus*, who came in upon them with the Kings ſouldiers: whereupon leaving the dead bo- C dies, they retired. Continuing their warre after this manner a long time, according as occaſion was offered, they had done much miſchief to the Romans, and farre more injurie to the Nation of the Jewes. Finally, they were ſurprized; the one man in an encountrie betwixt them and *Gratus*, the other in fighting againſt *Ptolomey*. The eldeſt was taken by *Archelaus*, and the laſt being diſmayed with the accidents, and ſeeing no means to eſcape (for beſides his other miſhaps, his ſouldiers were afflicted with ſickneſſe) he with the reſt upon *Archelaus* faith and oath ſubmitted himſelf unto him. But this was done ſome little while after.

The yeer of the world, 3965. after Chriſts nativity, 5.

Athronges and his brethren taken.

At this time was all Judæa full of robberies, and as many ſeditious aſſemblies as drew together, ſo many Kings were there elected, who were raiſed to the utter ruine of the Com- D mon-weal. Amongſt the reſt, the Romans were they that ſmarted leaſt, but the murthers were executed againſt thoſe that were out of the countrey. But *Varus* underſtanding by *Sabinus* letters, in what dangers they were, and fearing the utter overthrow of his third Legion, he took with him the two other (for to the uttermoſt, in Syria there were but three) and with the aſſiſtance of the Kings and Tetrarchs he haſted into Jewry to relieve thoſe that were beſieged, commanding thoſe that were ſent out before he diſlodged, to meet him at Ptolemais, and paſſing by the citie of the Berythians, he received a thouſand, and five hundreth ſouldiers at their hands, to attend him in his warre. *Aretas* alſo, who was Lord of Petra, drawing himſelf into confederacy with the Romans in regard of that hatred he bare towards *Herod*, ſent him horſemen and footmen. When all theſe forces were aſſembled at Ptolemais, he de- E livered a part thereof to his ſon, and one of his friends; commanding them to make warre upon the Galileans, who bordered upon that Citie; who entring that Region, and putting all thoſe to flight, whoſoever durſt make head againſt him, he took Sephoris, and ſelling the inhabitants under the ſpeare, he conſumed the Citie with fire. *Varus* himſelf marching towards Samaria with his Army, violenced not the Citie, in that he knew it was free from the contagion of the ſeditious, but he pitched his camp in a certain Village, which was *Ptolomies* poſſeſſion called *Arus*. The ſame did the Arabians burn, revenging themſelves on *Herods* friend for his ſake, and marching onward, the Arabians ſpoiled alſo another Village called Sampho, and for that it was ſtrongly fortified burned the ſame. Beſides, in that journey nothing eſcaped their hands, but they put all to fire and ſword. For both Emmaus was burned by *Varus* command; and in revenge of his ſouldiers that were ſlain in that place, it was left F deſolate and void of inhabitants. From thence drawing neer to Jeruſalem, thoſe Jews that beſieged the legion of that ſide, upon the ſudden view and approach of the army of the Romans, fearfully fled, giving over that ſiege which they intended. But thoſe Jews of Jeruſalem, being grievouſly reproved by *Varus*, alledged in there excuſe, that the people in regard of the feaſt were aſſembled in that place, and that the war was not begun by their conſent, but undertaken by their boldneſſe who reſorted thither from divers places, and that they were ſo farre off from aſſayling the Romans, as they rather ſeemed to be beſieged by them. And long before this, *Joſeph*, King *Herods* nephew, *Gratus* and *Rufus*, with their ſouldiers were gone out to meet *Varus*, and thoſe Romans that had ſuſtained the ſiege, had done no leſſe.

Hedio & Ruffinus, chap. 16.

Arus burned by the Arabians.

Sampho and Emmaus burned.

Varus repaireth to Jeruſalem, and delivereth the legion that was beſieged.

The yeer of the world, 3965. before Christs Nativity, 3.

The punishmen of the conspirators

But as touching *Sabinus*, he would not appear in *Varus* presence, by stealing away privily out of the Citie, he fled unto the seaward. Then *Varus* sending a part of his army thorow the whole region, sought out the authors of this sedition, and those that were noted men in the action; some of which, who were most guiltie, were punished: the rest were delivered. Now of those that were punished for this occasion, there were about two thousand crucified; and that done, seeing that this army stood him in little stead, he dismissed them. For divers disorders and outrages, contrary to *Varus* expresse command, were acted by his souldiers, who sought after nothing more then to encrease their means by other mens miseries. And hearing that ten thousand Jews were assembled together, he hasted apprehended them: but they not daring to hazard their fortune in a fight with him, by *Achiabus* advice submitted themselves. But *Varus* having pardoned the people for that their rebellion, sent all those that were the ring-leaders thereof to *Cæsar*, who discharged divers of them. But he chastised certain of *Herods* allies, and such as bare arms with them: for that neither in regard of kindred, nor respect of justice, they had abstained from rebellious insurrection. After that *Varus* had in this sort appeased all the troubles in Jewry, and left the first legion in garrison in Ierusalem, he returned to Antioch.

Hedio & Rufinus, chap 16. al. 17.

But *Archelaus* was crossed in Rome by another occurrent that arose upon this occasion: Certain Embassadors of the Iews resorted thither by *Varus* permission, requiring that it might be lawful for them to live according to their own laws: these presented themselves to the number of fifty, and were backt by eight thousand Iews that inhabited the Citie. And when as *Cæsar* had assembled the councel of his friends, and chiefest citizens in *Apollo's* Temple, which he had builded to his mighty charge, thither resorted the Embassadors, who were followed by a troup of Iews; and *Archelaus* also attended by his friends. But the Kings kindred neither stood by *Archelaus* in regard of the hate they bare him, and yet disdained they to assist the Embassadors, for that they were ashamed in *Cæsars* presence to oppose themselves against their neerest friend and kinsman. *Philip* also was present at that time, who by *Varus* perswasion resorted thither out of Syria, especially to the intent to plead for his brother, to whom *Varus* wished all good fortune: besides that, hoping not a little, that if the Iewes should obtain the libertie to live according to their Lawes, it might come to passe, that the Kingdome being divided amongst *Herods* children, he might also light on some part thereof.

The year of the world, 3966. before christs Nativitie, 4.

The embassage of the Jews to Rome, and Archelaus the Embassadors of the Jews appear before Cæsar. Philip, Herods son.

The Embassadors of the Jews tip up Herods and Archelus iniquities.

After therefore the Embassadors of the Jewes had obtained Licence to propose their demands, pretending with themselves wholly to extinguish the Royaltie: they began to rip up Herods *disgraces, alleadging how onely in name he had been a King, whereas otherwise he had used all the tyrannous practices that the wickedest person could have invented toward the destruction of his Nation; and that not content with these, he had of his own head practized and invented new. Neither that it needed them to reckon up how many he had deprived of life, when as the estate of those that were alive was farre more desperate; whom he not onely affrighted with perpetuall terrour and severitie, but also with injurious hands had not abstained from their goods. By which means it came to passe, that he not onely builded, but beautified forrain Cities inhabited by forrain Nations, to the end he might the rather utterly spoile those by exaction, which were scituated and seated in his own Countrey: and that he enforced his Nation to extreme povertie, which he received in most happy estate, whilest he spoyled those Nobles of theie estates, who upon weak probabilities were condemned to die, or granting them life, deprived them of their possessions, Furthermore, whereas yeerly Tributes were imposed on every one; yet severally was the ravenous and covetous desires of his Friends and Courtiers to be satisfied, yea, and of his servants also, who had the authoritie to exact these things, that by this means they might redeem their injurious vexations. As for the deflouring of Virgins, and the scornfull betraying of a Matrons chastitie, they covered them under silence, for that it is a great comfort to those that suffer such outrage, if their disgraces be but known to a few. In briefe, that* Herod *had in no other sort governed, then as if the government of them had been committed to a most savage beast. For which cause, whereas in times past that Nation had been afflicted with many calamities and murthers, yet that there is no example extant amongst their Monuments of antiquitie, that may be compared with their present calamitie under* Herod. *For which cause upon just respects they had with one consent named* Archelaus *their King, supposing that whatsoever King might befall them, he would alwayes demean himself more affably then* Herod *had done; and that to honour* Archelaus *they had mourned with him for his father, to gratifie him in other things, to the intent they might tie his good affection unto them: But he without delay, and all at once had made manifest to the whole Nation, what opinion they were to conceive of him, notwithstanding that as yet he was not confirmed King (for that it lay in* Cæsars *hands,*

A *hands to bequeath, yea or no) and as if he had been afraid, leſt he ſhould aſſuredly be acknowledged for his fathers ſonne, he had ſhewed an example of his vertue, moderation and good government, that he would uſe towards his ſubjects, by the firſt act which he hath committed, not onely againſt God, but alſo againſt men. For in the Temple it ſelf he hath cauſed three thouſand of his own Countrey-men to be ſlain. And how can he chuſe but be juſtly hated, who beſides his other cruelties, objecteth againſt us the crime of Rebellion and mutiny? The effect of their requeſt therefore was this, that they might not any more be governed by a King, nor any ſuch like government, but that they might be annexed unto Syria, and ſubmit themſelves unto their Governours that ſhould be ſent thither: That in ſo doing it ſhould truely appear whether they were ſeditious, and addicted to changes, or whether they would live in peace at ſuch time as they*

B *had favourable Governours. After the Jewes had ſpoken to this effect,* Nicholas *diſcharged the Kings of thoſe accuſations that were objected againſt them, and namely,* Herod, *who (as he ſaid) had never been accuſed all his life-time; and that it was no reaſon, that they who juſtly accuſed him, might have cauſed him to be puniſhed during his life-time, ſhould now addreſſe their accuſations againſt him after he was dead. And as touching thoſe things that were objected concerning* Archelaus *actions, it ought to be imputed to their inſolence, for that ingaging themſelves in matters contrary to Law, and having begun to murther thoſe who ſought to appeaſe the tumult, they accuſed ſuch as had kept them in obedience. Beſides this, he objected againſt them, that they were addicted to alterations, and took pleaſure to ſtir up ſeditions, for that they knew not what thing it was to obey Juſtice and the Lawes, and*

C *that there was no Nation in the world ſo head-ſtrong as that of the Jews; for that they would have the upper-hand over all.* Thus ſpake *Nicholas.*

The yeer of the world, 3966 after the nativity of Chriſt. 4.

Nicholas excuſeth Herod and Archelaus.

CHAP. III.

Cæſar *confirms* Herods *Teſtament, and appointeth his children to be his ſucceſſours.*

D WHen *Cæſar* had heard theſe things, he diſmiſſed the Aſſembly. But ſome few dayes after, he deſirous to make an end of this matter; declared *Archelaus* not King, but Lord of half that government that appertained to *Herod*, promiſing him to beſtow a royal dignitie upon him, if ſo be he behaved himſelf vertuouſly, according, as it became him. As for the other, moity, he divided it between two, giving a ſeveral part thereof to each of *Herods* ſons, *Philip* and *Antipas*, who debated with his brother *Archelaus* for the whole kingdom. The ſame *Antipas* alſo had the Countrey on the other ſide of Jordan, and Galilee, with two hundreth talents of annual revenew. As for *Philip*, he had Bathanea, Trachonitis, and Auranitis, and part of the Palace that was called by Zenodorus name, with one hundred talents. As for *Archelaus*, he had Idumæa, Judæa and Samaria, which were diſcharged of the fourth part of the tributes by *Cæſar*, for that they had joyned themſelves with the reſt of the people during the time of the ſedition. Beſides that, *Archelaus* had the

E tower of Straton, Sebaſte, Joppe and Jereſalem. For Gaza, Gadara and Hippon were cities of Greece which *Cæſar* had diſmembred, and adjoyned to Syria. *Archelaus* had five hundreth talents of yeerly rent out of his countrey. This was the patrimony divided among *Herods* ſonnes. As for *Salome*, beſides that which her brother had given her in his Will, which were the Cities of Jamnia, Azot, Phaſælis, and half a million of ſilver money, *Cæſar* granted her a royall houſe in Aſcalon; ſo as ſhe received, in the whole, ſixty talents of the annual revenew and had her houſe allotted her within the dominion of *Archelaus*. All other of *Herods* kindred received that which was bequeathed unto them by his teſtament. Two of his daughters that were unmarried, were endowed by *Cæſar* with a quarter of a million of ſilver money which he gave them, beſide their fathers portion, and they were married to *Pheroras* ſonnes. More-

F over, he gave *Herods* ſonnes, all that which he had, given them by the teſtament, amounting to the ſumme of one thouſand and five hundreth talents; contenting himſelf onely to receive ſome few moveables, not ſo much for their value; as in remembrance of the King, who had given them.

Cæſar maketh Archelaus an Ethnarch, and beſtoweth the one half of the Kingdome on Philip and Antipas.

Salome.

Herods two daughters that were virgins married to Pheroras ſons.

The yeer of the world, 3966. after Christs nativitie. 4.

CHAP. XIV.

Of the counterfeit Alexander.

Hedio & Ruf. finus, chap. 18. Alias, chap. 17.

The false Alexander.

AFter these things were in this sort disposed by *Cæsar*, a young man and a Jew born, brought up in the Citie of Sidon, by a certain Roman Libertine, intruded himself into *Herods* kindred, for that all those that beheld him, reported he resembled *Alexander*, *Herods* sonne, who was slain by him; and by this means, he began to aspire unto the Kingdome: whereupon calling to him a companion, who was his own Countrey-man, and a long beaten Courtier, and his crafts-master, and fit to execute any dangerous or desperate actions, he by his instructions fained himself to be that *Alexander*, *Herods* sonne, who was delivered from death, by the means of a certain friend, who had the charge to see him executed: who executing others in their steads, delivered both him and his brother *Aristobulus*, and that they were both escaped in this manner. Being puffed up by these toyes, he failed not to deceive other men; and as soon as he came to Creet, as many Jews soever as he fell in conference with, he perswaded them no lesse; and getting much money at their hands, he sayled into the Ile of Melos, where he gathered a great summe of money under pretext that he was of the Kings bloud. And now hoping that he should recover his fathers kingdome, and that he should remunerate those who were beneficiall unto him, he hasted towards Rome, accompanied with his friends in great pomp. And being arived at Puteol, he there also was entertained with no less favour by those Jewes whom he deceived by his colourable title; and divers others, who had been *Herods* friends and familiars came unto him, and entertained them as their King. The cause hereof was the naturall disposition of men, who take pleasure in false reports, together with the report of his resemblance. For they that had frequented very familiarly with *Alexander*, held it for a matter most assured, tha the was the man, an none other, and affirmed unto others upon their oaths that it was he; so that this rumour at last came to Rome. And all the Jews that dwelt there came forth to meet him, saying, That it was Gods handy-work, that he was after that sort preserved beyond all mens expectation: and they greatly rejoyced in his mother *Mariammes* behalf, from whom he was descended; and he was carried in a Litter thorow the streets with all the apparel of a King, the charge whereof was defraied by those who were his friends. He was attended with a great multitude of men, and honoured with great applause, as it ordinarily falleth out at such time as beyond all expectation any one is found to have been miraculously preserved. When this news was brought to *Cæsars* eares, he gave small credit thereunto, perswading himself that it was a hard matter to deceive *Herod* in a cause of so great importance: notwithstanding, conforming himself in some sort to the opinions of men, he sent a certain free-man of his called *Celadus*, who had very familiarly conversed with *Alexander* and *Aristobulus* during their infancy, giving him in charge to bring *Alexander* unto him, to the end he might see him; which he did, and was never the wiser in discovering him. This notwithstanding, *Cæsar* was not fully deceived. For, although he resembled him somewhat, yet was not he so neerly like him, that he could deceive those who narrowly observed him. For this counterfeit *Alexander* had hard hands, in that he had been accustomed to labour, which the true *Alexander* could not have in regard of his tender and delicate education: and contrariwise, this man was of a rough skinne and hard flesh. *Cæsar* therefore discovering the treachery both of the counterfeit scholler & lying master, and how they accorded in their confident justifications, he enquired of them what was become of *Aristobulus* who was secretly hidden with him, and for what cause he presented not himself to enjoy the honour that appertained to those, who were so nobly descended? It was answered him, that he remained in the Ile of Cyprus, for fear of dangers, to which they are exposed who sail by sea, to the end that if any misfortune should befal him, all *Mariammes* race should not be extinguished, but that at leastwise *Aristobulus* might be left alive. Whilest he avowed these things, and the author of the fable justified no lesse, *Cæsar* drawing the young man aside, said unto him:

The false Alexander cometh to Rome.

The false Alexander cannot deceive Cæsar.

My friend, if thou wilt not deceive me, thou shalt have this recompence, that thou shalt not be punished. Tell me therefore what thou art, and who hath emboldned thee to practice this fraud: for this malice is so great that it surpasseth thine age: whereupon being unable to conceal the truth, he discovered the treacherie to Cæsar, *how and by whom it was contrived. At that time* Cæsar *being loath to falsifie his promise that he had past to this false* Alexander, *and seeing that in times past he had travelled with his hands, he caused him to be enrowled among the number of his Saylors to row, and caused the other that induced him to this fraud, to be put to death,*

The false Alexander is condemned to tug at an oare.

contenting

A contenting himſelfe that the inhabitants of Melos had loſt their charges, which they had imployed upon this falſe Alexander, who had a ſhamefull end, as it hath been heretofore declared.

The yeer of the world, 3966. after Chriſts nativitie, 4.

CHAP. XV.

Archelaus is accuſed anew, and afterwards baniſhed and ſent into Vienna.

B After that *Archelaus* had taken poſſeſſion of that Soveraigntie that was allotted him, he came into Judæa, where he depoſed *Joazar* the ſonne of *Boethus* from the high Prieſthood, accuſing him to have favoured the ſeditious, and eſtabliſhed *Eleazar* his brother in his place. After this he re-edified the Palace in Jericho, and ſumptuouſly adorned it, drawing away the half of thoſe waters which ſerved the borough of Neara: and conveighing them thorow a field which he had planted with Palm-trees; he builded a borough in that place, which he named *Archelais*, and contrary to the lawes of his Countrey, he married *Glaphyra*, *Archelaus* daughter, who had been his brother *Alexanders* wife, by whom alſo he had divers children, notwithſtanding, the law of the Jews forbiddeth a man to marry his brothers wife. Neither did *Eleazar* enjoy the Prieſthood any long time: but during his life time, *Jeſus* the ſon of *Sias* was ſubſtituted in his place.

Hedio & Ruffinus, chap. 19. al. 18.

The Prieſthood is taken from Ioazar, and delivred to Eleazar, and from him to Ioſuah the ſon of Sia.

Archelais builded.

C The tenth yeer of *Archelaus* government, the chiefeſt governours among the Jews and Samaritans, unable any longer to endure his crueltie and tyranny, accuſed him before *Cæſar*, and eſpecially after they had underſtood that he had tranſgreſſed *Cæſars* command, who had charged him to behave himſelf graciouſly towards them. Which when *Cæſar* underſtood, he was ſore diſpleaſed, and cauſed *Archelaus* Agent to be called before him, who was then at Rome, and ſent for *Archelaus* alſo: and eſteeming it too baſe an indignitie for him to write unto him, Go (ſaid he) unto him with all expedition, and bring him unto me without delay. He poſting forward with all diligence, at length arrived in Judæa, where he found *Archelaus* banquetting with his friends, and having certified him of *Cæſars* pleaſure, he incited him to haſten onward of his way. As ſoon as he came to Rome, after that *Cæſar* had heard certain of his accuſers and in his juſtifications, he baniſhed him, and confined him

Archelaus baniſhed and confined.

D in the citie of Vienna in France, and confiſcated all his goods.

But before *Archelaus* was ſent for to Rome, he reported unto his friends this dream which enſueth: Him thought that he ſaw ten ears full of Wheat, and very ripe, which the Oxen browzed upon, and as ſoon as he awoke, he conceived an opinion that his viſion preſaged ſome greater matter. For which cauſe he ſent for certain ſooth-ſayers, who made it their profeſſion to interpret dreams. Now whileſt they were debating one with another (for they differed from the moſt part in their expoſition) a certain man called *Simon* an Eſſean, having firſt of all obtained ſecuritie and licenſe to ſpeak, ſaid that the viſion pretended, that a great alteration ſhould befall in *Archelaus* eſtate, to his utter diſgrace. For the Oxen ſignified afflictions, in reſpect that thoſe kinde of creatures doe ordinarily travel; and as touching the change of eſtate, it was ſignified by this, in that the earth being laboured by

E the travel of the Oxen, retained not the ſame eſtate: and as touching the ten ears of corn, they ſignified the like number of yeers. And therefore when as one ſummer ſhould be overpaſt, that then the time of *Archelaus* ſoveraigntie ſhould be at an end. Thus interpreted he this dream.

And the fifth day after the viſion thereof, *Archelaus* his Factor by *Cæſars* commandment came into Jewry to ſummon him to Rome. Some ſuch like matter happened to *Glaphyra* his wife alſo, the daughter of King *Archelaus*: ſhe (as we have ſaid) married *Alexander*, *Herods* ſonne, when ſhe was a maid, and brother to this *Archelaus*; who being ſlain by his father, ſhe was married the ſecond time to *Juba* King of Mauritania: and he alſo being dead, ſhe living with her father in Coppadocia, was married to *Archelaus*, who put away *Mariamme*

Simon the Eſſean interpreteth Archelaus viſion.

F his wife for the love he bare unto *Glaphyra*. She living with *Archelaus*, was encountred with ſuch a dream: She thought that ſhe ſaw *Alexander* faſt by her, who cheriſhing and embracing her, checked her, ſaying, *Glaphyra*, Thou approveſt the truth of that Proverb, which ſaith, women have no loyaltie. For having given me thy faith, and married with me at ſuch time as thou wert a virgin, and born children by me, thou haſt forgotten and neglected my love, thorow the deſire thou haſt had to be married the ſecond time. Neither waſt thou contented to have done me this wrong, but haſt taken unto thee likewiſe a third huſband lewdly and impudently intruding thy ſelf into my family; and being married with *Archelaus*, thou art content to admit my brother for thy husband. This notwithſtanding, I

Glaphyras dream.

The year of the world, 3973. after Christs Nativity, 11.

will not forget the love that I have born thee, but will deliver thee from him, who hath done thee this reproach, by retaining thee for my own, as heretofore thou hast been. After that she had told this vision to certain women that were his familiars, she died very shortly after, which accident I have thought good to register in this place, in that I was to entreat of those Kings; and otherwise the matter seemeth to be a signal example, containing a most certain argument of the immortality of souls, and Gods providence. And if any one deem these things incredible, let him reserve his opinion to himself, and no wayes contradict those, who by such events are incited to the study of vertue. Now when the government of *Archelaus* was annexed to Syria, *Cyrenius*, who had been Consull, was sent by *Cæsar* to tax Syria, and to dispose of *Archelaus* house.

Cyrenius Censor of Syria.

The Eighteenth Book of the Antiquities of the Jewes:

Written by *Flavius Josephus*.

The contents of the chapters of the eighteenth booke.

1 Cyrenius *is sent by* Cæsar *into Syria and Judæa to tax the people.* Coponius *is made governour of Judæa.* Judas *the Galilean raiseth up new troubles.*
2 *What and how many Sects there were among the Jews.*
3 *The Tetrarchs* Herod *and* Philip *build Cities in the honour of* Cæsar.
4 *The sedition of the Jews against* Pontius Pilate.
5 *That which happened to the Jews that were dwelling at Rome in* Pilates *time.*
6 *Of* Vitellius *his arrivall in Jerusalem, and how he received commission from* Tiberius Cæsar *to make warre against* Aretas, *after he had received hostages of* Artabanus.
7 Herod *the Tetrarchs warre against King* Aretas, *and his overthrow.*
8 Agrippaes *voyage to* Tiberius, *where he is accused and shut in prison. He is delivered after the death of* Tiberius, *by* Caius *his successour.*
9 *How* Herod *the Tetrarch was banished.*
10 *The sedition of the Jews and Greeks at Alexandria.*
11 Caius *sendeth* Petronius *into Judæa to make warre against the Jews, if so be they refused to receive his statue.*
12 *That which hapned the Jewes that were at Babylon, and of the two brethren* Asinæus *and* Anilæus.

CHAP. I.

Cyrenius *is sent by* Cæsar *into Syria.*

Hedio & Rufinus, chap. 1. Cyrenius is sent by Cæsar into Syria to execute justice in that place. Coponius Prætect of Judæa. The taxation of the people of the Jews.

Cyrenius the Roman Senator having executed all degrees, offices, and dignities, untill such time as he obtained the Consulship (a man of great reckoning and estimation) was sent into Syria by *Cæsars* direction, to do justice among the people, and to sess and tax each mans goods: with him was sent *Coponius* a Captain of a company of horsemen, who was appointed to have the commandment of all Jewry. *Cyrenius* therefore came into Judæa, which was already annexed unto Syria, to tax the goods of the inhabitants thereof, and to confiscate *Archelaus* substance. And although at the first the Jews thought but hardly of this description, yet notwithstanding without contradiction they submitted themselves, being perswaded thereunto by the counsell of the high Priest *Joazar* the sonne of *Boethus*, by whose advice they suffered themselves to be taxed without contradiction. But after this there arose a certain Jew called *Judas* the Gaulanite, born in the Town of Galama, who having a certain man called *Sadoc* the Pharisee confederate with him, laboured to stirre up the people to Rebellion: alleadging that the description was no other thing, but a manifest confession of their servitude, exhorting all the Nation to maintain their libertie; and putting them in hope that they thereby should happily establish their estates, and enjoy their goods with securitie: and besides this,

Acts, chap. 5.

A this, obtain both honour and glory in profecution of fuch an enterprize. Moreover, that God would not affoord them a more aſſured way to ſettle their fortunes then by this means, namely, if they would employ themſelves in the execution of their deſignes, and if having conceived in their mindes haughty and noble attempts, they forbore not to finiſh the ſame, notwithſtanding the execution coſt them their lives. Theſe ſpeeches of theirs were entertained by the people with great pleaſure, and by the ſame they were the more comfirmed and heartned to rebellion. So that there was no kinde of evill which theſe men ſet not abroach, yea the whole nation was repleniſhed with ſuch miſeries, that it is impoſſible to recount them: for the wars therein continued with ſuch fury, that it was impoſſible to reſtrain the violence thereof; ſo that they neither ſpared friends, nor reſpected enemies, but were wholly given
B over to the ſpoile. There reigned nothing but robberies and murthers of noble perſonages, who entertained one another under pretence to eſtabliſh the eſtate of the Common-weale, but in effect for their private profit ſake, whereby the cities were repleniſhed with ſeditions and murthers, in which the inhabitants ſlaughtered one another, after a ſtrange manner of fury, and deſire they had not to ſpare any that was of their contrary faction. They were afflicted with forrain enemies and famine; yet none of theſe could pacifie their fury, but that they furiouſly razed Cities, ſhed innocent bloud, till at length the horrible miſchief took ſuch a head, that they conſumed the Temple of God, and burned all the beautifull buildings. So dangerous a thing is it to change the cuſtomes and manners of a countrey. For *Iudas* and *Sadoc* having introduced and raiſed a fourth ſect, and tying the Sectaries to their command,
C filled the whole Common-weale for the preſent with many troubles, and produced the roots of theſe miſchiefs, which afterwards branched abroad from this unaccuſtomed ſect. For which cauſe I think it not amiſſe to diſcourſe briefly of theſe Sectaries opinions, whereby ſo many evils have fallen upon our nation.

The year of the world, 3973. after Chriſts Nativitie, 11.

Slaughters, theſts, ſeditions and famine in Iudæa.

The Temple of Jeruſalem burnt.

Iudas and Sadoc authors of the fourth ſect.

CHAP. II.

How many, and what ſects there were among the Jewes.

D THere were three ſects among the Jews, of long continuance and antiquitie: that of the Eſſeans; that of the Sadduces; and that of thoſe who were called Phariſees. Of theſe have we ſpoken in our ſecond book, of the warres of the Jews; and yet now I think it not amiſſe to ſpeak ſomewhat of them in this place alſo. The Phariſees uſe a very auſtere and ſtrict kinde of life, and addict not themſelves to any delicacie, but diligently follow that which their reaſon induceth them unto. They honour their elders, neither dare they reply, or reproach them for their admonitions. They attribute all things unto fate, and yet they take not an aſſent of will from man; ſuppoſing that God tempereth all things in ſuch ſort, that by his ordinance and mans will all things are performed good or evill. They beleeve alſo that the ſoules of men are immortall; and that under the earth they receive judgement of honour or diſgrace, accordings as they have addicted themſelves
E to vertue or vice in their life times: the one to live in perpetuall priſon; the other to riſe again very ſhortly. For which cauſe they are in great eſtimation among the people; and all that which appertaineth to the ſervice of God, whether they be prayers or ſacrifices, all things are done according as they give direction. So ample a teſtimony yeeld the Cities of their wiſedome, temperance and honeſt life. But the Sadduces are of that opinion, that the ſouls of men periſh with their bodies. They obſerve no other thing but that which is in the law, and hold it a vertue to diſpute with their maſters, as touching the decrees of their ſect. Their opinion is entertained by very few, yet ſuch, who for the moſt part are men of the beſt reckoning; yet entermeddle they not in any caſe with any affairs: and when they are advanced to any honours, either with their own good liking, or with conſtraint; they are en-
F forced to allow of that which the Phariſees ſhall propoſe, otherwiſe the common people will not endure them. The Eſſeans attribute unto God the government and diſpoſition of all things. They ſay that the ſoules of men are immortall, and all the uttermoſt of their indeavour and delight is to maintain juſtice and equitie. They ſend their offerings unto the temple, yet ſacrifice they not with other men, by reaſon they uſe more ſacred and different ceremonies: for which cauſe they are ſecluded out of the common Temple, and ſacrifice apart. Otherwiſe, they are men of moſt reconciled behaviour, and ſuch as are wholly addicted to trimming and labouring their fields. They have one cuſtome which is worthy admiration, and ſuch a one as is not to be found amongſt any other, either Greeks or Barbarians, that make any reckoning of vertue, which they have not practiſed for a little while, but even

Hegeſippus & Ruffinus, chap. 11. al. 5.

Three ſects of the Jews: of whom mention is made in the ſecond book of the warres of the Jews.

The Phariſees doctrine.

The Sadduces opinion.

The Eſſeans profeſſion

The Eſſeans, life and manners.

from

The yeer of the world, 3973. after Christs Nativity, 11.

from all antiquitie; which is, that they poſſeſſe their goods in common: neither doth the richeſt amongſt them make more uſe of his poſſeſſions then he that hath leaſt of all. They are at leaſt foure thouſand in number, who neither have wives nor ſlaves; ſuppoſing that women are the occaſion of injuſtice, and that ſlaves doe ariſe my mutinies: and living apart by themſelves, they ſerve one another; and chooſe out certain upright men among their Prieſts to gather the fruits and revenews of their lands, to the end they may be ſuſtained and nouriſhed thereby: In a word, they follow the ſame courſe of life that they doe, who are called Pliſti among the Danes. The fourth ſect was founded by *Judas* of Galilee, which accordeth altogether and in all things with the Phariſees, but that they are extremely zealous of their libertie, acknowledging but one onely God, Lord and Maſter of all things, and had rather both themſelves with their deareſt children and kinsfolk endure the moſt grievous and bitter torments that may be imagined, then call any mortall man their Lord. Of which conſtancie of theirs I forbear to diſcourſe any further at this time, for that it is ſufficiently known unto divers, who have been eye-witneſſes thereof: neither fear I leſt any one ſhould ſuppoſe thoſe things to be incredible, which I have ſaid of them; but contrariwiſe, that I have ſpoken leſſe then they themſelves make evident in contemning their grievous tortures and puniſhments; which courage and magnanimitie of theirs increaſed very mightily amongſt our nation, being kindled by the moſt hainous injuries which were offered us by *Geſſius Florus* our Governour, by which means at length it came to paſſe that they revolted and rebelled againſt the people of Rome. Thus much as touching the ſects among the Jews.

Pliſti among the Danes.

Judas Galileus the author of the fourth ſect.

Geſſius Florus injuries.

CHAP. III.

The Tetrarches, Herod *and* Philip, *builded Cities in honour of* Cæſar.

Hedio & Ruffinus, chap. 3.

Anan the ſon of Seth made high Prieſt in Joazars place. Alias, chap. 6.

Sephoris chief city of Galilee.

Betaramphtha called Julias.

Peneas.

Bethſaida.

Mens bones ſcattered in the Temple.

AFter that *Cyrenius* had confiſcated *Archelaus* goods, and finiſhed the valuation of every mans eſtate (which hapned 37. yeers after *Antonies* overthrow by *Cæſar* in the Actian battell) he depoſed *Ioazar* from the Prieſtly dignitie, by reaſon of that ſedition which the people ſtirred up againſt him, and eſtabliſhed *Ananus* the ſonne of *Seth* in his place. But *Herod* and *Philip* took each of them the poſſeſſion of their Tetrarchy, and diſpoſed of the affairs thereof. *Herod* incloſed Sephoris with a ſtrong wall, and made it the chiefeſt city and ornament of Galilee: he fortified alſo another citie called Betaramphtha, and named it Julias in honour of *Iulia* the Emperour *Cæſars* wife. *Philip* repaired Paneada ſcituated neer unto the ſourſe of Jordan, and called it Cæſarea: he repaired alſo the borough of Bethſaida neer unto the lake of Genazereth, and gave it the dignitie of a city, both for the number of the inhabitants, as for other preeminences, and called it Julia by *Cæſars* wives name. As for *Coponius* the Governour in Judæa, who (as we have ſaid) was ſent with *Cyrenius*, in his time there hapned that which followeth. At the feaſt of unleavened bread, which we call Paſcha, the cuſtome was that the Prieſts opened the Temple gates about midnight: at which time certain Samaritans, who ſecretly entered into Jeruſalem, as ſoon as the gates were open, ſpred mens bones amidſt the porches, and over all the Temple: whereby it came to paſſe, that the Prieſts began to keep a more diligent watch, then they had done before time.

The yeer of the world, 3974. after Christs nativity, 12.

Hedio & Ruffinus, chap. 4.

The year of the world, 3975. after Christs Nativity, 13.

Some little while after, *Coponius* returned to Rome, and *Marcus Ambivius* ſucceeded him in the government. In his time *Salome* King *Herods* ſiſter departing out of this life, bequeathed unto *Iulia*, the City of Iamnia and all the lands and countrey round about: ſhe gave her alſo Phaſælis ſcituate in the Plain, and *Archelais* where there are divers Date trees, bearing moſt excellent fruit. After *Ambivius*, *Annius Rufus* had the command, under whom died *Cæſar* the ſecond Roman Emperour, after he had reigned fifty ſeven yeers, ſix moneths and two daies, and had *Antonius* his copartner in the monarchy for the ſpace of fourteen yeers. He lived in the whole ſeventy ſeven yeers.

The yeer of the world, 3977. after Christs Nativitie, 15.

The yeer of the world, 3978 after Christs Nativitie, 16.

After *Cæſar* ſucceeded *Tiberius Nero* the ſonne of *Iulia* his wife, who was the third Roman Emperour. He it was that ſent the fifth Governour into Judæa, whoſe name was *Valerius Gratus*, who ſucceeded *Annius Rufus*. This *Gratus* depoſed *Ananus*, and appointed *Iſmael* the ſon of *Fabius* High Prieſt: and after his deceaſe (for he lived but a little whiles after) *Eleazar* the ſon of *Ananus* was made high Prieſt. A yeer after this, this *Eleazar* was alſo depoſed, and the Prieſthood was given to *Simon* the ſon of *Camithus*: who continuing in this dignitie for a yeers ſpace and no longer, *Ioſeph* called *Caiphas* ſucceeded after him. After *Gratus* had behaved himſelf thus, he returned to Rome, after he had remained in Judæa for the ſpace of 11. yeers. After him came *Pontius Pilate*, and ſucceeded him in the government.

The yeer of the world 3579 after Christs Nativity, 17.

But

A But *Herod* the Tetrarch being entertained into *Tiberius* friendſhip, builded a citie in honour of his name, and called it Tiberias. He planted it in the fruit fulleſt part of Galilee, hard by the lake Genazareth, and neer unto the naturall bathes in the borough called Emmaus. This City was peopled by ſtrangers, who reſorted thither from all parts; and by divers, of the countries of Galilee, ſome of which were conſtrained to inhabit the ſame. Some of thoſe likewiſe, who were in authoritie repaired thither, and from all countries there flocked many, who were not aſſuredly held for men of free condition; all which he infranchiſed, and gave them great gifts, under that condition, that they ſhould not abandon the Citie. To ſome of them he gave houſes already builded; to otherſome lands very apt to be tilled, knowing that the habitation of ſuch a place was contrary to the laws and cuſtoms of his countrey, and the B ordinances of the Jews; for that Tiberias was builded in a place full of ſepulchers: and our law ſaith, he that converſeth in thoſe places, is held unclean and defiled for the ſpace of ſeven dayes.

The yeer of the world, 3979. after Chriſts Nativity, 17.

The yeer of the world, 3990. after Chriſts Nativitie, 28.

Tiberias builded.

At that very time died *Phraates* King of Parthia, being traiterouſly ſlain by his ſon *Phraataces*, for this cauſe. After that *Phraates* had gotten many lawfull children, he took unto him an Italian woman to his concubine, called *Thermuſa*, whom with other preſents *Iulius Cæſar* had ſent unto him. After he had begotten on her his ſon *Phraataces*, he was ſo much beſotted with her beauty, that he took her to his wife, and held her in high eſtimation. She that might perſwade him unto all that whatſoever ſhe lifted, enforced herſelf to the uttermoſt to make her ſonne King of Parthia: and ſeeing that ſhe might not attain thereunto, except ſhe C had firſt found out the means to deliver her ſelf of *Phraates* lawfull children, ſhe perſwaded him to ſend them hoſtages to Rome. In a word, they were preſently ſent away, becauſe *Phraates* in no ſort had the power to contradict *Thermuſas* will, and onely *Phraataces* was brought up in the affairs of eſtate; who thinking the time too tedious and long, if he ſhould expect the Kingdome whileſt his father was dead, conſpired againſt him by the inſtigation and furtherance of his mother, with whom (as it is thought) he committed inceſt. In effect, being equally attainted of theſe two hainous crimes, both for the murther of his father, as his inceſt committed with his mother, he was generally hated by his ſubjects, who rebelled againſt him before ſuch time as he was ſettled in his Kingdome. By this means was his fortune overthrown, and he died. The noble men among the Parthians, perceiving that it was D impoſſible for them to maintain their policy without a King, and that their King ought lineally to deſcend of the race of the Arſacians (becauſe by cuſtome they might not chuſe any out of another ſtock) and ſuppoſing that their ordinances had too much already been broken, and that it would redound to their great diſhonour if the Kingdome ſhould be continued in the hands of ſuch a man, who was deſcended from an Italian concubine, they ſent Embaſſadours to require *Herod* to come and be their King, who otherwiſe was in hatred with all the people, and accuſed of extreme cruelty. In a word, he was an unſociable man, and extremely cholerick, notwithſtanding he were of the bloud of the Arſacides: they therefore flocked about him, and killed him at a banquet made at a certain ſacrifice (for the cuſtome of the Parthians was, that every one bare his weapon) or as the common report was, that he was ſlain at ſuch time as he was a hunting. For this cauſe, they ſent Embaſſadours to Rome, E requiring that one of thoſe that were hoſtages there might be their King, and one *Vonones* was ſent unto them, who was preferred above all his brethren. For he ſeemed to be capable of that high degree of honour, as to command two of the greateſt ſoveraignties that were under the ſunne; the one of his own nation, the other of a forrain dominion. But the Barbarians, who are by nature mutable and moſt impatient of indignitie, ſhortly after repented themſelves: for they diſdained to execute the command of a ſlave (for ſo called they a pledge) ſaying, that the Parthians had not a King given them by right of war, but that which was the moſt outrage that might befall them, by injurie offered them in the time of peace. For which cauſe they ſpeedily ſent for *Artabanus* King of Media, who was of the race of the Arſacides. To this requeſt of theirs he willingly condeſcended, and came unto them with his army. And *Vonones* marched forward to make head againſt him. At the firſt encountry, although the common ſort among the Parthians favoured *Artabanus*; yet was he overcome and fled to the mountains of Media. But not long after, having aſſembled a greater army, he once more ſet upon *Vonones* and diſcomfited him, at which time *Vonones* retired himſelfe with ſome horſemen of his into Seleucia. But *Artabanus* having made a great ſlaughter of thoſe that fled, and wholly abaſhed the mindes of the Barbarians, he retired himſelf to the Citie of Creſiphon, with thoſe people that accompanied him, and was afterwards made King of Parthia. *Vonones* arrived in Armenia, and at the firſt ſought to make himſelfe King over that nation, ſending to this effect certain Embaſſadours to Rome: but *Tiberius* repulſed his ſuit

Phraates King of the Parthians ſlain by the treaſon of Phraataces his ſonne.

Thermuſa Phraataces mother.

Phraataces ſlain.

Herod ſent for by the Parthians, and ſlain in hunting.

Vonones King of the Parthians put to flight by Artabanus.

The year of the world, 3990. after Christs Nativity, 28.

Vonones submits to Syllanus governor of Syria.

Orodes King of Armenia.

Antiochus King of Comagena.

Germanicus poisoned by Pisos means.

suit in respect of his cowardize, but the rather for that *Artabanus* by an expresse Embassage had threatned him with warre. For they of the greatest power among the Armenians (who are those that dwell about the floud Niphates) maintained *Artabanus* title; and *Vonones*, destitute of all hope to obtain the Kingdom, yeelded himself to *Syllanus*, who was governour of Syria, and in regard that he had been brought up at Rome, he was kept in Syria: and *Artabanus* gave Armenia to *Orodes*, one of his sonnes. *Antiochus* King of the Comagenes died also at that time, and there fell a debate betwixt the commons and the nobilitie; so that both parties sent their Embassadours to Rome. The nobles required that the forme of their government might be changed into divers signories; and the people requested that they might be honoured by a King, as they had been accustomed. The Senate decreed that *Germanicus* should be sent to settle the affairs in the East, fortune thereby presenting him with the occasion of his ruine. For, at such time as he arrived in the East, and orderly disposed all things, he was poysoned by *Piso*: whereof he died, as it is declared in another place.

CHAP. IV.

The rebellion of the Jews against Pontius Pilate.

Hedio & Russinus, chap. 6. al. chap. 8. Pilate bringeth Cæsars statues to Jerusalem, and upon the peoples instant motion transferreth them to Cæsarea.

Pilate Governour of Judea led his army from Cæsarea to Jerusalem, where he wintered them with an intent to bring in *Cæsars* statues, and standards into the Citie, in contempt of our law which forbiddeth us to make images. For which cause, those Governours that were before him, were wont to make their entries into the City without such pictures or paintings. *Pilate* was the first, who unawares and by night entred Jerusalem, bringing with him his images. Which when the people understood, in great multitudes they resorted to Cæsarea, beseeching him for many dayes, that he would transport those images into some other place. But when as *Pilate* denied them to performe their request, because the matter would redound to *Cæsars* dishonour, and the Jews also ceased not to sollicite him; some six daies after commanding his souldiers to lie in ambush in a readinesse, he sate him down in the Tribunall within the Hippodrom, making use of the opportunitie of the place, for that it was most fit for a stratagem. There being urged once more about the same businesse, he gave a sign to his souldiers to beset them, threatning them with death, except they would presently give over their suite, and repaire every one of them with all speed to their own houses. But they prostrating themselves upon the earth, and offering their naked throats, told him that they rather desired to die, then to see their laws violated, which were with so great judgement and reason proposed unto them. *Pilate* amazed at the confidence they shewed in the conservation of their laws, suddenly caused *Cæsars* images to be transported out of Jerusalem into Cæsarea, and out of the sacred treasurie he made certain conduits of water, that had their fountain heads more then two hundreth stades off. But the people took no pleasure in these conduits, and divers thousands of men assembled themselves exclaiming against *Pilate*, endeavouring thereby to make him give over his enterprize. Some of them also uttered divers injurious speeches against him, as it ordinarily falleth out amongst an unbridled multitude. But he caused them to be hemmed in by a great number of his souldiers, attired in popular habit, as soon as they began to exclaime against him, gave a sign to his souldiers: they, as it was before-time commanded them, made use of their maces; and without distinction either of the persons or the offenders, fell on all those whom they had encompassed; and so unmercifully laid on them, who were naked and disarmed, that some of them were slain, othersome grievously hurt: and after this manner was the tumult and sedition appeased.

The year of the world, 3997. after Christs Nativity, 35.

Pilate seeking to draw certain springs of water to Jerusalem, stirreth up a rebellion.

The year of the world, 3998. after Christs Nativity, 36.

Hedio & Russinus chap 6. al. chap 9.

At that time was Jesus, *a wise man, if it be lawfull to call him a man. For he was the performer of divers admirable works, and the instructer of those who willingly entertain the truth: and he drew unto him divers Jews and Greeks to be his followers. This was* Christ, *who being accused by the Princes of our nation before* Pilate, *and afterwards condemned to the crosse by him; yet did not those who followed him from the beginning, forbear to love him for the ignominie of dis death. For he appeared unto them alive the third day after, according as the divine Prophets had before testified the same, and divers other wonderfull things of him: and from that time forward the race of the Christians, who have derived their name from him, hath never ceased.*

Jesus Christ crucified by Pilate.

Hedio & Russinus, chap. 7. Alias chap. 10.

At that time also there fell out another accident, which very sore troubled the Jews, and in the Temple of Isis at Rome there were many shamefull acts committed. But I will first of all recount the accident in the Temple of Isis: and then will I declare that which befell the Jews.

The Athenian Mercury.

Quest. 1. *WHAT we are to think of* Josephus *his Testimony of our Saviour, whether genuine or no?*

Answ. We ne're yet could see any convincing reason to believe it otherwise. 'Tis found in his 18th *Lib. Cap. 6.* "About this "time, says he, there was one Jesus, a wise "man, if it be lawful to call him a man, "who wrought Miracles, and taught them "who embraced the Truth with gladness. "—He had many followers, both Jews and "Gentiles; the same was Christ.——And "tho' *Pilate* by the Judgment of our Elders "delivered him to be Crucified, yet he "had those which from the beginning lo-"ved him. He appeared unto them alive "the third day after his suffering, as was "fore-told by the holy Prophets. Not only "these, but innumerable more wondrous "things are reported of him; and even to "this day the Christians encrease who took "their name from him.—Thus far he, and let never any more ask the Question—why *Josephus* took no notice of our Saviours Appearance, Resurrection and Miracles, (*Vid. Qu.*——) when he actually does take notice of 'em, and that in so noble and august a manner as we have recited. Nor wants there the most probable Arguments to prove this passage genuine. *Josephus* was a curious and careful Historian, he omits not the least passages, much less was he likely to do what wou'd make so much noise as this. He takes notice of *John* the Baptist, who was but our Saviours fore-runner, and bore witness of him—giving an account of his Birth, Preaching, Baptism, Enemies, Imprisonment, Death, and even the ends of his Persecutors. Besides, had he not been at least well-affected to the Christian Religion, and therefore likely to write at that rate; how comes he not once to speak ill of it thro'out all his Works, which the Jews were seldom very sparing of doing? Again, *Eusebius* quotes at large this very passage in his first Book and 12 Chap. (according to *Haumers* division) and after mentioning it, glories in it.—"What shift or refuge, says he, have "those impudent persons who have forged "Writings out of their own Brains contra-"ry to these passages? Is it likely he wou'd talk of others Forgery, had he not been secure that what he himself produced was sincere and genuine? Besides, tho' we deny not that some forged Pieces might even by this time be spread about the Church, or at least such as were attributed to those who were none of their Authors; and tho' some things might be struck out of the Fathers, which might not please those who succeeded 'em; yet there cannot Instances be so easily given of things added unto 'em so early—at least this seems not feazible in the Writings of *Josephus*, who had given so many Copies abroad, as he himself tells us, and whose Book it self was placed among the Emperors in the Publick Library.—— Besides, had any such thing been done, wou'd not the Jews or Heathens have loudly reclaim'd against the Christians for such a Forgery, or at least against *Eusebius* for making use on't, especially when he gives them so fair an occasion, and which in a manner defies 'em all to do it?

Quest. 2. *Our Saviour ascended* corporally *into Heaven. 'Tis said no flesh shall see God—How do these agree?*

Answ. This is so frivolous a doubt, that were it not for the Querists importunity, we shou'd not think it worth an Answer. It's no where said, no flesh shall see God—But no man shall see my Face and live—yet we hope after Death the Just shall see the Face of God, and their Bodies as well as Souls shall be in Heaven. There's a place indeed somewhat like what the Querist alledges, which we are apt to believe he indeed intended—'Tis that 1 *Cor.* 15. Flesh and Blood cannot inherit the Kingdom of God—That is, the Body of man, in such a state as 'tis now, cannot enter into Glory—but 'tis added—we shall be *changed* into *Angelicam substantiam*, as *Tertullian* calls it—we shall be made like to Angels—nay, our *vile Bodies* shall be like the *glorious Body* of Christ.

Quest. 3. *What's the meaning of that Text,* Matth. 26. 29. *But I say unto you, I will not drink henceforth of the fruit of the Vine, until that day when I drink it new with you in my Fathers Kingdom?*

Answ. We dare not, tho' some have been of that mind, interpret this of the Time of the *Millennium*, lest the conceit shou'd seem too gross, tho' we are sure that Angels have eat and drunk with men, nay our Saviour did as much after his Resurrection. And indeed to *that eating and drinking* of his we are more inclin'd to refer this *Resolution*, than to any other; namely, either that with the Travellers at *Emmaus*, which some of the Fathers understand to have been a Sacramental Feast; however, it's probable enough they had the Fruit of the Vine, or Wine there, which was the ordinary drink of the Country. Now the time after our Saviours Resurrection, when the great work of mans Redemption was accomplisht, is sometimes call'd in the Scriptures the *Kingdom of God*, or the Kingdom of Heaven. Repent ye, says St. *John* Bapt. for the *Kingdom of Heaven* is at hand, namely, the *Times* of the *Messiah*, and *Joseph* is said to be one that waited for the *Kingdom of God.* Now that this is the sense thereof, and that our Saviour here refers to his future eating and drinking with his Disciples

The year of the world, 3990. after Christs Nativity, 28.

Vonones submits to Syllanus governor of Syria. Orodes King of Armenia. Antiochus King of Comagena. Germanicus poisoned by P. Pisos means.

ciples after his Resurrection, we think is pretty plain, from what we find in the same History as related by St. *Luke, chap.* 22. from *v.* 16. to 18. "I say unto you, I will not eat "any more thereof (of this Passover) until "it be fulfilled in the Kingdom of God; which seems to bear the same sense with what follows— "I will not drink of the "Fruit of the Vine until the Kingdom of "God shall come. He wou'd not eat the Passover until 'twas *fulfilled*, that is, compleated, the Prophetical Type in the great Antitype, Christ our *Passover*, who being once offered for us, fulfilled that and other parts of the Typical Ceremonial Law— after which he eat the Passover again, that is the Ld's Supper instituted in its room, which we ought not to believe he tarried so long as forty days with the Disciples without once celebrating; and accordingly did partake of the *Wine* as well as the *Bread*, and thus drink it *anew* with them in his *Fathers Kingdom*— which he refus'd to do at his last Supper, because he was approaching to the lowest Degree of his Exinanition, his Agonies in the Garden, when his Soul was exceeding sorrowful even to Death, as well as his Passion, which soon after succeeded —— And here at least we may have room for a Query, tho' we lay not much stress upon't —Whether when the Souldiers gave him upon the Cross Wine mingled with Myrrh, which when he had tasted thereof, he refused to drink, whether the reason of such his refusal was not this Promise?— "That "he would not drink of the Fruit of the "Vine, till he drunk it in his Fathers King-"dom. We are not ignorant that several other reasons are alledged for it; but this may appear as probable as any.

Hedio & Russinus, chap. 6. al. chap. 8. Pilate brings-eth Cæsars statues to Jerusalem, and upon the people's instant motion transferreth them to Cæsarea.

The year of the world, 3997. after Christs Nativity, 35.

Quest. 4. *Whether it were a sin in* Jacob *to defraud his Brother of the Blessing?*

Answ. Had he only desired old *Isaac*'s Blessing, or had he got it by fair means, without repeated Lies, we think he had done nothing but what was lawful, nay commendable. Further had he desired the *Blessing of the First born*, this we also think he might lawfully have done, and obtained it too, because he had sometime before fairly purchased the *Birth right* of his *Brother Esau*. So that he cou'd not so properly defraud *Esau*, as *Esau* wou'd have defrauded him, had he enjoyed the Blessing, which was a sort of a perquisite to the Birth-right, and was therefore by *Esau* formally renounced together with it, and sold for a Mess of Pottage to *Jacob*. Our Judgment then is, That *Jacob* sinned not in getting the Blessing it self, tho' he did in the manner of his getting it, and making use of Lies to obtain it.

Quest. 5. Jesse *is said to have eight Sons, in* 1 Sam. 16. *and but seven, in* 1 Chron. 2. *How do you make this agree* &c.

Ans. Very easily; tho' he had not only eight, but in all eleven Sons mentioned in *Samuel*, and but seven in the *Chronicles*, it's plain he had eleven when *Samuel* came to view 'em; for he made *Eliab*, *Abinadab* and *Shamma* first to pass before him. Again, he made seven of his Sons pass before him, *v.* 10. and after all the youngest, *David*, was fetched from the Field, who made up their number *Eleven*.—But if he had never so many more, they might all die, as *some* of 'em, no doubt, did before their Father; and therefore Four of 'em being deceas'd, and that probably without Name or Issue, the other surviving, seven are only enrolled in the Chronicles, and their names transmitted to Posterity.

Quest. 6. *Wherein consisted* David's *sin, in numbring the People?*

Answ Some think 'twas in that he thereby seemed to attempt the falsifying or contradiction of God's Promise, who had said, they should be as the Sea shore innumerable. —But that seems but a figurative expression; and besides, they were actually *number'd* both when they came out of *Egypt*, and at the forty years end, as well as at their return from the Captivity, and other times besides, as we shall anon prove. Another reason which is given for't, is—that his sin was Pride, and that being now with his People in a flourishing condition, his mind was too much elated, and thereupon to feed that humour more, he was resolved to have the number of his People. But it might be as well from a Political Reason, to know the strength of his People; or if a little vanity might be mixt with it, it hardly seems to deserve so severe a punishment; or if it had, how could the People be justly punished for *David*'s sin?—It must then consist in somewhat wherein the People might be partakers with him, and this the Devil knew, who therefore stood up against *Israel*, and provoked *David* to number 'em, 1 *Chron.* 21. 1. And this *Joab* plainly intimates, *v.* 3. "Why doth my Lord require this thing?— Why will he be a Cause of *Trespass in Israel?* Now what this Trespass was which *David* caus'd 'em to commit, we may have a fair guess from the 30th of *Exodus v.* 12. "When "thou takest the sum of the Children of "*Israel* after their *number*, then shall they "give every man a Ransom for his Soul "unto the Lord when thou numbrest them, "—that there be no Plague amongst them "when thou *numbrest* them. Hence we learn evidently— that if the *Children of* Israel *were number'd* without paying this *Ransom*, a *Plague* wou'd follow. We are sure *now* that they were *number'd*, and that a *Plague* did *follow*; therefore we may very strongly infer, that it was for want of this *Ransom*, which either *David* did not require 'em to pay, the Priests being rich, and the Temple not yet built, or the haste of the work would not permit 'em to do it, which seems to be a sudden motion rais'd in his mind by the *Adversary*, and as suddenly imparted to *Joab*, who with the *Rulers of the People* only was commanded to *number Israel*, no mention being made of the *High-Priest*, who was *present* when they were first *number'd* by *Moses* in the *Wilderness*.

A Jews. There was in Rome a Lady called *Paulina*, renowed both for the nobility of her house, as also through her studie and exercise in vertue. Besides this, she was very rich, and with her riches beautifull, and in her flourishing yeers; and notwithstanding a very mirrour of chastitie. She was married to a certain noble man called *Saturnine*, that equald her in all these her excellent perfections. A certain young man called *Decius Mundus*, one of the knights of greatest account at that time, fell in love with her. But she was of that disposition, that it was impossible for him to corrupt her by presents: And the more she refused those infinite presents which he sent unto her, the more was *Mundus* heart inflamed with ardent affection; so that to enjoy her but onely one night, he offered her two hundred thousand B drachmes, amounting in our English money to some six thousand pound; yet for all this he could not overcome her. For which cause being unable to indure this his unfortunate love, he thought best to pine himselfe away for want of sustenance, thereby to deliver himselfe from the tyranny of that passion, wherewith he was afflicted: Finally, that he confidently resolved, he constantly put in execution. Now there was a certaim freewoman that belonged to *Mundus* father, whose name was *Ida*, expert in all sorts of subtilties, who being sore agrieved to behold the young mans resolution, whom she saw wholly addicted to a desperat death, she addressed her selfe unto him, and encouraged him with hope, promising him to bring him to *Paulinas* speech, by the means of a certain bribe which she intented to offer. He rejoycing very much at her motion, demanded what summe should serve her: who requiring nothing more then fifty thousand drachmes to obtain *Paulina*; he furnished her presently. C When as by this means she had quickned the young mans spirit, and received all that which she demanded, she shaped not the same course which others had kept that had the sollicitation of the matter before, seeing she saw that money would not tempt her; but knowing that she was deeply devoted to the service of *Isis*, she practised this subtill and unexpected policie. She addressed her selfe to certain Priests of the Temple, and upon great hopes, and offer of greater presents, and paying them down upon the present, twenty and five thousand drachmes, and promising them as much more upon the performance of the bargain, she disclosed unto them the passionate love which the young man bare unto *Paulina*, exhorting them to work so wisely that he might enjoy her. They bewitched with this huge present they had, and hoped to receive, promised her to work the feat. Whereupon, the eldest among D them resorted to *Paulina*, and having free accesse unto her presence, he required that he might have conference with her in secret: which when he had obtained, he told her that he was sent unto her by god *Anubis*, in that the god was surprized with her love, and desired that she would come unto him. *Paulina*, took great pleasure in this his discourse, and told her familiars how she had been honoured with the amorous sollicitation of a god, and certified her husband how *Anubis* would banquet and lie with her. Whereunto he consented, knowing how great his wives chastitie was. She therefore repaired to the Temple; and after she had supt, and the time was come wherein she was usually accustomed to lay her down to rest, and the gates were lockt up by the Priests that were therein, and the lights likewise were taken away; *Mundus*, who lay hid within, failed not to accost her: who thinking that it was god E *Anubis* satisfied his desires all the night long; and in the morning betimes before the Priests, who were privie to this treacherie, were stirring, he retired himself: *Paulina* also early in the morning repaired to her husband, and certified him how *Anubis* had appeared unto her, and boasting her self among her familiars what conference he had used with her. But some of them beleeved her not, in regard of the manner of their entertainment; the rest were altogether amazed, supposing those things to be no waies incredible, at such time as they bethought themselves of the Ladies chastitie. Some three daies after this act was committed, *Mundus* meeting with *Paulina*, said unto her: You have saved me two hundreth thousand drachmes, wherewith you might have augmented your treasure, and this notwithstanding, you have not failed to satisfie my requst: neither am I grieved that you have contemned me under the name of *Mundus*, since that undertaking *Anubis* name, I have accomplished my desire, and this said, he departed. But she presently amated with the mans audacious impudence, tore her garments, and having told her husband of all this subtill circumvention, she requested earnestly his assistance, and that he would not forsake her in the prosecution of her revenge: who presently certified the Emperour of each particular thereof. Now when, *Tiberius* had diligently understood, how all things had happened, by the inquisition and examination of the Priests, he condemned them and *Ida*, who had been the inventer and complotter of this treason against *Paulina*, to be hanged: he pulled down the Temple also, and cast *Anubis* statue into Tyber, and banished *Mundus*; supposing that he ought

The yeer of the world, 3998. after Christs Nativitie, 38.

Tiberius causeth Isis Priests and Ida to be hanged, and banished Mundus.

ought not to be more grievously punished, considering that the fault which was committed by him, proceeded from extreme love: Behold here the insolence committed in the Temple of *Isis*, by the Priest that appertained to that Temple. Now I intend to declare that which hapned to the Jews that were at that time in Rome, according as heretofore I both purposed and promised.

The year of the world. 3968. after Christs nativity, 36.

CHAP. V.

Of that which befell the Jews that were at Rome in Pilates *time.*

Fulvia Saturnines wife delivereth gold and purple to be sent to the Temple in Ierusalem, they convert it to their own uses, which when Tiberius knew he commanded all the Iews to be thrust out of Rome.

THere was a certain Jew, that having been accused for the breach of the Lawes of his Countrey, and fearing to be punished for the same, fled from thence, being without respect, a man of a most mischievous behaviour. He dwelling at that time in Rome, professed himself to be an Expounder of *Moses* law, and drawing to him three other no lesse reprobates then himself, he followed his ordinary profession. *Fulvia* a Lady of much honour became their scholler, and had embraced the Religion of the Jewes, whom they had perswaded to send certain purple and gold to the Temple of Jerusalem: which after they had received at her hands, they converted it to their own use, as before that time they had determined to do. *Tiberius*, who was informed hereof by *Saturnine* his familiar friend, and *Fulvias* husband, who had discovered the same unto him, commanded all Jews whatsoever to depart out of Rome. Of these the Consuls chose out and enrouled to the number of foure thousand men, whom they sent into Sardinia: and punished divers of them that refused to bear arms, for fear they should transgresse the Ordinances of their Countrey, So that by reason of the loose behaviour of foure wicked persons, all those of our Nation were driven out of the City of Rome.

Neither was the Nation of the Samaritans exempt from this trouble: for a certain subtil companion, who sought by all the means he might to incroach upon the peoples favour, perswaded them to withdraw themselves with him to the mount Garizim (which they supposed to be the holiest amongst all their mountains) in which place he avowed he would shew them the sacred Vessels buried in a certain place, where *Moses* had laid them: and at that time they being gathered together in arms, by his perswasion encamped themselves in a borough called Tirathaba, where they entertained those that repaired thither to adjoyn themselves with them, to the end they might ascend the mountain with the greater company. But *Pilate* prevented them, and got up before them with his horsemen and footmen: who charging those that were assembled in the borough, put them to flight; and slaying some, and putting the rest to flight, led away a great number of them prisoners with him. *Pilate* executed the chiefest ring-leaders amongst them, and those also of greatest force amongst the fugitives. The tumult of these Jews being published abroad, and their misfortune made known, the Senate of Samaria addressed themselves to *Vitellius* who had been Consul, and who at that time governed Syria, before whom they accused *Pilate* for the murther of those whom he had slain, saying, that they assembled not in Tirathaba to rebel against the Romans, but to warrantize themselves against *Pilates* tyranny. Whereupon *Vitellius* sent *Marcellus* his friend, to take charge of Judæa, commanding *Pilate* to return to Rome, and to satisfie the Emperour in those things whereof the people had accused him. Hereupon *Pilate* after he had sojourned ten yeers in Iewry, repaired to Rome, having no means to contradict that commandement that *Vitellius* had given him. But before he arrived there, *Tiberius* was departed and dead.

The Samaritans assemble at Tirathaba to ascend the mountain Garizim. Pilate chargeth and overcometh them and putteth them to flight.

The yeer of the world, 3999. after Christs Nativity, 35.

Alias, cha 11. Pilate accused before Vitellius, is sent to Rome. Hedio & Russinus, chap. 8. al. 12.

CHAP. VI.

Vitellius *cometh to Jerusalem.*

Vitellius cometh to Ierusalem, forgiveth the Iews their tribute, and committeth the charge of the high Priests garments to them. The high Priests vestments reserved in the castle of Antonia.

AS soon as *Vitellius* came into Iudæa, he went up to Ierusalem and celebrated there the feast of the Passeover, and after he had been magnificently entertained in that place, he forgave the Citizens all the tribute of those fruits which were sold. He delivered them also the Ornaments of the high Priests, with all the rest of the Priestly furniture within the Temple, committing the charge thereof unto the Priests, according as in times past they had the same. But at that time they were laid up in the Castle of Antonia for this cause which followeth: *Hircanus* the high Priest the first of that name (for divers have been so called) having builded a Tower neer unto the Temple, did for the most part make

A make his residence therein, and there kept his vestments that were committed to his charge, the rather for that he onely had the authority to put them on, and return them into their place at such time as he came down into the City, and put upon him his accustomed raiment. His son and his sons son entertained the same custome, till such time as *Herod* being exalted to the kingdome, and seeing this tower to be strongly sited, builded the same most magnificently, and called it *Antonia*, in honour of *Antony* his great friend. And having found these vestments in the place, he retained them with him, assuring himself, the people would attempt nothing against him. *Archelaus* his sonne and successour in the kingdome, kept the same course that *Herod* had done. But after that the Romans had obtained the soveraignty

B thereof, they kept the high Priests ornaments in their hands, and reserved them in a place builded for the purpose, under the seal of the Priests: and the Prefect of those that kept the sacred treasure, lighted the lamp every day in that place. This every seventh day before the feast, doth the Prefect deliver it into the high Priests hands, and after it was purified, he put it on to do divine service, and the next day after the feast he returneth it again to the same place where it was kept before: which custome was observed thrice every yeer in the time of a fast. But *Vitellius* returned those ornaments into the hands of the Priests, according to the ancient orders, leaving them to be used at such time as need required, commanding the Prefect to trouble himself no more about the place where they should be kept. After he had done this favour to the nation of the Jewes, he deposed the high Priest

C *Joseph* surnamed *Caiaphas*, and advanced *Jonathan* the sonne of *Ananus* to that dignity, and afterwards returned to Antioch.

The rest of the world. 3959. after Christs nativity, 37.

Vitellius advanced Jonathan the son of Anani to the Priesthood and degradeth Joseph surnamed Caiaphas.

At that time he received letters from *Tiberius*, by which he commanded him to capitulate and conclude a friendship with *Artabanus* the King of the Parthians (whose hatred he suspected, and feared, lest being seized of Armenia, he should work further displeasure to the state of Rome) willing him to assure the league by hostages, and namely with *Artabanus* sonne. After *Tiberius* had written these letters above mentioned unto *Vitellius*, he perswaded the Kings of Iberia and Alania by great store of money, that with all expedition they should make warre against *Artabanus*. But the Iberians would not be drawn thereunto, yet suffered they the Alanes to march thorow their countrey, and opened them their gates of

D the mount Caspius, to give them passage to invade *Artabanus*. Thus once more was Armenia conquered, and the countrey of the Parthians was filled with warre, whereby the chiefest among them were slain, and all their estate was spoiled and disordered. The Kings sonne also was slain in those conflicts, with divers thousands of his men of warre. Moreover, *Vitellius* having sent money to a certain kinsman and friend of *Artabanus*, pretended to corrupt him to make *Artabanus* away. But *Artabanus* perceiving the plot that was intended against him, and seeing that he could not escape, because it was attempted by a great number of the best accounted nobles within his Court, ceased to passe any further: and seeing himself most apparantly invironed, and thinking that under the colour of friendship he was fraudulently betrayed, he thought it better to retire himself into the provinces of the higher countrey,

E and there to save himself, rather then to put himself in hazard, and resort unto them who had already betrayed and forsaken him. Arriving in that place, he assembled a great number of souldiers of the countries of Danes, and Swethians: and having fought against them who opposed themselves against him, he recovered his estate. When *Tiberius* had tydings hereof, he wrought the means to draw *Artabanus* into friendship with him: which when *Artabanus* had notice of, he willingly admitted; so that *Artabanus* and *Vitellius* met together neer Euphrates, and by the means of a bridge that was builded upon the river, they debated the matter together; being each of them attended by their guards. After that they had concluded the peace, *Herod* the Tetrarch feasted them in a very magnificent Pavillion, erected in the middest of the floud, not without his great cost. And not long after, *Vitellius* sent *Da-*

F *rius*, *Artabanus* son in hostage to Rome, with divers presents; amongst which there was a man seven cubits high, a Jew born, who was named *Eleazar*, who was called a Gyant by reason of his greatnesse. That done, *Vitellius* returned to Antioch, and *Artabanus* to Babylon. But *Herod* desirous to be the first that should advertise *Cæsar* of the receit of these hostages, sent expresse messengers with letters, by which he fully satisfied him of all that which had happened, omitting nothing for the Consul to certifie: so that after *Vitellius* letters were brought unto him, and that *Cæsar* had already certified him of the true information that *Herod* had given him, *Vitellius* was sore troubled and suspecting lest he had received a greater injurie then the matter made shew for; he conceived in his heart a secret despight, which continued untill such time as *Tiberius* was dead, and *Caius* obtained the Empire.

The Parthians lose Armenia.

Such things as hapned betwixt Vitellius and Artabanus

Artabanus restored to his kingdome by the Danes and Swethians.

A league betwixt Vitellius & Artabanus. Herods banquet in the midst of Euphrates.

Artabanus sendeth Tiberius his son in hostage, and a Jew seven cubits high.

Herod advertiseth the Emperour of all things, before Vitellius letters came to his hands.

The yeer of the world, 3979. after Christs nativity. 31.

At that time also died *Philip Herods* brother, in the twentieth year of *Tiberius* reign, after G he had reigned himself for the space of seven and thirty years, in Trachonitis, Gaulonitis, and Bathanæa. During all the time of his government, he behaved himself very peaceably, and far from businesse. For he made his ordinary abode within his own dominion. He walked being accompanied with a small number of his chosen servants; and had that seat carried after him wherein he was accustomed to sit and do Justice, and therein sate he, to the end that if any one presented himself, and required his assistance, he might without delay do him right. For upon the first motion, the seat was placed in that part wherein the plaintiffe met him; and being seated therein, he examined the cause, punishing those that were guilty, and absolving the innocent. He died in Juliade, and was buried in the sepulchre which he himself had caused to be built, and his obsequies were performed with great so- H lemnity and Majestie. And for that he left no heirs males behind him, *Tiberius* seized his estate, which he annexed to the government of Syria, ordaining that the tributes that were gathered in his Tetrarchy, should be kept within the bounds of the same region.

Hedio & Rufinus, chap. 9. al. chap. 13.

The yeer of the world, 4000 after the Nativitie of Christ, 38.

CHAP. VII.

The war of Herod *the Tetrarch, against King* Aretas, *and his overthrow.*

Herod the Tetrarch putteth away Aretas daughter, and marrieth Herodias his brother Herods wife.

Meanwhile, *Aretas* King of Arabia *Petræa*, and *Herod* fell at strife, the one with the I other, for this cause that ensueth: *Herod* the Tetrarch married *Aretas* daughter, with whom he had lived married a very long time. Afterwards taking his journey towards Rome, he lodged with *Herod* his half brother by the fathers side (for *Herod* was the son of *Simons* daughter, which *Simon* was the high Priest) and there being surprized with the love of *Herodias* his brothers wife, which was the daughter of *Aristobulus* their brother, and sister to the Great *Agrippa*, he was so bold as to offer her some speech of marriage: which when she had accepted, the accords were made between them, that at such time as he should return from Rome, he should displace her, and lead her away with him, with conditions that he would banish *Aretas* daughter far from him. After he had ratified those covenants, he made his voyage to Rome, from whence he no sooner returned and performed that for which he went, but his wife (who had some privie notice K of the conventions which were made betwixt him and *Herodias*) before he suspected that she knew thereof, required him to send her to the Castle of Macheron, which was the frontier town betwixt *Herods* and *Aretas* countries, without certifying any wayes of her intent. *Herod* without suspect easily condescended unto her request, thinking she was ignorant of his drift: but she long before that time had taken order with the Governour of Macheron (which at that time was under her fathers government) to prepare all things for her journey, where being arrived, she speedily posted into Arabia, under the convey of those Governours, who received and conducted her the one after the other. As soon as she arrived in her fathers Court, she incontinently certified him of *Herods* resolution, whence arose the beginning of this discord betwixt them. As soon as therefore they had both of them as- L sembled their armies upon the confines of the countrey of Gamalite, they fought together under the conduct of the two Generalls, to whom they had committed their armies. In this battell *Herods* army was wholly discomfited through the treason that was complotted against him by certain banished men of *Philips* Tetrarchy, which were in pay with *Herod*. *Tiberius* was certified of all this by those letters which *Herod* had written unto him: and being sore displeased with *Aretas* for his proud attempt, he commanded *Vitellius* to make warre against him, willing him that if he could take him alive, he should send him bound unto him; but if dead, he should send him his head. Such was the commission that *Tiberius* sent to the Governour of Syria.

Herods wife returned into her own countrey.

Herods army discomfited by the Arabians.

Tiberius commandeth Vitellius to make war against Aretas.

Divers Jews were of the opinion, that *Herods* army was overthrown by the just vengeance M of God, who punished him most justly; because of the execution which he caused to be done on *John* surnamed *Baptist*: For he had done this man to death, who was replenished with all vertue, and who exhorted the Jewes to addict themselves thereto, and to execute justice towards men, and piety towards God: exhorting them to be baptized, and telling them that baptisme should at that time be agreeable unto God if they should renounce not onely their sinnes, but if to the puritie of their bodies they should annex the cleanesse of their soules repurified by justice. And whereas it came to passe that divers flocked and followed him to hear his doctrine, *Herod* feared lest his subjects allured by his doctrine and perswasions should

Hedio & Rufinus, chap. 10. al. 14.

A ſhould be drawn to revolt. For it ſeemed that they would ſubſcribe in all things to his advice; he therefore thought it better to prevent a miſchief by putting him to death, then to expect ſome ſudden commotion, which he might afterwards repent. Upon this ſuſpicion *Herod* cauſed him to be bound, and ſent to the Caſtle of Macheron, whereof we have ſpoken heretofore, and there was he put to death. The Jews were of opinion, that in revenge of this ſo grievous a ſinne, *Herods* army, againſt whom God was diſpleaſed, had been ſubject to their utter ruine and overthrow: but *Vitellius* being addreſſed to make warre againſt *Aretas*, gathered together two legions, and all thoſe horſe or foot that he could aſſemble amongſt thoſe Kings, who were the Romanes allies, and marching towards Petra he ſtayed at Ptolemais, becauſe he pretended to paſſe by Judæa. Which when the principal nobles amongſt the Jews had notice of, they went out to meet him, beſeeching him that he would not paſſe thorow their countrey, becauſe it was a cuſtome amongſt them not to ſee any ima-

B ges born, ſuch as he had of divers colours in his army. Whereunto he condeſcended, and having changed his purpoſe, he cauſed his army to march thorow the great Plain: as for himſelf he came to Jeruſalem accompanied with *Herod* the Tetrarch and his friends, to offer ſacrifice to God upon the next feſtival day, where he was moſt magnificently received by all the people of the Jews. There ſojourned he for the ſpace of three dayes, during which time he depoſed *Jonathan* from the high Prieſt-hood, and inveſted *Theophilus* his brother. The fourth day letters came unto him that advertiſed him of *Tiberius* death, for which cauſe he commanded the oath of fidelity ſhould be miniſtred to the people, in the new Emperour *Caius* behalf. He called his army back alſo, and ſent them to their wintering garriſon, be-

C cauſe it was not lawful for him to proſecute the warre, by reaſon the ſoveraign eſtate was fallen unto *Caius*.

It is ſaid, that *Aretas* hearing news of *Vitellius* expedition or voyage, and after he had taken counſel of the Augurs, ſaid, that the army ſhould not find engines to pierce as farre as Petra, becauſe the Chieftain thereof, or he that had the command of the expedition, or he that obeyed his ordinance in conducting the ſame, or he againſt whom the army was conducted, ſhould die. *Vitellius* therefore retired himſelf to Antioch. A year before the death of *Tiberius*, *Agrippa Ariſtobulus* ſonne came to Rome, to intreat with the Emperour about certain affairs, according to the power which he ſhould obtain at his hands. But before I ſpeak any

D thing hereof, I will relate *Herods* progeny, both for that it is pertinent to this preſent narration, as alſo that the greatneſſe of Gods providence may appear, to the end that a man may know that neither the number of children, nor any other humane force whatſoever it be, can be availeable without the fear of God; conſidering that within the ſpace of one hundreth years or ſomewhat leſſe, it ſo fell out, that all *Herods* line, which was very populous and fruitful, was extinguiſhed, a very few excepted. Whereby we are given to underſtand, what the miſery of mankind is, and learn to moderate our own ſelves. It is alſo expedient to ſpeak ſomething of *Agrippa*, who amongſt all other deſerveth admiration, in that being a man wholly drowned in obſcurity and baſe in birth, he was exalted to ſuch greatneſſe, as no one of thoſe that knew him would ever have thought his fortune ſhould have ſuch ſucceſſe

E and mightineſſe. And although heretofore I have ſpoken ſomewhat of this matter, yet it is requiſite that I ſpeak ſomething more expreſly thereof in this place. *Herod* the Great had two daughters born by *Mariamme Hircanus* daughter. The one of them which was called *Salampſo*, was married by *Herod* to *Phaſælus* the ſonne of *Phaſælus*, who was *Herods* brother: the other called *Cypros* was eſpouſed to *Antipater* her Couſin, who was *Salomes* ſonne, who was *Herods* ſiſter. *Phaſælus* had five children by *Salampſo*: three ſonnes, *Antipater*, *Herod*, and *Alexander*; and two daughters, *Alexandra*, and *Cypros*, whom *Agrippa* the ſonne of *Ariſtobulus* married; and *Alexandra* was married to *Timæus* of Cyprus, who was a man of great dignity, and with whom ſhe died without iſſue. *Cypros* had by *Agrippa* her husband two ſons and three

F daughters: *Bernice*, *Mariamme*, and *Druſilla*: their two ſonnes were called *Agrippa* and *Druſus*. *Druſus* died very young: but *Agrippa* was brought up by his grandfather amongſt his other brethren, *Herod*, *Ariſtobulus*, and *Bernice*. Theſe were *Herods* children, ſonne unto him who was ſirnamed the Great; *Bernice* was *Coſtobarus* daughter, begotten on *Salome Herods* ſiſter: *Ariſtobulus* died leaving his children under age, under his fathers charge with *Alexander* his brother, as we have already recounted. Theſe attaining their full age were in this ſort married: *Herod* brother to *Agrippa* was matched with *Mariamme*, *Olympias* daughter, who was *Herod* the Great his daughter, and of *Joſeph Herods* brother: By her he had his ſon *Ariſtobulus*: *Ariſtobulus Agrippas* third brother married *Jotape* the daughter *Sampſigeram* King of the Emeſenians. They had a daughter which in like ſort was called *Jotape*, which was deaf.

The year of the world, 4000. after Chriſts Nativity, 38.

John Bapt. ſlain by Herod Hedio & Ruffinus, chap. 11.

Vitellius leadeth his army againſt the King of Arabia.

The year of the world, 4001. after Chriſts Nativity, 39.

Vitellius repaireth to Jeruſalem, and diſplaceth Jonathan, and preferreth his brother.

Caius Caligula ſucceedeth after Tiberius.

Aretas gathereth by auguries, that it was impoſſible for the army to come to Petra.

Herods progeny.

The year of the world, 4001. before Christs Nativity 39.

These were the children begotten by *Herods* three sonnes. But *Herodias* their sister married G *Herod* the sonne of *Herod* the great, whom he begot on *Mariamme* the daughter of *Simon* the high Priest, by whom *Salome* was begotten. After her birth, *Herodias* in contempt of the laws of the Countrey, married her self with *Herod* her husbands brother begotten of the same father, being separated from him during his life-time, who was Tetrarch of Galilee. His daughter *Salome* was married to *Philip* the Tetrarch of Trachonitis *Herods* sonne; who dying without children, *Aristobulus* married her, who was *Herods* sonne and *Agrippas* brother. They had three sonnes, *Herod*, *Agrippa*, and *Aristobulus*. See here the posterity of *Phasælus*, and *Salampson*. *Antipater* by *Cypros* had a daughter that in like sort was called *Cypros*, which was married to *Alexas Selcius* the sonne of *Alexas*, of whom he begat a daughter called likewise *Cypros*. As for *Herod* and *Alexander*, who (as I said) were *Antipaters* bro- H thers, they died without issue. *Alexander Herods* sonne, who was slain by his father, begat *Alexander* and *Tigranes* on the daughter of *Archelaus* King of Cappadocia, *Tigranes* being King of Armenia died without issue, after he had been accused at Rome. *Alexander* had a sonne called *Tigranes*, after his brothers name, who was sent by *Nero* to reign in Armenia, who had a sonne called *Alexander*, who married *Jotape* the daughter of *Antiochus* King of Comagena. This *Alexander* by *Vespasian* was elected King in Lesis a City of Cilicia. As soon as *Alexanders* posterity began to multiply, they fell from their Countrey Religion, to follow the customes of the Greeks. All the rest of King *Herods* daughters died without issue. Having after this manner reckoned up *Herods* posterity, which continued untill such time as *Agrippa* the great began to reign; it remaineth at this time to declare what adven- I tures befell this *Agrippa*, and how he escaping his dangers, obtained at last so great power and dignity.

Hedio & Ruffinus, chap. 12. Atlas cap. 15.

Agrippa from obscurity obtained great dignity and power.

CHAP. VIII.

Agrippas *voyage to* Tiberius, *where he is accused and shut in prison, and is delivered after* Tiberius *death, by* Caius *his successour*

Agrippa living at Rome, through his livish liberality growth into necessity.

Some little time before the death of King *Herod*, *Agrippa* conversing at Rome, grew into great familiarity and acquaintance with *Drusus*, *Tiberius* the Emperours K sonne, and was beloved by *Antonia* the wife of *Drusus* the elder, by the means of his mother *Bernice*, whom *Antonia* held in great estimation, and to whom she had recommended her sonne. And whereas by nature he was of a liberal and high spirit, as long as his mother lived, he would not discover his intent, lest he should provoke her displeasure against him. But incontinently after *Bernice* was dead, and he became Lord of himself, partly by his daily and bountiful entertainment and living, partly by his immoderate liberalities, but especially by his lavish prodigality towards *Cæsars* freemen, whose favour he hunted after, he was brought into extream poverty, and could no more live at Rome; the rather for that *Tiberius* having lost his sonne, forbade his friends to come into his sight, for fear lest their presence should refresh and increase the sorrow he L conceived for the losse of his sonne. For these causes he returned back into Judæa, having but badly ordered his estate, spent his money, and left himself no means to satisfie his importunate and many creditors. For which cause uncertain how to dispose himself, and ashamed of his present estate, he withdrew himself into a Castle called Malatha in Idumæa, bethinking himself after some sort to cut off his miserable daies. Which purpose of his, when *Cypros* his wife perceived, she endeavoured by all means to prevent his resolution: she wrote also to his sister *Herodias*, who was married to *Herod* the Tetrarch, certifying her both what *Agrippa* had decreed, as also by what necessity he was enforced thereunto; and she exhorted her, that in regard of affinity she would assist him, and imitate her in this, who as much as in her lay, relieved his misery, although her fortunes were farre weaker then hers. Being there- M fore sent for by his sister and wife, he was commanded to dwell in Tiberias, and had a certain summe of money assigned him for his maintenance, and for his greater honour was appointed Magistrate of that City. Yet did not *Herod* continue long time in that mind, although by the means he had given him, he had not satisfied his kinsmans necessities. For being in the city of Tyre in a certain company, where he drank immoderately, *Agrippa* esteemed it for an extream injury, that *Herod* had upbraided him with his poverty, and hit him in the teeth that he maintained him at his charge. For which cause he withdrew himself to *Flaccus*, who had sometimes been Consul at Rome, and for the present was President of Syria, with

Agrippa bethinketh himself how he might shorten his miserable life.

Cypros Agrippas wife certifieth Herodias his sister of his poverty, and requireth her assistance.

Agrippa dwelleth at Tiberias.

Herod tanteth Agrippa with his poverty.

A with whom at Rome he had fallen into familiarity; who entertained by him lived with him, who long before that time had entertained *Aristobulus*; who though *Agrippas* brother, yet was he his enemie; yet notwithstanding this dissention between them, *Flaccus* entertained them both with equall favour. But *Aristobulus* remitted nothing of his hatred he bare his brother, neither ever rested he before he had drawn *Flaccus* into dislike with his brother, upon this occasion: The inhabitants of Damasco, contending with the Sidonians about their demaines, and being to debate their cause before *Flaccus* knowing what interest *Agrippa* had in him, they besought him that he would further their cause, promising him a great summe of money: whereupon he addressed himself in what he could to further

B those of Damasco. But *Aristobulus*, who had an inkling of this conclusion and promise, accused his brother to *Flaccus*: and after inquisition is was made, and he found guilty of the fact, *Agrippa* grew out of the presidents favour, and falling again into extream povertie, he came to Ptolemais; and for that he had no means of maintenance, he determined to saile into Italy. And for that he wanted money, he commanded *Marsyas* his free-man, that by all means whatsoever, he should seek to take up money upon interest. He spake unto *Protus* (who was *Agrippas* mothers free-man, who by the testament of his deceased Mistris was left unto *Antonias* protection) that upon his masters bill and promise, he would lend him some money. But he alleadging that *Aprippa* before that time ought him money extorted from *Marsyas* a bill of his hand, for twenty thousand Attique drachmes, deducting

C out of that summe two thousand and five hundreth, which *Marsyas* took for himself: which he might the more easilie do, for that *Agrippa* could not otherwise chuse. Having therefore received this money, he went to Anthedon, where getting shipping he prepared himself for the journey.

The year of the world, 4001. after Christs Nativity, 39.

Agrippa retireth himself to Flaccus.

Aristobulus draweth Agrippa into Flaccus disfavour.

Agrippa by Marsyas means borroweth money of Protus.

But when *Herennius Capito*, who was treasurer of Jamnia, understood of his being there, he sent his souldiers unto him, to exact three hundreth thousand silver drachmes at his hands, for which he stood indebted to *Cæsars* treasurer during his being at Rome, by which means he was enforced to stay. Whereupon he made a shew that he would obey their demand; but as soon as it was night, he caused the cables of the ship to be cut, and cast off, and sailed to A-

D lexandria: there requested he *Alexander Alabarca* to lend him two hundreth thousand drachmes in silver. But he protested that he would trust him with nothing. But admiring *Cypros* his wives constant love towards her husband, and her many other vertues, he upon her promise accorded to do him kindnesse: whereupon in present money he payed him five talents in Alexandria, and promised to deliver him the rest of the money at Puteol, fearing *Agrippas* unthriftinesse. Thus *Cypros* having furnished her husband for his journey into Italy, returned her self and her children into Judæa by land. But *Agrippa*, as soon as he arrived at Puteol, wrote unto *Tiberius Cæsar*, who lived at Capreas, signifying unto him that he came to do his duty, beseeching him that he would grant him free and favourable accesse. *Tiberius* with all expedition returned him a very kind answer, certifying him that he would be very glad to see him safely arrived in Capreas. In a word, as soon as he was arrived, *Cæsar*

E expressed and made it known, that his affection was answerable to his letters, and both embraced him and lodged him. The next day *Cæsar* received letters from *Herennius Capito* who advertised him that *Agrippa* ought three hundred thousand drachmes of silver, which he borrowed and paid not at the time prefixed, and that at such time as the appointed time of payment was come, he was fled out of the countrey, and place of his procuration, and by this occasion had deprived him of the means to constrain him to make satisfaction. When *Cæsar* had read the letters, he was sore displeased, and commanded those of his chamber, that they should not admit *Agrippa* to his presence, untill such time as he had discharged that debt.

Agrippa whilest Herennius Capito extorteth money at his hands, flieth to Alexandria by night.

Agrippa borroweth money at Alexandria.

Agrippa arriveth at Puteol and is admitted to Cæsars presence.

F But he, nothing dismaied at *Cæsars* displeasure, required *Antonia*, *Germanicus* and *Claudius* mother, who was afterwards Emperour, to lend him the sum of three hundred thousand drachmes, to the end he might not lose *Cæsars* friendship. Who remembring her *Bereinice*, *Agrippas* mother, and with what familiarity they had conversed together, and how *Agrippa* likewise had been brought up with *Claudius* her son, lent him that money: Whereupon he paying the debt, without any contradiction enjoyed the Princes favour, & was so reconciled to *Cæsar*, that he committed his nephew to *Agrippas* charge, commanding him to attend him alwaies, whithersoever he went. Being by this benefit bound and tied to *Antonia*, he began to reverence her nephew *Caius*, who was gracious in all mens eyes, and honoured in memory of his parents. At that time by chance there was one *Allius* a Samaritane, *Cæsars* fee-man, of whom he borrowed ten hundred thousand drachmes of silver, & paied *Antonia*

Agrippa borroweth three hundreth thousand silver drachmes of Antonia, Germanicus and Claudius mother.

Caius commended to Agrippas charge.

Allius Cæsars free-man lendeth Agrippa money.

The yeer of the world, 4001 after the Nativitie of Christ, 39.

Hedio & Rufinus, chap. 13. Eutychus Agrippas freeman bethinks him to accuse Agrippa to the Emperour.

her due, and kept the reſt more honourably to attend and wait on *Caius*. By whom being entertained with moſt inward familiarity, it hapned one day that riding in the ſame Coach with him, *Agrippa* wiſht (for they two were alone) that *Tiberius* might ſhortly ſurrender the kingdome and Empire unto *Caius*, who was each way more worthy then he. Theſe words of his were overheard by the Coachman called *Eutychus*, who was *Agrippas* freeman, who for that time ſpake not a word thereof. But being afterwards accuſed for ſtealing *Agrippas* garment (as he indeed had done) and brought back again after he had fled away to *Piſo* (who was the Prefect of the city) he asked him why he fled; who anſwered, that he had certain ſecrets which he deſired to reveal unto *Cæſar*, that appertained to his profit and ſafety: for which cauſe he was ſent by him in bonds to Capreas. *Tiberius* according to his dilatory maner, wherein no King or Tyrant ever equalled him, held him priſoner. For neither did he preſently admit any Embaſſadours, neither ſent he ſucceſſors to thoſe, who were Governors, and Prefects of his provinces, when the former were dead; and no leſſe negligent was he in yeelding audience to his priſoners. But when his friends at any time queſtioned with him, why he uſed theſe accuſtomed delayes; he anſwered them, that he deferred the Embaſſadours after that ſort, for fear leſt if he ſhould ſpeedily diſpatch them, they ſhould inſtantly return with new, whereby it ſhould come to paſſe, that he ſhould be continually troubled in entertaining and diſmiſſing them.

For what cauſe Tiberius changed not his governors.

And as touching his offices, he left them in their hands, to whom he had committed them, in regard of his ſubjects welfare. For naturally all magiſtracy is ſubject to avarice: but in eſpecial ſtrangers induce thoſe, who exerciſe the ſame to gather, and ingroſſe the more inſtantly, when as the time of their authority is ſhort and of ſmall aſſurance; whereas if they ſhould continue in the ſame for a long time, in regard of the gain they had made, and the much profits they had raiſed, they would be afterwards leſſe greedy to extort further. Now if he ſhould ſend others to ſucceed them on a ſudden, it were impoſſible for him to content them, notwithſtanding their many bribes: whereas in giving them time to fill their purſes, when they had gotten well, they would abate the furious deſire of lucre which they affected before. And to this purpoſe he told them an example of a poor man that was a Lazar, to whoſe wounds a great number of flies aſſembled themſelves, and covered the ſame: at ſight whereof ſome by fortune arriving there, and having compaſſion of his miſery, and ſuppoſing that the cauſe why he repulſed them not, proceeded from his diſability, approached neer to help him; but he required them to let him alone. Wheupon they demanding the cauſe wherefore he that was hurt refuſed to be delivered from ſo irkſome an evill, he anſwered them, for that they ſhould do him more wrong, if thoſe flies were driven away; for that being already full of blood, they prick me not (ſaid he) neither ſuck me ſo earneſtly, but give me ſome eaſe; wheras if new ſhould alight on my wound which were hungry, & ſhould ſeize my fleſh in that deſperate eſtate that I am, they would procure my death. For theſe cauſes he ſaid; that ſeeing his ſubjects already conſumed by ſo many exactions, he thought it a good pollicy in him, and a better proviſion for them, not to ſend them new Governours continually, who might after the manner of flies ſuck them to the quick, eſpecially if to their innated covetouſneſſe he ſhould annex the fear of their ſudden diſplacing. Now to approve that to be true which I have declared of *Tiberius* diſpoſition, this action of his may ſuffice to juſtifie me. For having been Emperour for the ſpace of twenty two years, all thoſe Governours which he ſent into Jewry were two, namely *Gratus* and *Pilate* his ſucceſſor; neither demeaned he himſelf otherwiſe towards the reſt of his ſubjects of the Empire.

Why Cæſar would not give audience to his priſoner.

Agrippa ſolliciteth Antonia to bring Eutichus to his anſwer.

Antonia very much honoured by Tiberius.

Antonia diſcovereth Sejanus conſpiracy to Cæſar.

And as touching his priſoners, the reaſon why he delayed ſo much to give them audience, was, to the end that they who had been condemned to death, ſhould not ſpeedily be delivered from thoſe torments wherewith he threatned them, and which they had deſerved by their wickedneſſe. For whileſt he kept them in that pain, their miſ-hap increaſed the more. For this cauſe *Eutychus* could not obtain audience at his hands, but was long time detained priſoner. Afterwards in proceſſe of time, *Tiberius* tranſported himſelf from Capreas to Tuſculanum, which was diſtant from Rome ſome hundreth furlongs. There did *Agrippa* ſollicite *Antonia*, to cauſe *Eutychus* to be called to his anſwer, as touching the accuſation which he pretended againſt him. Now *Antonia* was in great favour with *Tiberius*, both in regard of the affinity that was between them (in that ſhe was *Druſus* wife, who was *Tiberius* brother) as in reſpect of her modeſtie. For ſhe being young continued in her widowhood, and would not marry with any other, notwithſtanding *Auguſtus* importuned her to wed; but lived alwaies in honour without blame. Beſides that, ſhe had done *Tiberius* a great pleaſure: for at ſuch time as *Sejanus* his friend, and a man in great account in thoſe daies (by reaſon he had the govern-

ment

A ment of the army) practiſed a conſpiracy againſt him, whereunto divers of the Senate, and of his freemen, and his men of war likewiſe were acceſſary: yet brought ſhe all their intents to nothing. This attempt had taken a great head, and *Sejanus* had finiſhed his purpoſe, had not *Antonia* uſed more adviſed courage, then *Sejanus* did in executing his treaſon. For having diſcovered the danger that threatned *Tiberius*, ſhe wrote and ſent her expreſſe letters by *Pallas* one of her truſty ſervants unto him to *Capreas*, certifying him in particular the whole proceſſe of the conſpiracy. *Cæſar* having true underſtanding thereof, cauſed *Sejanus* and his confederates to be executed. Although therefore that before that time he honored *Antonia* greatly, yet did he afterwards honour her far more, in ſuch ſort as he truſted her in all

The yer of the world, 4001. after Chriſts nativity. 39.

B things. When as therefore ſhe entreated him to give *Eutychus* audience: *Tiberius* anſwered, If, ſaid he, *Eutychus* hath falſely objected any thing againſt *Agrippa*, it ſufficeth that he endure that puniſhment which I have enjoyned him. But if in the torture he maintain that which he hath ſpoken to be true, it is to be feared leſt *Agrippa* intending to puniſh his freeman, do rather heap the puniſhment upon his own head. When *Antonia* had reported this anſwer of his to *Agrippa*, he did the more inſtantly ſollicite her, requiring her that the matter might be brought to trial. And for that *Agrippa* ceaſed not to importune her, *Antonia* took the occaſion, which was this; *Tiberius* being after dinner time carried in his litter, and having *Caius* and *Agrippa* before him, ſhe walking foot by foot by the litter, beſought him to call *Eutychus* to his trial; whereunto he replied; The gods (ſaid he) know that that which I

Agrippa urgeth Eutychus trial, and for certain ſpeeches of his is caſt into bonds.

C do, I do it not of mine own will, but for the neceſſitie I am preſſed with upon your requeſt: and having ſpoken thus, he commanded *Macron*, *Sejanus* ſucceſſour to bring *Eutychus* before him; which was performed with all expedition. Whereupon *Tiberius* asked him what he had to ſay againſt him, who had enfranchiſed him? My ſoveraign (ſaid he) *Caius* that is here preſent, and *Agrippa* rode one day together in the ſame Coach, and I ſate at their feet. After divers diſcourſes held between them, *Agrippa* began to ſpeak after this manner unto *Caius*; O, ſaid he, would God the day were come wherein the old man departing out of this world would make you governour thereof. For his ſon *Tiberius* would be no hindrance unto you, for him might you make away. Then ſhould the world be happy, and I likewiſe have my ſhare in the felicity. *Tiberius* eſteeming this his accuſation to be true, and having of long

D time conceived a grudge againſt *Agrippa*, for that notwithſtanding he had commanded him to honour *Tiberius*, who was his nephew, and *Druſus* ſon; *Agrippa* had given ſmal regard to his commandment, and had not honoured him, but was wholly addicted unto *Caius*. For which cauſe ſaid he to *Macron*, bind me this fellow. He ſcarcely underſtanding that which he ſpake, and no waies ſuſpecting that he ſhould give that commandment in reſpect of *Agrippa* deferred the performance untill ſuch time as he might more exactly underſtand his mind. When as therefore *Cæſar* tutned into the Hippodrome, and by chance met with *Agrippa* in the teeth: This is he (ſaid he) *Macron* whom I have commanded to be bound, and demanding of him once more by whom he ſpake: It is *Agrippa*, ſaid he. Then had *Agrippa* recourſe to ſubmiſſive and humble prayers, refreſhing the memory of his ſon with

E whom he had been brought up, and alleadging the education he had uſed towards his nephew *Tiberius*: but he prevailed nothing, but was led away bound in thoſe purple ornaments which he then wore.

At that time it was very hot weather, and being in diſtreſſe of wine, he was extremely thirſty and diſtreſſed, yea more then became one of his quality. Whereupon eſpying *Thaumaſtus* one of *Caius* ſervants, who carried water in a pitcher, he required him to give him drink: which when he had willingly beſtowed on him, he drank, and afterwards ſaid unto him, This ſervice thou haſt done me in giving me drink, ſhall do thee good one day. For as ſoon as I ſhall eſcape out of theſe bonds, it ſhall not be long before I obtain thy liberty at *Caius* hands, for that thou haſt not neglected to do me ſervice in this my impriſonment, as

Thaumaſtus Caius ſervant giveth Agrippa drink, whom he promiſeth to procure his freedome.

F thou haſt beforetime done me whileſt I was in my proſperity and dignity: Neither deceived he the mans expectation of his promiſe, but rewarded and gratified him. For afterwards when he had obtained the Kingdom, he begged *Thaumaſtus* liberty at *Caius* hands, & made him ſuperintendent of his affairs, and after his deceaſe he gave order that he ſhould ſerve in the ſame place, with his ſon *Agrippa* and his daughter *Bernice*; ſo that he died very old, and much honoured. But this hapned afterward. But at that time *Agrippa* ſtood before the place bound with other companions, who were likewiſe in bonds; and through the grief he conceived, he leaned againſt a certain tree, on which there ſate an Owle. One of thoſe priſoners, who was by nation a German, beholding that bird, asked the ſouldier that was fettred with him, who he was that was apparalled in purple: and underſtanding that his name was *Agrippa*, and that he was a Iew, and one of the nobility of that nation, he required the ſouldier,

The year of the world, 4001. after Christs Nativity, 39.

dier, who to the end to guard him was chained with him, to ſuffer him to draw near unto *Agrippa*, and to have a litle conference with him, for that he had a great deſire to aſk him of certain things concerning the cuſtomes of his countrey. Which when he had obtained, and having got near him, he certified him by an interpreter of that which followeth: "Young "man (ſaid he) the ſudden change that hath befallen thee at this preſent, afflicteth and op- "preſſeth thee with great and grievous torment; neither wilt thou eaſily believe that thou "ſhalt eſcape from thy miſery: yet ſo doth the divine providence diſpoſe all things, that thou "ſhalt ſhortly be delivered. Know therefore, and I ſwear unto thee by the gods both thoſe "of mine anceſtors, and thoſe alſo, who have reſidence and preſidence in this place, and who "have procured us this iron chain, that I will tell thee all, not to yeeld thee pleaſure by "my vain diſcourſe, or to entertain thee with fruitleſſe conſolation; knowing well that when "theſe predictions ſhall happen to fail, they will breed thee more ſorrow, then if thou hadſt "never heard of them. But I have thought it good, yea, although it were with mine own "danger, to declare unto thee the predictions of the gods. It cannot otherwiſe be, but that "ſhortly thou ſhalt be delivered from theſe bonds, and ſhalt be advanced to great honour "and power; ſo that thoſe, who at this day have compaſſion of thy calamity, ſhall bear en- "vy to thy glory and thou ſhalt depart this life in great felicity, and ſhalt leave thy children "mighty poſſeſſions. But bear this in thy remembrance, that when thou ſhalt ſee this "bird once more, thou muſt needs die within five dayes after. Theſe are thoſe things which "the gods think meet to foretell thee by this bird. As for my ſelf, I have ſuppoſed that I "ſhould do thee wrong, if I ſhould conceal this prediction from thee, having the fore- "knowledge thereof. I have therefore thought good to impart this joy unto thee, where- "by thorow hope of thy future profit, thou mayeſt more eaſily endure thy preſent miſ- "fortune: for which cauſe I beſeech thee, that as ſoon as thou ſhalt be partaker of this thy "felicitie, thou wilt endeavour thy ſelf to deliver us alſo from theſe adverſaries.

A certain German foretelleth Agrippa of his happy fortunes to come, and the manner of his death.

This preſage of the German ſeemed ſo rediculous to *Agrippa*, as it afterwards deſerved moſt mighty admiration. But *Antonia* being ſore grieved at the young mans calamity, thought it not onely a difficult matter for her to entreat *Tiberius* for him, but although unprofitable in regard ſhe ſhould be repulſed: yet wrought ſhe ſo much with *Macron*, that he was committed to the cuſtody of ſuch ſouldiers, who were of more reconciled behaviour, and had a Centurion appointed to keep him, that ſuffered him to uſe his daily bathings, & gave his friends and ſervants leave to viſit him, by whoſe ſervice and kindneſſe his neceſſities might be relieved. His friend *Silas* alſo was admitted to ſpeak with him, and amongſt his free-men *Marſyas* and *Stichus*, who brought him in ſuch meats as he was delighted withall, and coverings under colour to ſell them; which by the permiſſion of the ſouldiers, who had no leſſe diriction from *Macron*, they ſpread by night for him to take his reſt upon. See here the eſtate wherein *Agrippa* lived in priſon for the ſpace of ſix moneths. But *Tiberius* being retuned to Capreas, began at firſt to be attained with a certain lingring diſeaſe, and for that his ſickneſſe increaſed more and more, he began to conceive a ſiniſter hope of himſelf, and commanded *Euodus*, whom he moſt honoured amongſt all his free-men, to bring him his ſons, becauſe he intended to talk with them before he died. But the ſooth is, that he had not any children of his own, but had adopted them. For *Druſus*, who was his onely childe, was already dead, and had left bebind him a ſon called *Tiberius*, ſirnamed *Gemellus*. He had *Caius* alſo, his brother *Germanicus* ſon, who was in the flower of his age, and had travelled very diligently in good diſciplines. To him alſo the people aſcribed very much, in remembrance of the vertues of his deceaſed father; and as touching himſelf, he was of a ſweet converſation, and ſo modeſt that he was familiar and converſant with all men. Whereby it came to paſſe, that not onely the people, but the Senate alſo held him in great eſtimation, as alſo all the ſubjects in every ſeveral Province. For they that ſpake with him, were drawn partly by his affability, partly by the fidelity they ſaw in him: ſo that when he was dead, all of them mourned, not counterfeitly lamenting his loſſe, but with unfained ſorrow; for that there was not any one that ſuppoſed not his death to be every mans particular loſſe. He therefore demeaned himſelf ſo modeſtly towards all men, that his ſon after his death was highly advanced thereby. For among the reſt the men of war made their reckoning, that although it ſhould coſt them their lives to get him the Empire, they would not refuſe the hazard.

Agrippa lived ſix moneths in priſon.

Tiberius falleth ſick, and ſendeth for his ſons.

Tiberius Gemellus the ſon of Druſus.

Caius the gracious, Germanicus ſon.

Tiberius by an Augury underſtandeth Caius ſucceſſe and ſucceſſion before his death.

After that *Tiberius* had charged *Euodus* to bring him the two young men the next morrow by break of day, he beſought the gods of that place to give him an evident ſign whereby he might know who ſhould ſucceed him: For although he deſired to leave the Empire to his ſons ſon; yet made he more account of that which God ſhould make manifeſt unto him.

He

A He therefore conceived a preſage, that he, who the next day ſhould enter firſt to ſalute him, it ſhould be he, who in the Empire ſhould neceſſarily ſucceed him. And having ſettled this thing in his fantaſie, he ſent unto his little ſonnes Maſter, charging him to bring him unto him by break of day, ſuppoſing that God had ordeined that the Empire ſhould be his: but the matter fell out quite contrary to his expectation. For being in this thought, he commanded *Eudus*, that as ſoon as he might, and as ſoon as the day ſhould ariſe, he ſhould ſuffer him of the two young Princes to enter in unto him, who ſhould arrive the firſt. He walking out, met with *Caius* before the chamber door (for *Tiberius* was not there, who being ignorant of that which his Grandfather thought, was buſy about his breakfaſt) and ſaid unto him, that the Emperour his father called for him, and withal ſuffered him to enter. When *Tiberius* beheld *Caius*, he ſuddenly began to conſider upon the power of God, who deprived him of the means to diſpoſe of the Empire, according as he had determined with himſelf, for that it lay B not in his power: and he lamented greatly, not ſo much for that he ſaw his deliberation could not be brought to effect, as for that his ſonne *Tiberius* was diſtated of the Roman Empire; and beſides that, was in danger of his life. For he made reckoning that they, who were more ſtronger then he, would not ſuffer him to converſe among them, and that alliance could not aſſure him his life; for ſometimes for fear, and otherwhiles for hatred, ſome one would accuſe him, that he went about and buſily ſought to ſeize the Empire; or that he had complotted ſome ſtratagem, leſt he ſhould loſe the Empire with his life. In a word, *Tiberius* was very much addicted to Aſtrologicall predictions and nativities; ſo that the greater part of thoſe things which he executed in all his life-time, as ordered thereby.

The yeare of the world, 4001. before Chriſts Nativity 30.

Tiberius addicted to the Mathematicks.

C He ſeeing *Galba* one day coming towards him, ſpake thus of him to certain of his familiars: Behold the man, that ſhall be one day honoured with the Roman Empire. And amongſt all the Emperours, he gave greateſt credit to divination, for that in certain things he had found the conjectures correſpondent to truth. But at that time he was grievouſly diſquieted, by reaſon of the misfortune that had happened; yea, he was in ſuch ſort grieved, as if his grandchild had been already loſt, and he blamed himſelf for that he had ſought theſe preſages: for that he might have died without falling into that diſaſter, in being ignorant of that which was to come: whereas now he ſhould die in the knowledge of their miſhaps whom he loved moſt intirely. Being thus troubled to ſee that the ſoveraignty of the Empire ſhould contrary D to his intention fall into their hands, who by his will ſhould not enjoy the ſame; although it were with hearts grief and contrary to his will, yet ſpake he to *Caius* after this manner which enſueth: My ſonne, although *Tiberius* be more nearly allied unto me then you are; yet notwithſtandig both by mine own advice, as alſo by the will of the immortal Gods I commit unto your hands the Empire of the Romans. I require you therefore that when you ſhall enjoy the ſame, you forget not the good will I have born towards you, who have eſtabliſhed you in ſo high and worthy a dignity; and charge you likewiſe, that you forget not your Couſin *Tiberius*; but knowing that by the will of the Gods I am he, who after them am the « author of ſo many goods, which have befalne you, you return me the like good will and affe- « ction: and that you likewiſe take care of *Tiberius*, by reaſon of your mutuall alliance: for you « ought to know, that *Tiberius* ſerveth you for a bulwark to maintain your Empire, and your « E own life; and if he die, it will be the beginning of your miſhap. For it is a perilous matter « for thoſe, who are raiſed to high dignities, to be ſole and without allies. Furthermore, the « gods do never leave them unpuniſhed, who attempt or act any thing againſt the laws of conſanguinity. Theſe were the laſt words which *Tiberius* ſpake to *Caius*, who promiſed him to perform all that which he required, notwithſtanding he meant nothing leſſe. For incontinently after he was inſtalled in the Empire, he cauſed *Tiberius* to be made away, bethinking him of thoſe divinations: as alſo the ſame *Caius* died anon after by a conſpiracy that was practiſed againſt him. When that *Tiberius* had declared *Caius* his ſucceſſour in the Empire, he F lived not many daies after, and died after he had governed twenty two years, five moneths, and three dayes. Thus *Caius* was the fourth Emperour.

He foretelleth Galbas ſucceſſion in the Empire.

Tiberius recommendeth the Romane Empire, and Tiberius his grand-child to Caius.

Caius killeth Tiberius.

The Romans having intelligence of *Tiberius* death, greatly rejoyced at the good news; yet durſt they not aſſure themſelves: and though of long time they would have willingly redeemed the truth of theſe reports with a good ſumme of money; yet feared they leſt the news ſhould be falſe, and leſt if they ſhewed themſelves too diligent in expreſſing their ſignes of joy, they ſhould afterwards be accuſed for it, and loſe their lives thereby. For onely *Tiberius* had done much miſchief to the noble families in Rome, being of himſelf a man cholerick and implacable towards all men without any occaſion, having a natural inclination ſo cruel, that the eaſieſt pain whereunto he adjudged thoſe whom he condemned, was death: notwith-

Caius Caligula the fourth Romane Emperour.

Tiberius a tyran.

notwithstanding therefore that each man took pleasure to hear the news, yet did each one conceal it, untill such time as they might be more fully assured, through the fear of those miseries they foresaw, if the matter should fall out otherwayes, But *Marsyas Agrippas* freeman, having certain notice of *Tiberius* death, ranne speedily to comfort his Master *Agrippa*, with these good news; and meeting with him as he came out of the bath, he made a sign unto him, and told him in the Hebrew tongue, the Lyon was dead. *Agrippa* conceiving that which he meant, was ravished with joy, and said unto him: I will requite thee for all those benefits I have received at thy hands, and especially for this good news, provided that it prove true. The Centurion, who had the keeping of *Agrippa*, considering what expedition *Marsyas* had used in running, and the pleasure that *Agrippa* had conceived in his report, he began to suspect some alteration, and asked him what had hapned: and whereas he delayed to give him an answer, he importuned him the more. Whereupon *Agrippa* told him plainly that he had heard, in that he had grown already into inward familiarity with him. The Centurion rejoyced at his news, as well as *Agrippa*, hoping to speed the better thereby, and made *Agrippa* good cheer: but whilest they were in the midst of their banquetting, and drunk freely; there came one unto them, who told them that *Tiberius* was alive, and that within few daies he would come to Rome. The Centurion troubled with this news, for that he had committed a capital crime in eating in the company of a prisoner, upon the news of *Cæsars* death, and by rejoycing with him, he drave *Agrippa* out of the place where he sate, and reproach fully said unto him: Thinkest thou (said he) that I know not how falsely thou spreadest rumour of *Cesars* death? yes, be assured thou shalt answer thy lie with the losse of thy head. This said, he caused *Agrippa* to be bound, whom beforetime he had suffered to go at liberty; and shut him up in more close prison, then he had been before: so that *Agrippa* was all that night long in this extream misery. The next day the rumour was spread thorow the whole City, that confirmed *Tiberius* death, and at that time every one boldly protested it. There were some also, who offered sacrifices for this cause, and there came letters also from *Caius*, which were addressed to the Senate, by which he certified them that *Tiberius* was dead, and how the Empire was committed to his hands. He wrote another also to *Piso*, who had the guard of the City, containing the like report: and besides that commanding him to transferre *Agrippa* from the company of those souldiers, by whom he was kept, to the same place where he was lodged before; so that from that time forwards, he waxed confident. For although he was as yet a prisoner, yet lived he at his own discretion. *Cains* arriving in Rome, brought with him *Tiberius* body, which he burned most magnificently, according to the custome of the Countrey. And although he were very willing to deliver *Agrippa* the same day, yet was he diswaded from the same by *Antonia*, not for any ill will she bare the prisoner, but in regard of *Caius* honour, lest thereby he should shew himself to be glad of *Tiberius* death, in setting him at liberty so speedily, whom he had committed to prison. When as therefore some few daies were overpast, he sent for him to his house, and caused him to be poll'd, and his garments changed, and that done, he set a Diadem upon his head, and made him King of *Philips* Tetrarchy, to which he annexed *Lysanias* Tetrarchy, and changed his chain of Iron into a chain of gold of the same weight, and sent *Marullus* into Judæa to govern there. The second year of *Caius* reign *Agrippa* asked licence to repair into Judæa, to the intent he might dispose of his kingdome, purposing to return again at such time as he had dispatched those affairs. Which when the Emperour had granted him, he came into Judæa, and was seen and saluted for a King beyond all mens expectation, serving thereby for a most notable example unto men, to expresse unto them how great the power of destiny is in humane affairs, considering the poor estate wherein he had been before, and the happinesse which he enjoyed at that time. Some tearmed him happy, in that he resolutely followed his hopes, other some could scarcely believe that he was in this sort advanced.

The year of the world, 4021. after Christs Nativity, 39.

Marsyas Agrippas freeman certifieth him of Tiberius death.

The rumour was spread in Rome that Tiberius was alive.

Caius certifieth the Senate and Piso of Tiberius death and his succession, & willeth that Agrippa should be sent to his own lodging.

Tiberius funeral.

Caius createth Agrippa king, and giveth him two Tetrarchies.

Agrippa departeth into his kingdome.

The year of the world, 4002. after Christs Nativity. 40.

CHAP. IX.

Herod *the Tetrarch banished.*

Hedio & Russinus. chap. 14. al. 16.

Herodias Agrippas sister envyeth her brothers happinesse, and inciteth her husband to seek a kingdome.

Herodias Agrippas sister was married to *Herod* the Tetrarch of Galilee, and Peræa. She envied her brother to see him raised to so great authority, and to farre greater dignity then her husband enjoyed. For which cause she was displeased, that her brother, who fled out of his countrey in that he wanted means to pay his debts, was returned in

A in great honour and with greater ſubſtance. This charge endured ſhe with great hearts grief, eſpecially, at ſuch time as ſhe ſaw him apparelled like a King, and invironed with a great multitude of people, and impoſſible was it for her to hide the bitterneſſe of her grief; for which cauſe ſhe incited her husband and perſwaded him to make a voyage to Rome, and to purchaſe as much as he poſſeſſed. For ſaid ſhe, I cannot endure to live, if *Agrippa*, *Ariſtobulus* ſon, condemned to death by the ſentence of his own father (ſo poor and indigent, that to redreſſe his neceſſities wherewith he was daily preſſed by his creditors, he was conſtrained at laſt to flie to Rome) ſhould return with ſuch titles of a King, and that her husband who was a Kings ſon, and was called to the Kingdome by his father, ſhould live obſcure, and paſſe his life like a private man: Husband (ſaid ſhe) if heretofore it hath been no prejudice to thee
B to live in leſſe dignity, then erſt thy father hath done; now at leaſtwiſe deſire that due honour which belongeth to thy family: neither think it to be ſufferable to ſubſcribe to him in eſtimation, who in times paſt hath been maintained by thy bounty. Neither ſuffer it to be thought (through thine own ſloth) that he in his neceſſitie had better means and induſtrie to obtain an ample fortune, then you amidſt your mighty abundance; as if it redounded not to thy ſhame to be thought inferiour to him at this time, who not-long ſince, except by thy mercy, had no means to live. Let us therefore haſtily repair unto Rome, and neither ſpare gold, ſilver, or any other expence, for that it availeth us not ſo much to keep the ſame as to imploy the ſame in the purchaſe of a kingdome. But *Herod* diſſwaded her as much as he might, for that he contented himſelf to live in quiet, and ſuſpected the confuſion that
C was at Rome, which he endeavoured as much as in him lay, to lay open to *Herodias*. But the more negligent ſhe ſaw him, the more inſtantly incited ſhe him to ſeek out the kingdom, and never gave ſhe him over, untill ſhe had conformed him to her deſire: Whereunto he the rather liſtned, in that ſhe might not be drawn from her reſolution. Having therefore furniſhed himſef after the moſt magnificent manner, and ſpared no coſt, he repaired to Rome, and led *Herodias* his wife with him. *Agrippa* ſmelling their intent and the preparation they made, made his proviſion likewiſe. And having notice that they were put to ſea, he ſent *Fortunatus* one of his free-men to Rome, with preſents to the Emperour, and certain letters againſt *Herod*, with commiſſion to certifie *Caius* of every particular, according as the occa-
D ſion ſhould ſerve. He embarking himſelf after *Herod*, had a happy paſſage, and was onely prevented by him, but for the ſpace that *Herod* preſented himſelf to *Caius*: for he incontinently followed him, and delivered his letters. For they arrived at one time at Puteol, and found *Caius* at Baia, a village of Campania, diſtant from Puteol ſom five ſtades, inriched with moſt royal and ſumptuous palaces, for that every Emperour enforced himſelf to exceed the honour of his predeceſſour, by reaſon of the hot baths that naturally iſſued out of the earth, ſerving both for the health of the body, and recreation of the ſpirits. Whileſt *Caius* talked with *Herod* in that he viſitted him firſt, he received *Agrippas* letters, containing *Herods* accuſations, for they accuſed him of a conſpiracy made and complotted betwixt him and *Sejanus*, ſince the beginning of *Tiberius* Empire: And how for the preſent he favoured *Artabanus* King of the Parthians to the prejudice of the Emperour *Caius*: of this the preparations *Herod*
E had ſtored up in his Arcenals, gave evident teſtimony, which were ſufficient to arm ſeventy thouſand men of war. *Caius* was ſore moved with theſe informations, and asked *Herod* if that which was informed him touching his warlike preparation, was true. He unable to contradict the ſame in any thing, for fear he ſhould be convicted of falſehood, avowed no leſſe. Whereupon *Caius* ſuppoſing the accuſation of his revolt to be ſufficiently approved, deprived him of his Tetrarchy, and annexed it to *Agrippas* kingdom; beſtowing *Herods* ſubſtance alſo upon him. He baniſhed him likewiſe for ever, and confined him in the City of Lions in France: and underſtanding that *Herodias* was *Agrippas* ſiſter, he gave her all that which in
right appertained unto her. And ſuppoſing that ſhe would not willingly accompany her huſ-
band in that his calamity, he told her that her brother ſhould be her warrant. But ſhe gave
F him this reply: Mighty Emperour, you ſpeak magnificently, and as it well beſeemeth ſo great a Majeſtie, but there is a cauſe that hindreth me from partaking the benefit of that bounty, which you intend towards me, which is the affection that I bear unto my husband whom if I ſhould forſake in this his miſery, it would very ill beſeem me, in that I have been a partner with him in is felicity. *Caius* diſpleaſed with this her reſolute anſwer, baniſhed her likewiſe with her husband, and give the confiſcation of her eſtate alſo to *Agrippa*. God did after this manner puniſh *Herodias*, in regard of that envy which ſhe had conceived againſt her brother; and plagued *Herod*, in that he had ſo lightly liſtned to the fooliſh perſwaſions of a woman. But *Caius* governed the Empire, the firſt and the ſecond year of his raign, with moſt noble diriction, behaving himſelf graciouſly towards all men, whereby he obtained the

The year of the world, 4001. after the nativity of Chriſt, 40

Herod with Herodias repair to Rome.

Agrippa ſendeth Fortunatus with letters & preſents after him.

Baiæ are certain baths in Campania not far from Puteol.

Herod is accuſed for favouring Artabanus the Parthian.

Herod is perpetually baniſhed and confined in Lions in France, and Agrippa is made Lord of his lands and goods and Herodias deſpiſing Cæſars bounty, accompanieth him in exile.

Caius at the firſt governed the Commonweal very happily, but afterwards uſurped divine honours.

good

The yeer of the world, 4002. after Christs Nativity, 40.

good liking of the Romanes, and the favour of his other subjects. But in processe of time the greatnesse of his estate made him surpasse the limits of humane condition, and challenge to himself the title of divinity, whereby he governed all things in contempt of God.

CHAP. X.

The sedition of the Jews and Grecians in the City of Alexandria.

Hedio & Ruffinus, chap. 15. Alias, chap. 17. Appion Prince of the Alexandrians Embassage accuseth the Jews because they ascribed not divinity to Cæsar.

AND whereas there arose a sedition betwixt the Jewes and Grecians, that inhabited Alexandria, three chosen Embassadours on either side were sent unto *Caius*. One of these Embassadours of Alexandria was *Appion*, who charged the Jews with many outrages, and amongst other things he alleadged that they made no reckoning of honouring *Cæsar*: And that whereas all other subjects of the Romane Empire had erected Altars and Temples in honour of *Caius*, and in all other things had received him as a God, the Iews supposed it to be a dishonour for them to honour his statues, or swear by his name. After that *Appion* had urged many things and inveighed grievously against the Jews, hoping that *Caius* would be provoked against them, as in all likelihood and appearance it should have falne out, *Philo*, the cheifest among the Embassadours of the Jews, a man of a famous memory, and brother to *Alexander Alabarcha*, being experienced in Philosophy, enforced himself to answer those accusations which were urged against the Jews. But *Caius* commanded him silence, and willed him instantly to withdraw himself: and was so sore displeased, that it appeared very manifestly, that he intended some hainous revenge against them. Whereupon *Philo* departed after he had been grievously taunted, and spake thus unto the Jews that flocked about him. We must be of good courage, since *Caius* in words seemeth to be displeased with us; for in effect he will arm God in our behalf against himself.

Philo Judæus for the Jews is shut out, and can get no audience, and committeth the cause to God.

CHAP. XI.

Caius *sendeth* Petronius *into Syria, to make war against the Jews, who should refuse his Statue.*

Alias, cha. 17. Cæsar sendeth Petronius into Syria & commandeth him in spite of the Iews to plant his statue in Gods Temple. The Iews repair to Ptolomais, beseeching him that he would not bring his statue into the holy City.

BUT *Caius*, being sore displeased for that he Jews onely despised his ordinances, sent *Petronius* into Syria to succeed *Vitellius* in his room, charging him with a strong army to invade Judæa, and if they willingly admitted his statue, that then he should place it in the Temple of God: but if they denied the same, then that over-coming them by war, he should enforce them to condiscend thereunto. As soon as *Petronius* came into Syria, he endeavoured himself to satisfie *Cæsars* command: and having assembled a great an army as he could possibly leavy, and leading forth with him two legions of Romane souldiers, he wintred at Ptolemais, intending upon the first spring to invade Iudæa. All which he signified to *Caius* by his letters: who commending him for his industry, advised him to use all expedition therein, and to make war against those who should disobey his commandements. Mean-whiles divers thousands of the Jews resorted to *Petronius*, who sojourned at Ptolemais beseeching him not to constrain them to do that thing which was contrary to their laws or to transgresse the ordinances of their fore-fathers. "For if (said "they) you have wholly decreed to bring and erect this statue in our Temple, first deprive "us of our lives: and afterwards do that which shall seem good in your eyes. For it is "impossible for us, as long as our souls remain within our bodies, to permit that which is "forbidden by our laws,, or to suffer such impiety in regard of that honour, which we owe "unto our Law-maker, and our predecessours who have ratified our laws to the intent we "should increase in vertue. *Petronius* enraged at this their protestation, answered thus; If I "were Emperour, and of mine own mind enterprized this action, you had reason to use these "kinds of insinuations unto me. But since *Cæsar* hath sent me this Commission, there is no "contradiction, but that I must obey his decrees: for if you resist the same, you shall en- "dure a most severe and rigorous punishment for your disobedience and contumacy. Here- "unto the Jews answered; My Lord (said they) since your pleasure is such, as you will not "in any sort transgresse the command and contents of *Cæsars* letters, neither will we any "wayes violate or infringe the prescript of our law, under hope of the divine assistance, and "in imitation of the vertue of our ancestors; For we are not so faint-harted, that under hope "of a vain and untimely desire of life, we should break those laws which Almighty God hath "proposed unto us, under the reward of eternal felicity: for which cause we will endure all "fortunes whatsoever; so as our countrey law and religion may remain inviolate, & we are

"ready

A ready to encounter any misfortune, under hope that God will assist us, for whose honour we fear not to adventure on any danger. This had we rather do, then by obeying thee through cowardise, to incur perpetuall ignominie; and that which is more, Gods wrath in neglect of his laws, whose authoritie, even in thine own judgement, is more to be regarded then *Caius* Commission. *The year of the world 4002. after Christs Nativitie 40.*

Petronius *conjecturing by these their answers, how hard a matter it was to estrange them from their opinion, and perceiving he could not do for* Caius *what he expected in the erection of his Statue, without great bloudshed, whereby much murther and inconvenience might follow, he took certain of his neerest and dearest friends with him, and posted to* Tiberias, *that he might more conveniently and circumspectly look into the Iews actions. They fearing some imminent* The Jewes met Petronius at Tiberias, beseeching him not to violate the sacred city with his images.
B *danger through the warres they expected from the Romanes, and greater mischief through the breach of their Lawes, assembled once more many thousands of them, and met with* Petronius *at* Tiberias, *beseeching him that he would not inforce them to that necessitie, nor defile their sacred Citie with forbidden Images. Whereunto* Petronius *answered: Therefore (* said he *) will you fight with* Cæsar, *without regard either of his abilitie, or your own weakenesse? We will not fight (*said they *) but we will rather die, then depart from our Lawes. Whereupon prostrating themselves, and laying open their naked throats, they said they were ready to entertain their deaths. In these terms continued they for the space of fourtie dayes, neglecting their husbandry, whereas at that time it was the chiefest seed-time. For it was most resolutely concluded among thems, rather to suffer death then to admit the Statue. Whilest the matter stood upon these* Aristobulus, K. Agrippas brother and Elcias the high Priest, intreat Petronius in the Jews behalf.
C *tearm,* Aristobulus, Agrippas *brother, and* Elcias *sirnamed the Great, accompanied with divers of their houshold train, and some of the chiefest among the Jews, came unto* Petronius, *beseeching him that he would consider the obstinacie of the people: neither give them occasion to draw them into desperate actions, but rather that he would write unto* Caius, *with what obstinacie the people refused the dedication of his Image in the Temple: and how giving over the care of their husbandry, they prepared themselves for the warre, without any trust or confidence in their own strength, being rather addressed to die, then to suffer so great an indignitie to be offered to their Religion. Besides, how giving over their Tillage, there was nothing to be expected but robbery, whereas they should want means to pay their Customes, by which means they hoped that* Cæsar *would be moved to moderate his severitie towards that Nation, and not to*
D *give them cause of Rebellion: and that if he might not be moved from the prosecution of the warre, that then he might goe forward with his businesse. This was the effect of* Aristobulus *request.*

But Petronius, *partly in respect of their prayers who instantly urged him; and the weightinesse of the Action; partly in regard of the contentious purpose of the Jewes, supposing that it was a matter unworthie a man to put so many thousands of men to death, to satisfie* Caius *unbridled desire and insolence, and touched with the fear of God, and remorse of his own conscience, he had rather to his own danger inform the Emperour of the absurditie of the matter by his* Petronius promiseth the Jews to write unto Caius in their behalf, and exhorteth them to follow their husbandrie.
Letters, being no wayes ignorant of his wrathfull spirit and forwardnesse in revenge, except his furious passion and expectation were answered. For this thought he; that although it altered not
E *his resolution, but haply enforc't his displeasure against him in that he speedily executed not his command, yet that it was the dutie of a good man, no not to refuse an assured death, if so be he might save so guiltlesse and huge a multitude. When as therefore he had assembled the Jewes together in Tiberias (when many thousands of them resorted thither) and disposed all those warlike forces that at that time gave attendance on him round about him, he told the Jewes first of all, not his own, but the Emperours intent, who would have them shortly taste his displeasure, and enforce them to bear the burthen of his indignation, who were so bold as to contradict him. For himself, that it necessarily concerned him, that since by the Emperours favour he had received so great honour, he should not commit any thing contrary to his command. I hold it (*said he *) a matter most just to imploy my life and honour for you, to the end that so huge a*
F *number of men should not be drawn into danger of death: and I will respect the excellencie of the Laws of your fathers, for which you think you ought to entertain war and danger: neither is it lawfull to suffer the Temple of God to be defiled by the authoritie of Princes. I will therefore write to* Cæsar, *and certifie him of your mindes: and in all that I may, I will assist you to obtain your request. God (whose power surpasseth all industerie and humane force) vouchsafe to conduct you, and make you constant in the observation of your Lawes, and grant that he, through excessive desire of humane glorie, commit not any thing that may offend God. And if* Caius *be displeased, and inforce his inevitable displeasure against me, I will undertake all danger, and endure all torments both in body and spirit, to the end that I may not hold so many vertuous men, as*

you are, periſh in your good and juſt actions. Go therefore each of you and ply your work, and till your lands: my ſelf will ſend unto Rome, and both in my ſelf and by my friends, I will imploy my ſelf for you. G

The yeer of the world 4002. after Chriſts Nativity 40.

After he had ſpoken thus, he diſmiſſed the aſſembly, praying the chiefeſt amongſt them to encourage the husbandmen to ply their buſineſſe, and to confirm the reſt of the people in their good hope. Of himſelf alſo he ceaſed not to animate them. And truly God ſhewed his aſſiſtance to *Petronius*, and aſſiſted him in all his affairs. For as ſoon as he had finiſhed his diſcourſe unto the Jews, there ſuddenly fell a great rain beyond all humane expectation. For the day was very fair, neither was there any appearance of rain in the ayre, and all that yeer long there was an extreme drought; ſo that men were paſt hope to have any moyſture, notwithſtanding, that ſometime there happened certain clouds in the heavens. At that time therefore the water fell in great abundance: and beſides the expectation and opinion of men, the Iews conceived hope that *Petronius*, ſoliciting their cauſe, ſhould not be repulſed. But *Petronius* was more amazed then all the reſt, ſeeing evidently that God undertook the affairs of the Iews, and gave them teſtimony of his manifeſt aſſurance; ſo that they that were their profeſſed adverſaries, had no means to contradict them, as he himſelf wrote to *Caius* at large, with inductions and exhortations, to the end he ſhould not draw ſo many thouſand men into a deſperate reſolution and unhappy death. For without war it was impoſſible for him ever to make them forſake their Religion. Furthermore, that he would not cut off and loſe the revenew which he received of that Nation; and would not erect a trophy of a an everlaſting curſe and malediction againſt himſelf. Adding moreover, what the ower of their God was: which he had ſo cleerly declared, that no man ought to doubt, but that his merciful hand was over them. This is the contents of *Petronius* letters.

After a long and continuall drought there fell a ſudden ſhowre. H

Petronius writeth to Caius. I

On the other ſide, King *Agrippa*, who at that time converſed at Rome, grew more and more in favour with *Caius*, having entertained him at a banquet, wherein he inforced himſelf to exceed all others in ſumptuouſneſſe, as in all other ſorts of delights and pleaſures; yea with ſuch feſtivals entertained he him, that not onely others, but alſo the Emperour himſelf could not attain to ſuch magnificence; ſo much enforced he himſelf to exceed all others through the great deſire he had to content and ſatisfie *Cæſar* in all things. *Caius* was abaſhed at this his courage and magnificence; ſeeing *Agrippa* enforce himſelf above his power and means to abound in ſilver; and all this to the intent to pleaſe him. For which cauſe *Cæſar* in requitall of his kindneſſe, intending to honour *Agrippa* to his uttermoſt power in granting him that which he moſt deſired, being one day whet with wine, invited him to drink a carouſe: adding theſe words:

Agrippa honoureth Caius in Rome, and in reward thereof Caius willeth him to demand ſomewhat, who deſireth nothing elſe then that Petronius commiſſion to erect the ſtatue ſhould be revoked. K

Agrippa, *I have heretofore known the honour thou haſt ſhewed towards me, and thou haſt expreſſed the earneſt affection that thou beareſt me, in hazarding thy ſelf in divers dangers, into which thou haſt been drawn during* Tiberius *life-time; and haſt omitted nothing, no not in that which exceedeth thy power, to ſhew thy vertuous affection towards me. For which cauſe I think that it ſhould be a great ſhame for me, if I ſhould ſuffer my ſelf to be overcome by thee in kindneſſe, without ſome anſwerable correſpondence: I will therefore put that in practiſe which I have heretofore omitted. For all thoſe things that hitherto I have beſtowed on thee, are of no reckoning. My will is that thy ready vertue ſhould at this preſent be requited, by ſuch means as might for ever make thee happy. Now he ſpake after this manner, hoping that* Agrippa *would beg ſome great Province at his hands, or the revenews of ſome Cities.* L

But although he had already prepared his demand, yet did he not diſcover his intent, but gave *Caius* this ready anſwer, that whereas he had ſerved him to the diſlike of *Tiberius*, it was not for the gain he expected heretofore, and for the preſent alſo he did nothing under hope to be rich, contenting himſelf that he was in the Emperours good favour. That the benefits he had received by him were great, yea exceeding all that which he durſt ever have hoped. For (ſaid he) although they be but ſmall in compariſon of your Greatneſſe, yet in reſpect of my ſelf, who have received them, and in my conceit and qualitie, they are very great. *Caius* being amazed at this his courage, inſiſted the rather to perſwade him, that he would grant him all that he would require at his hands. Whereupon *Agrippa* ſaid: Dread Prince, ſince it is your good pleaſure to think me worthy to be honoured by your preſents, I will not requeſt any thing at your hands that may tend to enrich me; for that by thoſe goods you have already given me, I am greatly honoured: but I beſeech and requeſt one thing at your hands, which will purchaſe you the reputation of Pietie, and will procure God to be propitious unto you in all your actions; and which alſo will breed me much glory among thoſe who ſhall hear that I have not been refuſed in my demand, which concerneth me more M

then

A then the neceſſities of this life. I therefore beſeech you that it will pleaſe you to give commandment, that that ſtatue, which you have charged *Petronius* to erect in the Temple of the Jews, may never be advanced there. This was *Agrippa's* requeſt, which to his great hazard he preſented the Emperour with, knowing very well how perillous a matter it was, and as much as concerned his life to demand any ſuch thing at *Caius* hands, that was not anſwerable to his humour. *Caius* on the one ſide moved with the ſervice *Agrippa* had done him, and on the other ſide ſeeing how great an indignitie it ſhould be for him, if before ſuch an aſſembly of witneſſes, he ſhould deny that which he had ſo inſtantly preſſed *Agrippa* to requeſt, as if he ſuddenly had repented himſelf, & admiring *Agrippa's* vertue (who having means
B within a little time to augment his particular eſtate, either by revenews or other commodities, had preſerved the common cauſe, the Lawes of his Countrey and pietie before all theſe) he granted him his ſupplication, and wrote to *Petronius*, prayſing him for that he had uſed ſuch diligence in aſſembling his Army, as alſo for all that whereof he had certified him, annexing theſe words: If (ſaid he) you have already planted the Statue, as I commanded you, let it remain in the place; but if it be not done, be thou no more troubleſome to the Jews, but diſmiſſe thine Armie, and repair thou in perſon to that place whither I have ſent thee. For I urge no more the erection of that Statue, for the deſire that I have to gratifie *Agrippa*, whom I intirely honour, and in ſuch ſort, as it is impoſſible for me to contradict any thing whatſoever, that either he hath need of, or ſhall require. Theſe were the contents of
C thoſe letters, which *Caius* wrote to *Petronius*, before he underſtood that the Jews bethought them of revolt: for they made it known, that rather then they would endure the Statue, they would hazard a warre againſt the Romans: which when *Caius* underſtood, he was extremely ſorrowfull: and being a man addicted to all villany, and eſtranged from all honeſtie, and who gave place to no good councel, incontinently after he had conceived a diſpleaſure againſt any man, and who likewiſe thought it a great good hap for him to accompliſh all that whatſoever he pleaſed, he wrote again to *Petronius* to this effect: Since the Preſent which the Jews have given thee, have prevailed more with thee then my commandments have done, ſo as to pleaſe them, thou haſt deſpiſed that which I have enjoyned thee, I make thy ſelf the Judge how much thou haſt deſerved to incur my diſpleaſure, to the end that thou
D mayeſt ſerve for an example to all thoſe, who ſhall come after thee, that an Emperours commandment ought not in any ſort to be neglected. Although this Epiſtle was both written and ſent, yet did not *Petronius* receive the ſame during *Caius* life time, for that they that carried the ſame, were ſtayed by croſſe winds; ſo that *Petronius* received thoſe Letters that certified him of *Caius* death, before he received the other. For God would not forget *Petronius*, who expoſed himſelf to great dangers for the love of the Jewes, and the honour of God. And *Caius* being taken out of the world by Gods wrath being kindled againſt him, by reaſon that he affected divine honours, received his reward, and *Petronius* obtained favour both at Rome, and thorow all the whole government, and eſpecially among the principall Senators, againſt whom *Caius* was accuſtomed to vomit his cholerick diſgraces. He died a little after he had written the Letter to *Petronius*, by which he threatned
E and denounced him death. Hereafter will I declare the cauſe why he was taken out of this world, and the manner how Treaſon was complotted and wrought againſt him. The Letter that brought tidings of *Caius* death, was delivered to *Petronius* firſt; and incontinently after he received that wherein he enjoyned him to kill himſelf. He highly rejoyced at this his good hap, and *Caius* death, and admired Gods providence, who ſpeedily and happily had rewarded him both for the honour that he bare unto his Temple, as alſo for the aſſiſtance he uſed towards the Iewes. Behold, how *Petronius* eſcaped from death, by an unexpected means.

The yeer of the world, 4003. after Chriſts nativity, 40.

Caius writeth to Petronius, charging him to murther himſelf for neglecting his command.

Petronius receives letters of Caius death, before thoſe whereby he was commanded to kill himſelf.

CHAP. XII.

F

That which hapned to the Jews which were at Babylon, and of the two brethren, Aſinæus *and* Anilæus.

IN thoſe dayes there happened a grievous commotion amongſt thoſe Iewes that inhabited Meſopotamia and Babylon, and ſuch ſlaughters and calamities as never the like hath been declared in our former Narrations; which in that I intend to report both particularly and ſeriouſly, I will rippe up the whole cauſe thereof from his firſt Originall. There was a Citie called Nearda belonging to Babylon, ſtored with inhabitants, and enriched with many fruitfull poſſeſſions, ſufficient to ſuſtain ſo great a multi-

Hædio & Ruffinus, chap. 16. Alias chap. 20. A grievous commotion among the Jews in Meſopotamia and Babylon.

The yeer of the world, 4005. after Christs nativity. 41.

tude: Moreover, it was such as might be hardly invaded by the enemy, both for that the river Euphrates hemmed it in on one side, as also for that it was defenced with very strong wals. Upon the same river also there stood another city, called Nisibis, in which the Jews, in respect of the strength of the place, kept their Dragma, which they were accustomed to offer unto God, and the rest of their votive money. These two Cities therefore served them for two store-houses: and from thence, according as time required, they sent the money they had gathered, to Ierusalem, and committed the convoy thereof to divers thousands of men, for fear lest it should be taken away by the Parthians, who at that time had the soveraigntie in Babylon. Among these Iews lived *Asinæus* and *Anilæus*, two brethren, born in Nearda; whose father being dead, their mother set them and bound them to the weavers trade, for that amongst those Nations it was accounted no indignitie to follow that trade: for both men and women exercise themselves therein. It happened, that their master with whom they learn'd their occupation, beat them one day, for that they came somewhat late unto their work. They taking this chastisement of his as if a great injurie had been done unto them, betook themselves to their weapons, whereof there were great store in that house, and retired themselves into a place where the floud divideth it self into two parts, which naturally abounded with excellent pastures, and such fruits as were reserved for the use of winter. To these men there flocked a number of needy persons, whom they armed and became their captains, and no man opposed himself against their insolent proceedings. Being by this means grown absolute and impregnable, for that they had builded themselves a strong fortresse, they sent unto the inhabitants, commanding them to pay them tribute for their cattell which they pastured; so that this tribute gave sufficient to entertain them, promising to those who obeyed them, all friendship, and that they would maintain them against all those that should injure them, of what place soever they were: but if they did not that which they commanded them, they threatned them that they would kill all their cattell. The inhabitants of the countrey, knowing themselves unable to crosse them, obeyed them, and sent them the number of cattell which they required; so that greater forces daily coupled themselves with them, and they grew of that power, that they could make their excursions against those whom they intended to hurt. Every one respected them, and they were feared by all men, so that their renown came at last to the ears of the King of Parthia.

Nearda, Nisibis, two cities of Bybylon.

Asinæus and Anilæus, born in Nearda, retire into a certain place, and great companies flock unto them.

Asinæus and his companions beset by the Governours and princes of Babylon.

The Governour of Babylon likewise intending to cut off this mischief before it grew to greater head, assembled as many men as he could possible, both Parthians and Babylonians, and marched forth against them, with an intent to root them out, before they should have any inkling thereof to prepare themselves for their defence. Having therefore prepared his army, he lay in ambush neer unto a marish, and the next day following (which was the Sabbath, in which the Iews forbear all kinde of work, he making his account that the enemie durst not make head against him, but without fight he should lead them away captives) he marched easily, thinking to charge them unaware. *Asinæus*, who at that time sate idly with his fellows, having his Arms fast by him: Ye men (said he) me thinks I hear the neighing of horses, not such as when they are in their heat, but as when they are backe by men. Moreover, I hear the noise of their bridles and I fear lest the enemies secretly stealing upon us, should circumvent us let therefore some one of us go and discover what the matter is, and certifie us truly of that which he shall perceive: I would I were found a lier in that which I have told you. This said, one of them went out to espie what the noise intended; who running hastily back again, told him that he had not falsly conjectured as touching the intent of the enemie, for that they were at hand, and would not suffer themselves any longer to be out-braved by them. He also declared, that there was a mightie number of horsemen, who were assembled like a drove of beasts, sufficient and able utterly to overcome *Asinæus* and all his company, forasmuch as they were not in a readinesse to defend themselves: for that our law forbiddeth us in any sort to travell on the Sabbath. *Asinæus* determined with himself not to do that which the Spy had said, but thought that it was better for them to behave themselves valiantly in that their necessitie wherein they were plunged, and that if they must needs die, it better became them to make breach of their law, then to hearten their enemies by their submission. He therefore presently betook himself to his weapons, and encouraged all those that were about him, to make it known in effect what their valour was. Whereupon all of them at once marched forth against the enemy, and slaughtered a great many of them, for that they, despising *Asinæus* and his followers, marched as if they went to lay hold on men already vanquished; but in the end they were constrained to betake them to flight.

Asinæus, after he had encouraged his souldiers, putteth his enemies to flight.

When

A When the bruit of this skirmiſh was brought to the ears of the King of Parthia, he was wholly aſtoniſhed at the boldneſſe of theſe two brethren, and he had a deſire to ſee them, and to ſpeak with them. He therefore ſent one of the truſtieſt of his guard, to let them underſtand that although King *Artabanus* had been injured by them, in that they had invaded his countrey; notwithſtanding ſaid this Embaſſadour, he making leſſe account of the diſpleaſure he hath conceived againſt you, then of your vertue, hath ſent me unto you to give you my hand and troth in his name for ſafe conduct and ſecuritie in your voyage, requiring you to be his friends: he conditioneth therefore with you without any deceit or fraud, promiſing you gifts and honours, and determineth to increaſe your dignity by his power. *Aſinæus* refuſed to enterprize this voyage, but ſent his brother *Anilæus* with certain preſents, ſuch as B he could poſſibly find. He therefore departed with the meſſenger, and preſented himſelf before *Artabanus*; who ſeeing *Anilæus* come alone, asked him how it happened that *Aſinæus* came not with him: and underſtanding that he ſtayed in his mariſh through the fear that he had of him, he ſwore by the gods of his Anceſtors, that he would do him no wrong, wiſhing them to give credit to his promiſe, and he ſtretched out his hand, which is the greateſt ſign which the Kings of that countrey uſe to aſſure thoſe that parley with them. For after they have mutually given one another their hands, there is no ſiniſter practice to be feared, and they from whom a man expecteth any harm, are no more to be feared at ſuch time as they have given this teſtimony of aſſurance. That done, *Artabanus* ſent back *Anilæus* to perſwade his brother *Aſinæus* to come to Court. *Artabanus* did this, ſuppoſing that this his C amitie with the two brothers would be a bridle for the Iews, who otherwiſe might encroach upon his governments. For, he feared leſt if any rebellion ſhould happen, and he ſhould be troubled in that war, *Aſinæus* and they of Babylon ſhould grow more ſtrong, both by the voluntary ſubmiſſion of the Iews, as by force: and thereby ſhould do him the more miſchief. Upon this deliberation he ſent *Anilæus*, who eaſily perſwaded his brother, giving him to underſtand among other things, what good will the King bare him, and the oath that he had ſworn: ſo that both of them reſorted to *Artabanus*, who received them very graciouſly, admiring *Aſinæus* vertue, who had ſo great a courage to exerciſe his enterprizes, conſidering eſpecially that he was a man of low ſtature, and who to look on ſeemed to be contemptible: and he told his friends that without compariſon, he had a greater heart then his body.

The year of the world, 4003. after chriſts nativity, 41.

Aſinæus and Anilæus are ſought unto by Artabanus for friendſhip.

D And when as in banquetting he had named *Aſinæus*, and ſhewed him to *Abdagaſis* the Generall of his Army, ſignifying unto him with what valour theſe brethren were endowed in feats of arms; *Abdagaſis* required that it might be lawfull for him to kill *Aſinæus*, to the end he might puniſh the wrongs he had done to the eſtate of the Parthians. Never (ſaid the King) will I give my conſent to betray a man, who hath committed himſelf to my protection, and hath given me his hand, and who buildeth upon the oath I have paſt unto him in the name of the gods. But if thou be a valiant man in feats of Arms, thou haſt no need to make me forſwear my ſelf, to the end I might do juſtice on him for his outrages committed againſt the Parthians: but at ſuch time as he and his brother ſhall depart from hence, aſſail him, and overcome him by thy valour, provided that I be not privie to thy attempt. And afterwards E calling *Aſinæus* to him in the morning: It is time (ſaid he) that thou return homeward, for fear thou provokeſt divers of the Captains of my Court, which contrary to my will, will endeavour themſelves to kill thee. I commit the Countrey of Babylon to thy protection and guard, which by thy care and vigilancie ſhall remain exempt from all robberies, and other ſuch calamities. Reaſon it is that I procure thy good, becauſe I have engaged mine honour and faith irrevocably unto thee, not upon any light matter, but for things that importune thee as neerly as thy life. This ſaid, he gave him certain preſents, and incontinently diſmiſſed him. Now as ſoon as he returned home to his own fortreſſe, he fortified the places, both thoſe which before-time he had thorowly defenced, as the other which as yet no man F had attempted to ſtrengthen: and in ſhort time he grew to that greatneſſe, as no one man of ſo obſcure fortune and beginning attained before him. Neither contented with the honours of the Babylonians, he was alſo held in great account by the Captains of the Parthians, who were ſent to govern in the neighbouring Provinces: yea ſo much encreaſed his authoritie with his power, that all Meſopotamia was at his command. In this felicitie and encreaſing glorie of his, he continued for the ſpace of fifteen yeers: which never began to wane untill ſuch time as neglecting the ancient ſtudy of vertue, and contemning the lawes of his forefathers, both he and his factious followers being devoured in pleaſure, yielded themſelves captive to forrain luſts. It fortuned that a certain Governour of thoſe Parthians came into that Countrey, accompanied with his wife, not onely enriched and endowed with other

Abdagaſis would have ſlain Aſinæus: but Artabanus will not permit him.

Artabanus committeth the territories of Babylon to Aſinæus charge, and diſmiſſeth him with gifts.

The yeer of the world, 4003. after the nativity of Christ. 41.

perfections, but also admired for her incomparable comelineſſe and beautie, Whom without ever, ſeeing her, onely by reſpect of her beautie *Anilæus*, *Aſinæus* brother loved entirely: and when as by no one of his allurements he could obtain her favour, neither had any other hope to enjoy the Lady, he could not bridle his unruly luſt, but he made warre againſt her husband: and killing the Parthian in their firſt conflict, his wife became his, both in ſubjection, and bed-ſervice, which thing was the original of many mightie calamities both to himſelf, and towards his brother. For when as having loſt her former husband, ſhe was led away captive, ſhe carried with her the images of the gods of her countrey, which ſhe highly eſteemed, according as it was the cuſtome of thoſe that inhabited that place, to have their gods whom they adored in their houſes, whom at ſuch time as they travel into a forrain countrey, they carry about with them. She therefore brought them with her, and uſed them according to the faſhion of her countrey, at the firſt ſecretly: but after ſhe was known for *Anilæus* wife, then adored ſhe them according to the cuſtome, and with the ſame ſervice which ſhe uſed during her firſt husbands dayes, ſacrificing to her gods.

Anilæus killeth a Noble man of the Parthians, and leadeth away his wife.

Their chiefeſt friends ſeeing this, firſt of all reproved them, for that *Anilæus* committed ſuch things as were no wayes uſed among the Hebrewes, and altogether repugnant to their laws, for that he had maried a woman of a forrain nation, that contradicted and violated their accuſtomed Religion: for which cauſe they adviſed them to beware, leſt in ſubmitting themſelves too much to their unbridled pleaſures, they ſhould loſe the honour and power they had received from God, even until that preſent. But ſeeing their perſwaſions profited nothing, and that *Anilæus* likewiſe had villanouſly ſlain one of his deareſt friends, who had ſomewhat too freely reproved him (who at ſuch time as he lay a dying, being touched with the zeal of the Laws of his Anceſtors, and with grief againſt his murtherer, wiſhed that *Aſinæus* and *Anilæus* and all their aſſociates might die the like death: they for that they were tranſgreſſers of the Law; the other, for that they ſuccoured not themſelves in that oppreſſion, which they ſuffered for the maintenance of their Laws.) They were ſore diſpleaſed: yet notwithſtanding, they contained themſelves, calling to their remembrance that their felicitie proceeded from no other cauſe, but from the valour of thoſe brethren.

Anilæus being reproved for his wifes idolatry, killeth one of his friends.

But when they underſtood that the Parthian gods were adored by this woman, they bethought them that it behoved them not any more to bear with *Anilæus*, in contempt of their Laws: for which cauſe, addreſſing themſelves to *Aſinæus* in great aſſemblies, they exclaimed againſt *Anilæus*; ſaying, that he ought, although at firſt he had no power to diſpoſe of himſelf, yet now at laſt, to correct this errour before it ſhould redound to their publick plague: for that both his marriage was diſallowed in all mens eyes, as altogether contrary to their Laws, and that the ſuperſtitious obſervance of the gods, which the woman preſumed to uſe, was an apparant injurie offered to the true God. But he, although he knew that his brothers fault would breed ſome great inconvenience, both to himſelf and his followers, yet being overcome with brotherly affection, he eaſily pardoned his brother, aſcribing his errour to the violence of his unbridled paſſion. But whereas daily more and more he was tired with exclamations, and greater reproofs, at length he admoniſhed his brother of the matter, chiding him for that which was paſt, and willing him to amend the errour hereafter, by ſending home the woman unto her kindred. Yet did this admonition of his take no effect with him; for that the woman perceiving that the rumour that was raiſed among the people was for her ſake, and being afraid leſt for her love ſake *Anilæus* ſhould incurre ſome danger, ſhe poyſoned *Aſinæus*, to the end that her love being in authority, ſhe might more freely practice her impietie. Now when *Anilæus* had gotten the government into his own hands, he drew out his forces againſt certaine villages belonging to *Mithridates*, one of the cheifeſt among the Parthians, and *Artabanus* ſonne in lawe, which villages he ſpoiled, and carried away moveables, men, ſheep, and other riches. When *Mithridates*, who at that time was reſident in thoſe quarters, underſtood of the ſpoil of his villages, he was ſore diſpleaſed and the rather, for that without any occaſion or proffer of injurie, *Anilæus* had aſſailed him in contempt of his eſtate, who was a cheif Peer of the countrey: for which cauſe he incontinently aſſembled the greateſt power of horſe and footmen he could gather, to ſet upon *Anilæus* and his aſſociates. Leading his forces therefore againſt one of his villages, he kept himſelf in covert, to the end he might fight the next day; which was the Sabbath day, on which the Jews attempted not any thing. Whereof when *Anilæus* was advertiſed by a certain Syrian, who dwelt in another village, who had exactly told him all *Mithridates* intent, and the place where he intended to banquet with his ſouldiers; after he had made his ſouldiers take their refection, he departed by night, to the end he might charge the Parthians before they might be advertiſed of his comming. He therefore ruſhed in upon them about

Anilæus is accuſed before his Brother Aſinæus, but he winketh at his fault.

Aſinæus poyſoned by the Parthian woman.

Anilæus draweth his forces into Mithridates countrey, and ſpoyleth his Villages, and taketh him priſoner.

A about the fourth watch of the night, and ſlew thoſe whom he found aſleep, and the reſt being aſtoniſhed hereat, were forced to ſave themſelves by flight: he alſo took *Mithridates* priſoner, and cauſed him to be carried away naked on an Aſſe, which is one of the greateſt diſgraces which the Parthians imagine may be offered them. Having after this diſgracefull manner carried him into a forreſt, ſome of his familiars perſwaded him to kill him: but *Anilæus* told them incontinently, that they ought to deale with him farre otherwiſe; for that it behoved them not to kill a man, who was one of the chiefe among the nobilitie of the Parthians, and one who was moſt honoured in regard of that affinitie and alliance he had with the King: that although all that which heretofore had been offered to *Mithridates*, were inſupportable; yet if they ſhould be the means of the ſafegard of his life, he would remit the injuries, B and remunerate them for their mercy in ſaving his life; whereas if they ſhould deale ſeverely with him, the King would ſeek his revenge, and make a horrible ſlaughter of all thoſe Iews; that inhabited Babylon: whom they ought to have compaſſion of, both for that they are of their bloud, as for that if any miſchiefe ſhould befall them, they knew not whither to retire themſelves; whereas they might be aſſiſted with the flower and picked number of the men of their nation. Having thus diſcourſed and debated the matter in the ears of his ſouldiers, his opinion was approved, and they were perſwaded; and ſo *Mithridates* was ſent back again.

The yeer of the world, 4003. after Chriſts Nativity, 41.

Anilæus diſmiſſeth Mithridates.

But no ſooner returned he home unto his houſe, but that his wife hit him in the teeth, that he lived but by the mercy of his enemies notwithſtanding he were the Kings ſonne in law: C that he had made no reckoning to puniſh thoſe, who had ſo much injuried him: that he likewiſe contented himſelfe to have his life ſaved after he had been priſoner to the Jews. *For which cauſe (ſaid ſhe) recover thou thy former vertue and honour, which thou haſt heretofore loſt, or I ſweare by the gods of the King my father, that the bond of marriage which is betwixt thee and me, ſhall be diſſolved.*

Mithridates, unable to indure theſe uſuall reproaches, and on the other ſide, apprehending his wives haughty courage, from whom he feared to be ſeparated, he aſſembled the greateſt power of men of warre that he could poſſible, notwithſtanding it were againſt his will, and led them forth; ſuppoſing himſelfe to be unworthy of life, if he who was by nation a Parthian, ſhould be cowardly put to the worſt by the Jews. When *Anilæus* underſtood that *Mithri-* D *dates* came forth againſt him with a great force, he thought that it would redound greatly to his indignitie, if he ſhould lye lurking amidſt his marſhes; and hoping that he ſhould have no worſe fortune againſt his enemies, then he had at the firſt, and building much upon his ſouldiers, who were ever wont to get the upper hand in their encounters he likewiſe drew forth his army: to them alſo certain other adjoyned themſelves who ſought nothing elſe but pillage, and hoped that with their onely preſence they might diſmay their enemy.

But after they had had marched about ninty ſtades, and paſſed thorow a countrey that was ſcant of water, and were about the heat of the midday travelled with thirſt: *Mithridates* army came in ſight, and charged them even at that time; when they fainted for want of drink, and thorow the extremitie of heat, ſo as they could ſcarcely wield their weapons. At that time *Anilæus* ſouldiers encountring with *Mithridates* freſh men, were ſhamefully put to E flight: whereby it came to paſſe that a great number of them was murthered, and many thouſand men put to the ſword. But *Anilæus* himſelfe, and all thoſe of his company, retired themſelves in great haſte into a forreſt, leaving *Mithridates* Lord and Maſter of the field, whereof he was very joyfull. Notwithſtanding this dyſaſter, an infinite number of lawleſſe men reſorted to *Anilæus*, who ſet little by their lives, provided there might no limit be propoſed to their unbridled licentiouſneſſe; ſo that he gathered a greater number of men, then thoſe whom he had loſt: yet were they farre different in valour from the former: for they were men wholly ignorant of warlike diſcipline: notwithſtanding, he being accompanied with theſe men, went and ſet upon certain boroughs of the Babylonians, which were wholly deſtroyed by his rapine and violence. For which cauſe, the Babylonians and his other ene- F mies, ſent unto Nearda to the Jews that were there, requiring that *Anilæus* might be delivered into their hands: whereunto condeſcending not (for although they had a will to performe their requeſt, yet it lay not in their power to deliver him) they required that they might live in peace. And to intreat of the conditions of peace, the Babylonians ſent certain men to conferre with *Anilæus*. They having ſurveighed the place wherein *Anilæus* kept, aſſailed both himſelfe and his followers by night, and ſlew all thoſe they encountred with, without reſiſtance, and amongſt the reſt *Anilæus*. When the Babylonians ſaw that they were delivered from the oppreſſion of *Anilæus*, who till that time had been as it were a bridle unto them, to reſtrain and curbe the hatred they conceived againſt the Jews, with whom they had

A great number of diſſolute perſons flock to Anilæus, with whom he ſpoileth certain boroughs of the Babylonians.

The Babylonians require Anilæus, that they may puniſh him: they aſſaile and ſlay him.

had oftentimes been at oddes, by reason of the contrarietie of their religions, whereby it grew that they oftentimes fell at debate upon each opportunitie, wherein they met. G

The yeer of the world.4003. after Christs Nativity.41.

At that time therefore that *Anilæus* men were discomfited, the Babylonians set upon the Jews on all sides; who seeing themselves in danger by reason of the insolence of the Babylonians, against whom they were too weak to make resistance, and on the other side unable to live amongst them, they went and dwelt at Seleucia, a City famous in regard of *Seleucus* the sonne of *Nicanor*, who builded it. In that City dwelt divers Macedons, divers Greeks, and a great number of Syrians. The Jews fled thither, and sojourned there about some five yeers, without any molestation: but in the sixth yeer, when the plague grew rife in Babylon, the Jews that remained there, were enforced to seek them some new habitation; and that remove of theirs into the City of Seleucia was the cause likewise of their further mischiefe, as I will make manifest. The Greeks who dwell in Seleucia, are ordinarily at debate with the Syrians, and have alwaies the upper hand; but after that the Jews came to inhabit in that place, in a certain sedition that arose among them, the Syrians had the upper hand, by the means of the Jews, who joyned their forces with theirs, who of themselves were valiant and good souldiers. H

The Iews afflicted by the Babylonians, repaire to Seleucia.

The Greeks had been repulsed in this tumult, seeing they had but one onely means left them to maintain their former honour, but to break that league of friendship which was between the Syrians and the Iews, devised in private each one with those Syrians, with whom they were acquainted, promising to live in peace and amitie with them, whereunto they condescended willingly. For the chiefest of these two nations concluded the peace, which presently after followed, to the end that on both parts they should joyne in hatred against the Iews. So that altogether charging them at unawares, they slew more then fifty thousand of them: and all of them were slain, except some few, who through the mercy of their friends, and warrantize of their neighbours were suffered to escape. These retired themselves to Ctesiphon a City of Greece, that was not farre from Seleucia, where the King sojourneth every yeer, and keepeth the greatest part of his moveables; hoping in that place through the reverence of the King they might remain in more safety and securitie. All the nation of the Iews that were in these quarters stood in great fear: For the Babylonians and the Seleucians, with all the Assyrians of that countrey, accorded amongst themselves to make a generall warre against the Iews: whereby it came to passe that they assembled themselves at Nearda and Nisibis, trusting themselves to the strength of these fortresses, which were inhabited also by men who were expert in arms. See here what the estate of those Iews was, who remained in Babylon. I K

Fiftie thousand Iews slain in Seleucia.

The Iews that were saved repaire to Ctesiphon.

The Iews retire into Nearda & Nisibis.

The Nineteenth Book of the Antiquities of the Jewes:

Written by *Flavius Josephus.* L

The contents of the chapters of the nineteenth booke.

1 *How* Caius *was slain by* Chæreas.
2 *How* Claudius *obtained the Empire.*
3 *Dissention betwixt the Senate and the people.*
4 *How* Claudius *advanced* Agrippa *to his fathers Kingdome, and his Edicts in favour of the Iews.*
5 Agrippas *return into Judæa.* M
6 Petronius *Epistle to* Doritas *in the behalf of the Iews.*
7 Agrippas *actions untill the time of his death.*

CHAP.

A

CHAP. I.

The yeer of the world, 4004. after Christs Nativitie, 43.

How Caius *was slain by* Chæreas.

Caius did not onely expresse and manifest his fury towards those Jews that dwelt in Ierusalem, and in other neighbouring places; but also thorow all the countries both by land and sea, which were subject to the Romane Empire, filling the whole world with an infinite number of mischiefes; yea, such and so hainous, as the like hereof hitherto have never been heard of. But Rome in especiall felt the force of his fury, which partook no lesse calamitie and misery, then any other Citie: but especially the Senatours, Patricians, and noble men were plagued. They also that were called Romane knights, who in wealth and dignitie were next unto the Senators, for that out of their number such men were chosen, who were to supply the Senate, were vexed with intolerable injuries. For with ignominies they were detracted, with baniſhments and confiscations weakned, and by slaughters wholly exterminated. He likewise usurped the name of God, commanding his subjects to dignifie him with more then humane honours; and ascending the Capitol, which amongst all the Temples in Rome is most religiously honoured, he was so bold as to salute *Jupiter*, and to call him brother. Many such impieties committed he, by which he expressed, that his unbridled and boundlesse madnesse did never forsake him. Amongst his other mad pranks that he played, this is worthy of memory: for on a time, thinking it to be too much trouble for him to crosse the sea between Puteol a Citie in Campania, and Misenum another town seated by the sea-shore, in a galley; and otherwise esteeming it a thing correspondent to his greatnesse, who was Emperour, to exact that superioritie on the sea, which was answerable to his soveraigntie on the land, betwixt one Cape of the sea unto another, for the space of thirty furlongs or stades, betwixt which the gulfe had his course, he caused a bridge to be built, on which he commanded himselfe to be drawn in a charriot, as if that way were answerable to the dignitie of his deity. He left not one Temple in Greece whatsoever, that he spoiled not of those excellent pictures or imagery that was therein; Giving a commission that all statues, and whatsoever ornaments or gifts, and presents that were didicated in any Temple, should be brought unto him; saying that such things as were admirable, should be reserved for a place of admiration, such as was the City of Rome: with these spoiles of the Temples decked he his Palace and Gardens, and generally all his houses and Palaces that he had in Italy He was so impudent also, as to give direction, that *Iupiter Olympius* statue which the Greeks had in great estimation and *Phidias* the Athenian carver had made, should be transported to Rome. But *Memmius Regulus*, to whom he directed this commission, executed it not, because the Masons informed him, that without spoiling it they could not remove it from the place. It is reported also, that he was hindered from this execution by such prodigies as are almost incredible: which he certified *Caius* of, giving him to understand, what the occasion was that had moved him to disobey him therein: & whilest he was in danger of death for this his delay, the sudden and successefull death of *Caius* warranted him from the same. Yea, so farre stretched his unbridled fury, that having a daughter newly born, he caused her to be carried into the Capitoll, and laid at the feet of the Image of *Iupiter*; saying, that that child was common betwixt him and *Iupiter*, leaving the judgement to all men, which of the two parents was the greatest. And notwithstanding all these his misdemeanours, yet did men tolerate him.

He gave libertie to slaves also to accuse their masters of whatsoever crimes they would: which was so much the more hatefull, because all things were done by *Cæsars* authoritie, and to his good liking: so that *Pollux*, who was *Claudius* bondman, durst accuse him, and *Caius* the Emperour was contented among the Judges to heare his uncle brought in question for his life, hoping (although it fell out otherwise) to pick out an occasion to put him to death. For having filled all the countries of his Empire with false accusations, and all sorts of mischiefes, and giving slaves a prerogative above their masters; their Lords devised many conspiracies against him, some for spite, and with an intent to revenge them of those injuries they had received: other some pretending by his death to prevent those inconveniences that threatned them. In a word, his death concerned the securitie of the laws, and the safetie of all men: and had he not been speedily cut off, our nation had almost been utterly exterminated. For which cause I thought good to make an exact and ample declaration of every occurrent, namely, for that the knowledge thereof maketh very much towards the manifestation of Gods power and will, which bring consolation unto those who are in adversitie,

Hedio & Ruffinus, chap. 1. Caius tyranny towards the Iews.

Caius tyranny towards the Senators and Patricians.

Caius calleth himselfe Iupiters brother.

Caius spoiled all the Temples of Greece.

Caius commandeth Memmius Regulus to transferre Inpiter Olympius to Rome.

Caius compareth himselfe with Iupiter.

Caius gave slaves free liberty to accuse their masters, and countenanced Pollux to accuse his master Claudius.

Many conspiracies against Caius.

The yeer of the world, 4004. after Christs Nativitie, 41.

sitie, and keep them within the bounds of modestie, who suppose that their prosperity should G
continue alwaies firme, and although they neglect vertue, think that no evill may befall
them. Three plots of conspiracy were intended against him, and purposed to his utter ruine,
each of them was attempted by men of great reckoning. For *Aemilius Regulus*, who was
borne in Corduba in Spain, was fully resolved to kill him, himselfe, or to make him away by
the means of his confederates. *Chæreas Cassius*, Colonell over a thousand men, was the chief-
tain of another band; and *Annius Minucianus* was in no lesse readinesse to doe his uttermost
herein. The cause that moved them to accord thus altogether in hatred against *Caius*, was,
that in respect of *Regulus*, he was by nature a detester of all iniquitie: for he was a man en-
dowed with great magnanimity, and beautified with a liberall spirit; so as he dissembled not
any of his counsels, but communicated them with many, who either were his friends, or va- H
liant men fit for execution. And as touching *Minucianus*, he was induced to seek his revenge,
through the desire hee had to doe justice on him in *Lepidus* behalfe, who had been one of
his especiall friends, and one of the rarest men that were ever found among the Romane
citizens (whom *Caius* had put to death through the fear he had conceived of him) know-
ing well that all they, against whom *Caius* was incensed, could not escape with lesse indig-
nitie then losse of life. As for the third man *Chæreas*, he could not endure the shame and
reproach of cowardise that *Caius* had objected against him, but feared besides, that his
friendship and inward familiaritie with *Caius* would draw him into manifest dangers: for
which cause and his own securitie and honours sake, he thought good to make him away.
Generally, all of them were resolved to rid the world of *Caius*, and bring an end to his pride I
and tyrannicall power, for their hope was that their attempt should have good successe:
which if it happily fell out, their countrey and common-weale should reape the fruits there-
of, for whose securitie and safety, it became them to hazard themselves, though it were with
losse of their heads. But above all the rest, *Chæreas* was egged on with a desire he had to grow
famous, and through the facilitie and convenient means he had to finish the same, because
his Colonels roome gave him most secure accesse unto him. About that time the Circensian
games were solemnized, which is a kinde of pastime which the Romanes very willingly be-
hold, and to this intent they resort to the place of these exercises, and the common people
is wont to demand somewhat at their Emperours hands, which they desire to obtain; and
they, after they have examined their requests, doe never refuse them. Now they required K
with instant and importunate supplications, that *Caius* would discharge them of their taxati-
ons, and moderate the excessive tributes which they paid: but he would give no eare unto
them, and caused those to be apprehended who called upon the matter most earnestly;
sending his Guard, some of them one way, some of them another, to put them to the sword.
After he had given this commandement, and they who received the charge, had fully exe-
cuted it, a great number of men were slain. The people seeing this, ceased to exclaime any
more, setting light by their goods; and seeing before their eyes, that their refusall would be
the cause of their death. These considerations incited *Chæreas* the more to execute his en-
terprize, to the end he might finish his furious and lawlesse life, whose pleasure was all mens L
injury and prejudice. And very oftentimes was he determined to set upon him whilest he
banquetted, yet he deferred to doe the same, not for that he failed or fainted in his resolu-
tion, but because he expected some fit opportunitie to hit him home, and speed him to the
death. He lived Captain of *Caius* Guard a long time, yet took he small pleasure in conversing
with him.

Three conspiracies against Caius. Æmilius Regulus. Cassius Chæreas. Annius Minucianus.

The Circensian games. Caius causeth divers to be murthered, who request mitigation of their exactions

Chæreas for many causes is incited against Caius.

But after that *Caius* had appointed him to gather in his tributes, and that money which
was confiscate, he seemed to have lesse occasion then before: for at that time he had doub-
led their paiments, in the execution whereof he followed his own nature rather then *Cæsars*
command, and spared those of whom he ought to have compassion for their povertie sake.
Caius was sore displeased herewith, and objected against him, that the cause why he delayed M
the bringing in of his money, was his cowardise and negligence: And among other outra-
ges that he offered him, as oft as he gave him the watch-word, as he usually went to fetch it
once a day upon his watch day, he gave him the names of women, and other that were full
of ignominie, notwithstanding that he himselfe was not exempt from note of no lesse dain-
tinesse. For in certain ceremonies which he himself had established, he attired himself like
a woman, and was disguised with certain vailes, whereby he might the better counterfeit
that sex, and yet notwithstanding durst he object this dishonour to *Chæreas*. As oftentimes
as *Chæreas* received the watch-word, so oftentimes grew he in choler: which was increased
the more at such time, as he delivered the same to his companions, who openly mocked and
jeasted at him. For when it was his turn to receive the word from *Cæsars* mouth, he ordi-
narily

narily fitted him with such a one as might move laughter, which made him the bolder to conspire with his confederates, in that he had just occasion to be displeased: among these was a Senator, and one that had past all honours and offices, otherwise an Epicure and lover of delights. Him did *Timidius* accuse (in that he was his enemie) that he had used certain injurious speeches against *Caius*: and for proofe hereof, he alleadged *Quintilia* for his witnesse, a woman amongst all stage-players dearly beloved of many, but in especiall, by *Popedius*, by reason of her incomparable beauty: and for that she refused to bear witnesse in a matter falsely objected against him, whom she intirely loved, *Timidius* required, that she might be examined by torture. *Caius*, provoked herewith, commanded *Chæreas* with all expedition and diligence to see *Quintilia* tortured: and the rather gave he *Chæreas* these commissions to kill and torment those whom he pleased, for that he had conceived this opinion, that he would acquit himself with more crueltie, to the end he might exempt himselfe of that reproach of faintheartednesse which was wrongfully inforced against him.

The yeer of the world, 4004. after Christs Nativity, 44.

Popedius is accused of a crime by Timidius unto Cæsar.

Whilest thus *Quintilia* was led forth to be tortured, she trod upon the foot of one of those who were of the confederacie, giving him to understand that he should be of good courage, for that there was no fear that she would bewray any thing in torture, but would endure it with constancy: notwithstanding, *Chæreas* tormented her cruelly, which he rather performed by constraint then of his own free will. And seeing he could enforce nothing out of her, he brought her back to *Caius* in so pitiful an estate, that all they that beheld her, had compassion on her. *Caius* likewise himself was moved, and bethinking him of those pains she had indured, he desisted from the enquest and accusation which was prosecuted against *Popedius* and *Quintilia*, and gave her a certain sum of money, to comfort her against the indisposition that might happen by reason of her torments, which she had so couragiously endured.

Caius commandeth Quintilia to be tortured who confesseth nothing.

Popedius is absolved.

This displeased *Chæreas* very much, as if he had been the cause of all those evils that had hapned to those two persons, having been so great, that to heale them, it behoved *Cæsar* to minister a medicine. He consulted therefore with *Clement*, who was Captain of the footmen, and *Papinius*, who had the command of the guard, and spake unto them to this effect: We "have (said he) O *Clement*, imployed our selves to the uttermost for the Emperours safety: "for by our providence & travell we have wrought so much, that of all those, who have con-"spired against him, some of them have been slain: the rest in such sort tormented and mar-"tyred, that *Caius* himselfe had compassion on them. But what reward or honour recive we "for oll these services? *Clement*, hearing these words, held his peace, giving manifest testimony by his looks, and the change of his colour, that he was greatly ashamed he had so long time obeyed the Emperours commandements: and whilest he thought with himselfe that it was no policy for him to open his mouth against *Caius* crueltie, *Chæreas* emboldned himselfe to discover the calamities and dangers wherein both the City and the whole Empire were plunged, telling him that the common report was, that *Caius* was the cause of them:

Chæreas conferreth with Clement and Papinius.

But (said he) those that will narrowly examine the truth, will judge that I, and Papinius *that standeth by me, and you,* Clement, *more then we, have caused the Romanes torment, and the worlds misery, for that of our own will we have been ministers of* Caius *commands; and although the means lieth in us to make an end of those violences that are committed against the citizens, and injuries to the whole world: yet we serve him for his guard and hangmen, instead of men of warre. And we bear arms, not to maintain our liberty, and the Romane Empire, but to preserve him, who keeps their bodies and mindes in servitude: and every day are we soyled in their bloud who are slain and tortured, until such time as some one serve us with the same sauce, to satisfie* Caius *crueltie. For it is not for the good will he beareth us, that he maketh use of us: but that which is more, we are suspected by him, and he will cause us to be slain, as he hath done others. For his displeasure is not limited by justice, but by his will: we also shall serve him for a mark to aime at. For which cause, it behoveth us to provide for thë securitie and lilertie of all men, and especially to warrant our selves against those dangers that threaten us.*

Clement declared by apparent signes, that he thought well of *Chæreas* resolution, but he counselled him to make no words of it, for fear the rumour thereof should be spred among the people, and the secret should be discovered before the execution: and lest that *Caius* getting an inkling thereof, they should all of them be drawn into danger of death; and in the mean while, it behoved them to hope that some good fortune would fall out to their furtherance: and that for himselfe, his age had taken from him the necessary courage that belonged to such enterprizes. It may be (said he) that I may furnish you with some advice more secure then yours is, *Chæreas*: for a more honester then it is, who is he that can propose? This said, *Clement* returned to his house, ruminating with himselfe upon those words which he

he had both heard and ſpoken. But *Chæreas* waxt fearfull, and conferred with the Colonell, G
The year of the world, 4004. after Chriſts nativity, 42. *Cornelius Sabinus*, whom he knew to be a man of reputation, a lover of liberty, and greatly diſcontented with the eſtate about the miſeries of the common-weale; and ſeeing it was neceſſary to attempt that with all expedition which he had intended, he thought good to impart the matter to him; fearing leſt *Clement* ſhould diſcover all the conſpiracie, conſidering that delay and procraſtination would be but an occaſion to hinder the action. When as therefore he perceived him to give willing eare to all that which he intended, and that already he was confirmed with no leſſe reſolution then himſelf was; but in that he knew not with whom he might familiarly communicate the ſame, he ſaid nothing: whereas otherwiſe he was readie, not onely to conceale that which he had heard, but alſo declared that which he had in his heart, he was ſo much the more encouraged. For which cauſe, without further delay they went to H
Cornelius Sabinus. *Minucianus*, who was conformable unto them in vertue, good affection, and great courage; and who beſides that, was ſuſpected by *Caius* by reaſon of *Lepidus* death. For *Minucianus* and *Lepidus* were very great friends, and had been aſſociates in the ſame dangers. For *Caius* was feared by all thoſe who had any publike office, ſparing none of them in particular or in generall, but made them all groane under the burthen of this fury.

Annius Minucianus.

Now they knew well one another, that all of them were diſpleaſed to ſee the common-weale in that eſtate: but the apprehenſion of the danger ſuffered them not to manifeſt the hatred that each one of them bare to *Caius*, although their ſecret conceit ingendred among them a certain amity. For before that time, as often as they met together, they were accuſtomed to eſteeme *Minucianus* for the moſt honourable man of the company; as in truth, a- I
mong all the citizens of Rome he was the moſt famous, valiant and beſt eſteemed among them: being therefore aſſembled at that time, he was firſt of all requeſted to ſpeak his opinion. For which cauſe he asked *Chæreas* what the watch-word was he had received that day (for all the city knew very wel what mockery *Caius* uſually uſed in giving *Chæreas* the watchword:) *Chæreas*, notwithſtanding this diſgrace, failed not to anſwer him, relying on the wiſedome of *Minucianus*, and ſaid unto him;

But give you me for the watch-word, Liberty; mean while I give you thanks for that you have awakened me more ſpeedily then of my ſelf I have accuſtomed to be. You need not now any further inforce your ſelfe to incite me by your words, ſith both you and I have undertaken the ſame reſolution. Before we were aſſembled in this place, our thoughts were united. Behold here my ſword, that is girt unto my ſide; this ſhall ſuffice for us both. And if you pleaſe, you ſhall be my captain, and I will march K
under your command, and will follow you under aſſurance of your aſſiſtance and wiſedom. They, who have valiant hearts, never want arms: for it is a confident courage that makes the weapon walk. That which enkindleth me thus to this action, is not the conſideration of my particular intereſt: for I have not the leiſure to think on thoſe dangers that threaten me, through the grief that I conceive, to ſee the libertie of my countrey changed into ſervitude, and the force of the laws wholly aboliſhed, and all ſorts of men aſsigned to death by the crueltie of Caius. *It is I that deſerve to be truſted in this execution, and I make you my Judge, ſith you have the like intention as I have.*

Minucianus, perceiving with what affection *Chæreas* ſpake, embraced him with all love; L
Chæreas, with certain others intend to kill Caius. and after he had praiſed him, he exhorted him to continue his conſtancy: then departed they one from the other, with prayers and wiſhes; and at that time there hapned a preſage that confirmed them the more. For as *Chæreas* entred into the Senate, ſome one among the people caſt out a word, that redoubled his courage. Diſpatch (ſaid he) that which thou haſt to doe: for God will aſſiſt thee. *Chæreas* was ſome-what affraid, leſt ſome one of his aſſociates had betraied him. But at laſt, he thought it was ſome one of thoſe, who, being privie to his reſolution, gave him a watch-word to animate him the more; or that it was God, who, governing and obſerving of humane affairs, puſhed him forward. After he had imparted this his deliberation to divers; ſundry Senatours, knights, and men of warre being advertiſed hereof, were in arms. For there was not any one that ſuppoſed not that *Caius* death was the greateſt good hap the common-wealth could expect. For which cauſe, all of them enforced M
themſelves as much as they could, to aſſiſt the execution with couragious and vertuous reſolution: and as forward were they in affection as in power; in words as in effect, deſiring each of them to be partakers in the diſpatch of a Tyrant. For *Caliſthus* alſo, who was *Caius* free-
Caliſthus, Caius freeman, certifies Claudius that Caius commanded him to poiſon him. man, and raiſed him to great authoritie, yea, ſuch as he almoſt equald him, adjoyned himſelf to them for the fear he apprehended of all men, and for thoſe great riches which he had gathered together, for that he was a man of a corrupt conſcience, and eaſily won by bribes and preſents, doing wrong to all men, & abuſing the power he had, againſt whōſoever he pleaſed,

contrary

A contrary to all right and reason. Besides, for that he knew the unbridled nature of *Caius*, who having once conceived an ill opinion of any man, could never afterwards be disswaded or reconciled. Amongst divers other dangers that he had to apprehend, the greatnesse of the danger of his riches was not the least, which was the cause that made him serve *Claudius*, and secretly to follow him under hope, that after *Caius* death, he should be his successour in the Empire, and that at that time he should by him be maintained in the same estate, which he enjoyed: and by this means thought he to obtain his amity and good liking, by giving him to understand how *Caius* had commanded him to poison him, and how he had invented infinite delayes to defer this execution. As for mine own part, I think that *Calisthus* forged this matter. For if *Caius* had pretended to kill *Claudius*, he had not been disswaded by *Ca-*
B *listhus* allegations, who had incontinently received his reward, if he had deferred to execute his Masters command, with all expedition in a matter so acceptable to him. So it is, that the providence of God would not permit *Caius* to execute that rage against *Claudius*; and *Calisthus* was thereby thanked for a benefit which he no waies deserved.

The year of the world, 4055. after Christs Nativity, 43.

Those that were about *Chæreas* day by day, followed the action very slowly, notwithstanding that he willingly delayed not, but thought all occasions fit to finish his purpose in, for that he might assail him at such time as he ascended up into the Capitol, or even then when he solemnized those ceremonies, which he had instituted in honour of his daughter, or at such time as he stood in the palace to scatter gold, and silver money among the people, by casting him from the top of the palace into the market place, or at such time as he celebra-
C ted those mysteries, that were introduced by him. For no man suspected *Chæreas*, so discreetly had he behaved himself in all things: and he perswaded himself that no man would have thought that he should lay violent hands on *Caius*. And although he had done nothing to any effect; yet so it is, that the power of the gods was sufficient to give him force, and to kill him without drawing weapon. *Chæreas* was sore displeased against his companions, in respect that he feared that they would let slip their occasions; and although they perfectly knew that he travelled for the maintenance of the lawes, and for the good of them all: yet did they request him to delay a little, for fear lest in the execution he should in some sort miscarry, and for that cause the City might be brought in trouble, by the informations that
D would be made of that act; and that finally when *Caius* should be so much the better defenced against them, they should not know how to shew their vertue, when the time required that they should assault and set upon him. They therefore thought it good that the opportunity to set forward this businesse, should be the time in which the games of the Palace were clebrated, which were solemnized in honour of *Cæsar*, who first of all disanulled the peoples authority, and appropriated it to himself. This solemnity is celebrated in a Tent before the Palace, where the noble citizens with their wives and children remained to behold the sport, and *Cæsar* himself likewise. At that time concluded they that it would be an easie matter for them, when as so many thousands of people should be shut up in so narrow a place; so that he, who would step formost to give the stroke, might very easily be succoured, for that he could have no force in armes, although his guard should have, the courage and
E desire to defend him. *Chæreas* resolved upon this, and it was concluded that the first day of those sports that were next at hand, the deed should be done: but their adventure was greater then their conclusion. For the delay was such, as the third day was almost past, and hardly could they be drawn to attempt the matter on the third day. At which time *Chæreas* assembled all the confederates, and told them that the opportunity of time had overslipt them, accused and reproached them of slackneſse in that execution, which had been so vertuously resolved amongst them: and that it was to be feared, lest if any should be discovered, the whole matter should wax frustrate: by which means *Caius* might grow more cruel then he was before. *See we not (said he) that by how much liberty we take from our selves, by so much*
F *we augment* Caius *tyranny? whereas we ought first of all to obtain security for our selves, and afterwards purchase perpetual felicity to others, the greatest glory wherof shall redound unto our selves.* Now they having nothing to reply against so honourable a resolution, and yet notwithstanding no waies enforcing themselves towards the action, but remaining altogether dismayed without one word speaking, *Chæreas* spake thus:

Chæreas expecteth the occasion to assail Caius.

The finall conclusion of the confederates touching Caius death.

Most noble and generous gentlemen, what is the cause that we linger and delay in this sort? See you not that this day is the last day of the games, and that *Caius* is ready to depart to sea? For he hath determined to sail into Alexandria, and to see Egypt: verily it will be a small honour for us, if we suffer him to escape our hands, to the end that both by land and sea, he may triumph over the Romans vain boast and negligence. How can we chuse but con-

The yeer of the world 4005. after Christs Nativity 43.

demn our selves justly, and challenge nothing but dishonour, if some Egyptian supposing G
that men of free condition could not any longer endure his insolence, should put the matter
in execution? For mine own part, I will dream no longer upon your consultations, but this
very day will I hazard my self; and betide me what can, I will sustain all fortunes with plea-
sure and courage. For I am a man of that mind, that no danger can be so great or grievous
to daunt me, as that *Caius* should be slain, during my life-time, and I should be deprived of
so deserved an honour, which so worthy attempt may challenge. This said he departed with
an intent to attempt and end the matter, and encouraged the rest to do the like; so that all
of them were desirous to set hand to the enterprize, without any further delay. The custome
was, that the captains of the guard entred the Palace with their swords by their sides, and in
such equipage they asked the Emperour the watch-word. At that time it fortuned that it was H
Chæreas turn to fetch the watch-word, when as a great number of people flocked to the Pa-
lace, to take up their places to behold the games with great prease and noise; wherein *Caius*
was greatly delighted: for there was no distinction of place either for Senators or Knights,
but each one sate together confusedly, men and women, slaves and freemen. *Caius*, arriving
Caius sacrificeth to Augustus Cæsar. Asprenas. there first, had offered sacrifice in honour of *Cæsar Augustus*, in dignifying whom likewise
those sports were solemnized. It came to passe that whilest those beasts were emboweld,
that were appointed for sacrifice, *Asprenas* gown, who at that time was Senator, was be-
sprinkled with bloud: whereat *Caius* began to laugh; yet notwithstanding, this was a pre-
sage for *Asprenas*. For he was slain that very day that *Caius* was. It is reported that *Caius* at
that time, contrary to his own nature, behaved himself most affably toward all men, so I
that all the assistance were astonished to behold the courtesie that he used. After the sacri-
The Theater. fice was done, he sate him down to behold the pastimes, and had about him the most noble
of his friends and familiars. Now was there every yeer a Theater builded, according to this
form and fashion that ensueth: It had two gates, the one towards the open yard; the o-
ther opening upon the porch, by which the actors had their egresse and regresse, without
disturbance of those who sate to behold the pastime. There was within the same a certain
severall roome, separated from the rest, where the Players and Musicians kept. When the
Batibius. people were seated, and *Chæreas*, with the captains were neer about *Cæsar*, who sate on the
Clavitus. right side of the Theater: *Batibius* one of the Senators, a man very expert in feats of Arms,
asked *Cluvitus* privily in his eare, who sate by him and had in like sort been Consul, whe- K
ther he heard any news? who answering him, that he had heard nothing. On this day (said
Batibius) shall the Tragedy be plaid of a Tyrants death. *Cluvitus* made him this reply in *Ho-
mors* words.

Whist: lest some Greek should listen to our talk.

Now whilest some one darted certain apples and rare and precious birds at the people,
Caius took great pleasure to behold how they strove one with another round about him, buf-
fetting one another to see who should get the same: but at that present there chanced two
presages: for the sport that was represented, was of a Judge, who was apprehended and cru-
cified, and in the dance they represented *Cynera*, who was slain with *Myrrha* her daughter: L
and there was a great quantity of blood gathered to counterfeit both the murther of the
Judge that was crucified, as also of *Cynera*. It is affirmed likewise that the day was the very
same, whereon *Philip* the sonne of *Amyntas* King of Macedon, had been slain by *Pausanias*
one of his familiars, at such time as he entred the Theater. Whilest *Caius* was incertain with
himself whether he should remain untill the sports were finished, for that it was the last day
of them, or rather should resort to the bath, and after he had taken his refection, return
back again thither, as he had done beforetime, *Minucianus* sitting next unto him, fearing
lest the occasion should be overslipt, arose for that he had seen *Chæreas* depart out of doors,
with an intent to go and encourage him. But *Caius* catcht him by the gown, saying, Whi-
ther go you my friend? At which time for the reverence sake that he bare unto *Cæsar*, he M
sate him down again: but the fear that he had, grew so forcible, that he arose again; so that
Caius could not detain him, supposing that he had departed thence to dispatch some impor-
tant businesse. At that time did *Asprenas* counsel *Cæsar* to repair to the bath, telling him
that after his refection he might return thither again; all which he did, being desirous that
the resolution might take effect. They that were with *Chæreas* were ready disposed to take
advantage of the time, and were agreed each of them to stand prepared and in a readinesse,
in a place appointed, to the intent to act the tragedy: and the delay was very grievous
unto them, for that it was already three a clock after noon. So that *Chæreas* seeing that *Caius*
lingred so long, intended to go in unto him and assail him in his seat: but he conceived

that

A that he could not bring that to paſſe without great loſſe and murther of the Senators, and Knights that were there preſent. Now although he had this apprehenſion, yet addreſſed he himſelf to the execution thereof, ſuppoſing that the loſſe that might happen by the death of ſome one, would be well recompenced by the ſecurity and liberty, that would redound unto all men. When as therefore they were in a readineſſe to enter the Theater, news was brought them that *Caius* was riſen to come forth; by means whereof there aroſe ſome noiſe. For which cauſe the confederates turned back into the Theater, and appeaſed the people, telling them that they diſpleaſed and annoyed the Emperour: but the effect was, to draw him aſide from all thoſe, who might yeeld him any aſſiſtance; and ſo to ſet upon him. Before *Caius* marched *Claudius* his uncle, and *M. Minucianus* his ſiſters husband and *Valerius*, who at that time was Proconſul, who might not any wayes be drawn from their place, although they had the will, by reaſon of the place and dignity which they held. *Caius* followed after them, accompanied with *Paulus Aruntius*. Now when he was entered into the Palace, he left the ready way where his officers were, and *Claudius* with his aſſociates held: he turned aſide by an unfrequented way to the baths, upon purpoſe to ſee certain young boyes, who were come out of Aſia, and were ſent him out of that countrey, partly to ſing in thoſe ceremonies that were inſtituted by him, and partly to dance in arms about the Theater; and in that place *Chæreas* came and encountred him, asking him the watch-word: which *Caius* gave him very reproachfully according to his cuſtome. For which cauſe without any further delay, *Chæreas* aſſayling him both in word and act, drew his ſword and gave him a great wound, which notwithſtanding was not mortal: ſome ſay that *Chæreas* purpoſely wounded him after that ſort, becauſe he would not kill him at once, but to his further torment increaſe the number of his wounds: but I cannot believe the ſame, for that in ſuch executions a man hath no leaſure to determine how to ſtrike And if *Chæreas* had ſuch an intention, I account him the verieſt fool that might be, for that he rather took his pleaſure to content his deſpite, then readily to deliver both himſelf and others, who by his delay in being of his confederacy might be drawn into hazard. For if *Caius* had not been ſuddenly ſlain, he could not have wanted means of reſcous, and it ſhould ſeem that *Chæreas* had not pretended to do ſo much miſchief to *Caius*, as to himſelf and his fellow confederates. And being in this uncertainty, whether his enterprize ſhould have fallen out happily or no, he had without reaſon both undone himſelf and loſt the occaſion: whereas having happily hit home, he might without a word ſpeaking, warrantize himſelf againſt thoſe, who would offend him. But let each man think what beſt pleaſeth him. *Caius* feeling the grief of the wound (for he was ſtrucken betwixt the ſhoulder and the neck, and his ſword could not pierce further, by reaſon that it hit upon the firſt bone of the breſt) he cryed not in any ſort, neither called for any of his friends, whether it were that he diſtruſted them all, or that he had ſome other thought, and in lamenting himſelf he paſſed onward. But he was met by *Cornelius Sabinus* who was already prepared to encounter him, who thruſt him down upon his knees: whereupon all of them environed him round about, and with mutual exhortations encouraged one another to do their uttermoſt in muthering him. At length in all mens opinion they agreed on this, that it was *Aquila* that gave him the deadly wound, that ſevered his ſoul from his body. But this act ought to be attributed to *Chæreas*. For although divers ſet to their hands in the action; yet was he the firſt, who had bethought him of the action, having long time before any of them premeditated the ſame, after what ſort it ſhould be attempted: and he alſo was the firſt that durſt boldly impart it unto others, and who after they had allowed of his reſolution aſſembled them: and when as every one was to ſpeak his opinion, he concluded the ſame very diſcreetly, and had alwayes done far more then the reſt; ſo that by his earneſt and honourable perſwaſions, he encouraged thoſe that were faint-hearted, ſince at ſuch time as the opportunity preſented it ſelf, to ſet hand to the execution, he was the firſt that attempted it, and who valiantly ſtrook and made an eaſie way to the reſt, who found *Caius* calm enough, in that he was a man almoſt thorowly ſlain. For which cauſe, it is neceſſary, that all that which others have done, ſhould be aſcribed to *Chæreas* advice, vertue and diligence.

The year of the world, 4003. after Chriſts Nativity, 41.

Caius ſlain.

Aquila gave Caius his deaths wound: but Chæreas was the author and chief acter of the tragedy.

Thus died *Caius*, being ſlaughtered with many mortal wounds: now when *Chæreas* and his companions had diſpatched him, they perceived well that it would be impoſſible for them to ſave themſelves, if ſo be they ſhould return by the way that they came; ſo much were they raviſhed with that which they had done. For they drew themſelves into no ſmall danger by murthering an Emperour, who was cheriſhed and beloved through the folly of the common people, and whoſe death the men of war would not leave unpuniſhed. Now in that the wayes were narrow where the murther was done, and they themſelves alſo were hindred by

reason of the great number of people, and officers and souldiers that gave their attendance G
The year of the world, 4005. after the nativity of Christ, 43.
that day in guarding the Emperour; they took another way and retired themselves into Germanicus lodging, who was *Caius* father, whom they had lately slaughtered. This house adjoyned upon the palace. For although the palace was but one, yet consisted it of divers lodgings which were builded by several Emperours; whose names, whether they had begun or finished the works, were imposed on the same buildings. When as therefore they were escaped from the preasse, they were in safety as long as the inconvenience that had befallen the Emperour was as yet hidden. The first report of his death came to the Germanes who were of his guard, being a company chosen out of that nation named the Celtique band, for the preservation of the Emperours person. These men are very prone unto wrath, and H
Chæreas with his confederates retireth into Germanicus house.
The Germans Cæsars guard.
amongst all other Barbarians, it is a rare thing in them to examine the causes of their execution: otherwise they are men strong in body, and who in the wars alwayes give the first onset, yeelding great advantage to those on whose side they fight. They having notice of *Caius* murther, were vehemently aggrieved thereat, for that it is their manner to censure all things not according to right, but as they are answerable to their own profits: *Caius* in especiall was dearly beloved by them, in that he had obtained their favour by bestowing much money upon them. Their Captain was one called *Sabinus*, who was not advanced to that estate, either for his vertue or the nobility of his ancestors (for he was but a Fencer) but for his I
Sabinus with his Germane souldiers seeketh for those that slew Caius.
mighty strength and huge body. They therefore ran about with their naked swords searching for *Cæsars* murtherers from house to house; and meeting with *Asprenas* at first, whose gown (as we have said) was bebloodied with the blood of the slaughtered sacrifice, which was a presage that boaded him but little good fortune, they hewed him in peeces. The second was *Norbanus* (who for his nobility and ancestors might derive his titles from the noblest citizens, amongst whom were divers Generals of Armies) who seeing they made no reckoning of his dignity, and being of himself endowed with great force and strength, he took a sword from one of them which first assailed him; with whom he grapled, and made them know that he intended they should buy his blood very dearly; and indeed so had he done, but that being invironed by divers, who assailed him at once, he was beaten down and slaughtered with many deadly wounds. The third was *Anteius*, one of the number
Asprenas cut in peeces.
Norbanus.
Anteius.
of the Senators, who with some others met not with these men by chance, as the two K
other had done; but to shew the hatred that he bare unto *Caius*, and the pleasure that he took to see him lie dead, was come out of his house, being egged on with envy to feed his eyes with that spectacle. For *Caius* had banished *Anteius* father, whose name likewise was *Anteius*, and not content therewith, he had sent his souldiers to kill him. He therefore with great pleasure beheld the slaughtered carcase of this tyrant; but hearing the uproare that was raised in every part of the house, he thought good to hide himself; yet might he not avoid the narrow search of the Germanes, who were so displeased, that they slew all those whom they met with, whether they were guilty or guiltlesse of the fact: Thus were these three made away. L

What sort of people they were that lamented Caius death.
But after the rumour of *Caius* death was heard in the Theater, every one was amazed, and could scarcely believe it. For although divers of them were very glad that he was taken out of the world, perswading themselves that it would highly profit them; yet did their fear hinder their belief. On the other side, there were some, who desiring not that any such mishap should befal *Cæsar*, and conceiving in their thoughts, that it was impossible to be done, for that there was no man so hardy, as to enterprize the same; they supposed the report to be utterly untrue. Of this minde were certain women and children, slaves and souldiers. These by reason they received wages at his hand, and tyrannized with him, being his ministers in all M
those outrages that he offered to many good Citizens, in partaking the booty and other advantages that *Caius* drew unto him. As for the women and children, they were of that opinion, by reason that such kind of people take delight in playes, jests, donations of flesh, and other such pastimes, which *Caius* in word pretended to do to gratifie the common people, but in effect it was to have means to satisfie his rage and cruelty. He was also gracious among the servants and slaves, for that by him they had the liberty to accuse and contemn their Masters, and were therein countenanced by *Caius*. For when they falsely accused their Masters, they were easily believed; and when they discovered their Masters treasures, in recompence of their discovery they were not onely made free by him, but also sent home with rich and ample rewards. For the reward that was assigned them, was the eight part of those goods that were confiscated. As for certain of the nobility, although the matter seemed true to some of them, for that before time they were privy to that which the rest intended, and notwithstanding they desired that the enterprize should be effected;

yet

A yet kept they all things close, and gave no sight of joy, nor made any shew that they heard that which was reported. For some of them feared lest if they should be frustrated of their hope, they should bring themselves in danger of punishment, for that they had discovered their intent sooner then they should have done. They likewise who knew the enterprize and were confederates with the actors; yet did they more closely conceal it the one from the other, fearing lest if they should discover the matter to any one of those, who drew any commodity from *Caius* tyranny, they might bewray them: whereby if *Caius* should be yet alive, they might incurre the danger of punishment. For the voice was, that he had been wounded in certain places; yet that he was not slain; but as yet alive, and among his Physicians hands, who dressed his wounds. No man therefore durst liberally discover the secrets of his heart to his neighbour. for they that spred those reports, were either friends (and for that cause were suspected as favourers of his tyranny) or enemies, and by that means in that they were but finisterly affected towards *Caius*, there was no certainty to be gathered of that which they said. There arose also another report, which abashed and beat down the hearts and hopes of the nobility, namely, that *Caius* setting light by the danger wherein he was, & as little also by the wounds he had received, was come into the market place all bloody as he was, and after that manner declaimed before the people. See here how they that spred these rumors, preferred their conjectures, which were void of all reason; which distracted those uncertainly that heard the same, according as they were affectioned. This notwithstanding, no C man removed from his place, for fear lest they should be suddenly accused, knowing well that they should be censured, not according to their thoughts and affections, but according to the disposition of their Judges and accusers.

The year of the world, 4035. after Christs Nativity, 43.

Divers rumors of Caius death.

But after that the troup of Germanes had invironed the Theater with their naked swords, all the assistance expected nothing but death; and as soon as any man entred, they were seazed with such an amazement, as if they had already felt the strokes; so that they knew not what to do, having no heart to depart from thence: and otherwise perswading themselves, that if they stayed there any longer, it would breed them further danger. Finally, when the souldiers were entred into the Theater by force, all the whole assembly cried out, and besonght them, protesting that whatsoever was done, it was besides their knowledge, whether D it were either attempted by conspiracy, or any other means. They therefore most humbly intreated them, that they would spare them, and not inflict the penalty of the guilty on those that were innocent for their own parts, they besought them to search out those, who had committed the act, if any such thing were committed. And thus spake they with tears, beating their brests, and calling the gods to witnesse, alleadging all that which the present danger suggested them with, and as much as such as pleaded for their lives could proffer. By these perswasions of theirs the souldiers fury was abated; so that they began to repent themselves of that which they had executed in the Theater: for this also was a cruelty, as they themselves (notwithstanding their barbarous incivility) supposed it to be, which was, that the heads of *Asprenus* and other that were slain, were carried and set upon an Altar. Whereat E all the assistants were most grievously discontented, remembring themselves of the dignity of the men, and having compassion of that which had befallen them, considering also that they themselves were not farre off from dangers, being uncertain whether they should save themselves: whereby it came to passe, that some of those, who had for good cause hated *Caius*, durst not freely rejoyce at his death, because they were upon the point to lose their own lives, having as yet no appearance of any safety.

The Germane souldiers resort to the Theater

At length *Auruntius*, a man who was gracious among the people, and was one of the common criers, who had a strong voice, and by crying such goods as were to be sold, had gathered so great substance, as that he was accounted one of the richest men in Rome, and in great estimation amongst all men in that behalf, entred the Theater in a mourning habit, and F after a lamentable manner: and although he inwardly hated *Caius*, yet for the fear he conceived lest he should lose his goods, and in consideration of the present danger, he dissembled his joy, wearing all those garments of mourning, and using no lesse lamentation then if he had bemoaned the death of his dearest friend. After this manner came he into the Theater, publishing *Caius* death, to the intent that the people might not be ignorant of that which had hapned: after this, he began to represse the rage of the Germans, and commanded their Captaines and Tribunes to put up their swords, certifying them of the Emperours death, which act of his did manifestly save the lives of all those, who were assembled in the Theater; and all them likewise, whom they could have met with. For if they had had but the least surmise, that *Caius* had as yet been alive, there was not any sort of cruelty which they had not committed. For they bare him so great love and affection, that to warrantize him

Auruntius entreth the Theater, and signifieth the Emperours death.

The Germans fury awakened, by the death of Caius is pacified.

from that miſ-hap, they would have redeemed him with the loſſe of their own lives. But as G
The year of the world, 4005. after Chriſts Nativity, 43. ſoon as they underſtood he was dead, they repreſſed their furious rage, which edged them forward to revenge: knowing that it availed them nothing to diſcover their affections towards him, in that he could yeeld them no requitall. Beſides, the fear they had leſt that in purſuit of their tyrannous murthers, the Senate ſhould be incenſed againſt them, if ſo be the government of the eſtate ſhould be returned into their hands, made them contain themſelves. Thus was the fury of theſe Germans appeaſed for the death of *Caius*.

Chæreas, Minucianus, and Clement conſult about Cæſars death.

Mean-while *Chæreas* (who feared very much leſt *Minucianus* ſhould fall into the Germans hands, and in their fury be ſlaughtered by them) ſought for him among the ſouldiers, enquiring of every one whether they knew if he were ſlain or no. Whereupon *Minucianus* and *Clement* were brought unto him, who in his preſence commended *Chæreas* exploit, and gave H him thanks in the name of the whole Senate, who witneſſed that it was to the general benefit and good of the common-weal, and that the greateſt perſons were beholding to him, for that he had neither wanted good advice in his deliberation, nor courage to execute his reſolution; alleadging that the nature of tyranny was ſuch, that being puffed up with a ſhort pleaſure of unjuſt and intollerable rule, it finally (as being hated by all good men) determined and ended in miſery, as it manifeſtly appeared in that which had befallen *Caius*; who before any thing was either deviſed, practiſed or executed againſt him, was already hatefull to all men, and had in ſuch ſort violated all laws; that his greateſt friends were reſolved to take arms againſt him, who in appearance had deprived him of life, when both in truth and I

Arcion a certain Phyſician diſmiſſeth ſome.

in effect it was he himſelf, who was the authour of his own ruine.

Hereupon all they aroſe who were in the Theater, and raiſed great noiſe and trouble in ſeeking to ſave themſelves. The occaſion was, that a certain Phyſician called *Arcion*, being called out to go and dreſſe certain men that were wounded, making a ſhew as if he went to go and prepare ſuch things, as were neceſſary for thoſe that were wounded, made thoſe iſſue out with him who ſate neareſt unto him: but the truth was, that he did it to the end to draw them out of the preſent danger. Mean-while the Senate aſſembled themſelves in the Palace, and the people flocked together to make enquiry after thoſe, who had murthered *Caius*: the people with an intire and ſimple intent, the Senate onely to uſe ſome formall proceeding. For *Valerius Aſiaticus*, who had otherwhiles been Conſul, came forth among the people, who were in an uproare, and ſuppoſing it a ſtrange matter that no man knew who K had ſlain the Emperour, whileſt every one enquired who it was that had done the deed: O ſaid he, would it had been I that had done it. But the Conſuls publiſhed an edict, containing the accuſations that were preſented againſt *Caius*, commanding the people and ſouldiers, who were as yet in the Theater, to retire themſelves to their lodgings. And the people were put in great hope, that they ſhould be eaſed of thoſe taxations, wherewith beforetime they had been burthened: and the men of warre were promiſed honours and dignities, if they would contain themſelves in their accuſtomed order, and ſtirre up no further trouble. For it was to be feared, leſt if they had been further fleſhed in ſlaughters, the City ſhould have fallen into ſome great danger through rapines and ſpoiles both of houſes and temples. But by this time all the whole order of the Senate were aſſembled, eſpecially thoſe who were L confederates in *Caius* murther; who ſeemed to gather courage, and to ſpeak boldly, as if the government of the eſtate had been fallen into their hands.

The Senate and people enquire after thoſe that ſlew Caius.

Valerius Aſiaticus wiſheth he had been the Author.

CHAP. II.

Hedio & Ruffinus, chap. 2.

Claudius *took upon him the government of the Empire.*

The ſouldiers elect Claudius Emperour.

WHileſt the eſtate of the Empire was thus diſtracted, *Claudius* was ſuddenly fetcht out of his houſe: for the ſouldiers aſſembling themſelves together, and conferring among themſelves what was requiſite to be done, perceived that it was im- M poſſible, that ſo many and ſo waighty affairs of the common-weale ſhould be well diſpoſed by a popular Government; and that this change alſo would yeeld them little profit, if ſome of thoſe who were in authority ſhould happen to obtain the ſoveraign government. Furthermore, that it would be every way prejudiciall unto them, if they had not a part of the governance, and a hand in the adminiſtration of the common-weal. Whileſt therefore the ſoveraign authority remained as yet undiſpoſed, they thought meet to elect *Claudius*, who was *Caius* uncle, for their Emperour; who was a man of that reputation, that none of thoſe, who had been aſſembled in the Senate, was more capable then he was, both in regard of the vertue of his anceſtors, as alſo in reſpect of the doctrine wherewith he was endowed

A dowed. Who likewiſe being by them exalted to the dignity of the Empire, would honour them, and withall anſwerable bounty acknowledge their good deſerts. This concluſion of theirs was both admitted, and preſently executed: ſo that *Claudius* was received and elected Emperour by the men of war. But *Cnaius Sentius Saturninus* having intelligence that *Claudius* was in this ſort elected (who in appearance ſeemed vertuouſly to contradict, but in effect deſired nothing more) preſented himſelf before the Senate: and being neither amated nor amazed in any ſort, he freely ſpake his minde; and as it became his birth and nobility, he ſpake unto the aſſembly after the manner that enſueth: *The yeer of the world, 4005. after Chriſts Nativity, 43.*

" You Lords of Rome, although it be an incredible matter, that the liberty which hath ſo Cnaius Sentius Saturnius declaimeth in the Senate.
" long time been unexpected, ſhould return and viſit us; yet ſo it is, that we ſee the excellency
B "therof; although it be uncertain how long time the Gods will beſtow it on us: which is ſuch
" that it may rejoyce us for the preſent; what iſſue ſoever it may have hereafter. For to them Liberty a precious thing.
" that know what vertue is, it is no ſmall felicity to live one hour in freedome of mind, and
" in a free countrey governed by ſuch laws, which in times paſt have made our Common-
" weal to flouriſh. For mine own part, I cannot remember our ancient liberty, for that I was
" born after the ſubverſion thereof: But I infinitely deſire to have the happy fruition of that
" which we enjoy at this preſent. And I think them alſo very happy, who are born & brought
" up in vertuous ſtudies. I likewiſe ſuppoſe that a ſecond honour next to the immortal Gods
" is to be aſcribed to them, by whoſe vertue at laſt though very late even in this our age, we
" have obtained the felicity to enjoy the ſame; which happineſſe would God with our inhe-
C "ritances we might bequeath to our poſterity. For in regard of our ſelves, this day ſufficeth us
" both, as well all thoſe that are young as they alſo who are old. For the aged ſhall forſake
" this life with more pleaſure, in that they have had the knowledge of that bleſſing which is
" annexed to their liberty: and the younger ſhall be furniſhed with a royal example in admi-
" ring and knowing their vertues, by whom we enjoy this benefit of freedom. For in regard
" of the preſent time, there is not any thing that we ought more earneſtly to affect, then to
" live vertuouſly. For onely vertue is the thing that confirmeth men in their liberty. I cannot
" ſpeak of the time paſt, but onely by hear-ſay: but for that I have ſeen with mines eies, and
" percieved by my obſervation, I know how great miſchiefs tyrannies do ordinarily breed
" in a politike eſtate: for they utterly extinguiſh all vertue, and deprive freemen of all that
D " perfect magnanimity that may be in them, and teach both to flatter and to fear, for that
" the common-weal is abandoned not to the wiſedom of the laws, but to the fury of intem-
" perate governours. For ſince *Julius Cæſar* bent his thoughts to overthrow the popular
" government in Rome, and violated that happy courſe of law, whereby our ſtate was po- Liberty purchaſeth by vertue.
" licied, the common-weal hath been overthrown. For in ſubjecting the law to his good li- Tyrannies breed many miſchiefs in common-weals.
" king, and himſelf to his particular deſires, there is not any kind of miſery and miſchief,
" that hath not overthrown our city; ſo that his ſucceſſours have imployed themſelves to
" the utermoſt, and with a certain emulation, to aboliſh the laws of our countrey, ſtriving
" which of them might deſpoil our common-weal of her nobleſt citizens: for that they Julius Cæſar.
" have made their account, that their ſecurity conſiſted in communicating their ſecrets with
" ſuch as were baſe and abject; abaſing not onely the haughty courages of thoſe men, who
E "were famous for their nobility and vertue, but alſo by ſlaughtering a great number of them
" by all ſorts of puniſhment: and whileſt each of them laboured to be abſolute in their com-
" mand, they enforced themſelves to oppreſſe the common-weal.
"But amongſt all the reſt, *Caius*, who this day hath loſt the benefit of life, hath wrought grea-
" ter miſchiefs himſelf alone, then any other, by enforcing his brutiſh and beaſtly wrath not
" onely againſt the common citizens, but alſo againſt his own parents and friends; demea-
" ning himſelf alike towards all men, and manifeſting his unjuſtice in that he purſued them
" with moſt injurie, who were moſt innocent: and by this means grew hateful not onely to
" men, but alſo to the immortal Gods. For it is not enough for tyrants to ſatisfie their con-
F " cupiſcence, to uſe all ſorts of outrages, to raviſh both mens wealth & their wives; but alſo
" their gain and glory is, when they may utterly ruinate both their fortunes & families, who
" are their enemies. For all liberty is oppoſed againſt tyranny, and it is impoſſible (notwith-
" ſtanding all the miſeries that it may be imagined or offered) that freemen ſhould accord
" with tyrants, how little time ſoever it be that they have exerciſed their tyrany. They alſo
" know too wel with how many miſchiefs they have intangled their ſubjects (although they
" have not the ſpirits to revenge themſelves of thoſe wrongs that are done unto them) & be-
" ing well aſſured into what incombrances they have drawn them, perſwade themſelves,
" that they have but one only means left them to warrantize themſelves from ſuſpitions; &
" to procure their own ſecuritie, which is, to put them to death, if they may poſſibly do it.

Sith

"Sith therefore at this preſent you are delivered from ſo many miſchiefs, and are no more G
"ſubject, except to one another (which is a pledge of concord for the preſent, and of ſecuri-
"ty in time to come, and glory unto him that hath redreſſed the eſtate) you ſhall deal very
"well & wiſely in my opinion to provide for the common-weal, foreſeeing very diligently
"all that which concerneth the good and profit thereof. It is free for any man to ſpeak his
"opinion of that which diſpleaſeth him, for that there is no ſuperiour to countermand their
"ſayings, or that is exempt from reproof if he offend againſt the common-weal, or that
"may threaten with the authoritie of an Emperour for that ſhall be ſaid. For what elſe in
"theſe later times hath increaſed and furthered our over-topping tyrannie, then their ſloth-
"ful fear, who durſt in no ſort oppoſe themſelves againſt his luſt? For being entangled by a
"certain kind of pleaſure of a quiet life, and accuſtomed to live after the manner of ſlaves,
"and being afraid alſo to die vertuouſly, and deſirous to live with ſhame, we are fallen in-
"to theſe ſcarce ſufferable calamities, and into ſuch miſchiefs as have concerned us to near-
"ly. Firſt of all therefore, you ought to honour thoſe, who have ſlain the tyrant, by digni- H
"fying them with as great honours as may be imagined, and eſpecially *Chæreas*. For he one-
"ly hath been the man, who by the power of the gods, and through his great wiſedom and
"valour, have given you your libertie. Neither ought you to forget him, but to heap ho-
"nours on his head, yea eſpecial favours, as to the man who firſt of all conſulted, and firſt of
"all hazarded himſelf againſt a tyrant for your libertie. It is an honeſt and well-beſeeming
"action in men of free hearts, to reſtore and repay condigne kindneſſe for the benefits that
"they have received: ſuch is this man in your behalf, not like to *Brutus* and *Caſſius*, who
"murthered *Cæſar*; for they were the originals of ſeditions and civil wars in this citie: and
"this man by the death of a tyrant, hath not onely at once delivered you of him, but alſo
"hath cut off all thoſe miſchiefs that aroſe by him.

Thus ſpake *Sentius*, and his advice was entertained with great applauſe, not onelie by the I
Senators, but the knights alſo that were there preſent. Whereupon a certain Senator called *Trebellius Maximus* aroſe, and ſtepping to him, pulled off the ring which *Sentius* had on his finger, wherein was inchaſed a ſtone with *Caius* picture in it, which *Sentius* had forgot to pull off: ſo intent was he about that which he both ſaid and did: and by this means the engraved image was broken. Now for that it was late, *Chæreas* demanded the watch-word at the Conſuls hands, who gave him the word Libertie. Thus all of them were aſtoniſhed at this change, and could ſcarcelie believe that which happened. For ſince that time that the popular government had been aboliſhed, the Conſuls had never given the watch-word until that preſent time. For before the citie was oppreſſed by tyrannie, the Conſuls commanded the men of war. After that *Chæreas* had received the word, he gave it to his ſouldiers, who ſubſcribed to the Senates authoritie: of theſe there were about four companies, which pre- K
ferred the lawful government before a tyrannie, who alſo retired themſelves to their chieftains. As for their parts, the people returned to their ſeveral houſes, full of joy hope, and courage, for that they had regained the government of the ſtate, which belonged unto them, and not to any particular governour. In a word, *Chæreas* was their onelie hope: He foreſeeing that there would ſome miſchief follow, if *Caius* wife and daughter ſhould remain alive; and that if all his friends and family ſhould not be utterly extinguiſhed, all thoſe who ſhould be ſpared, would ſerve to no other end, but to the ruin of the common-weal and the laws: and on the other ſide, deſiring to ſee a final end of that which he had begun, and to ſatisfie that hatred he had conceived againſt *Caius*, he ſent *Julius Lupus* one of the captains of the guard, to kill both his wife and daughter, which he did. And the cauſe why he gave this charge chiefly to *Lupus*, was, for that *Lupus* was *Clements* kinſman, who was a confede- M
rate in the execution of *Caius*; to the end, that partaking after this manner the death of the tyrant, he might be known to have dealt as forwardly for the common-weal, as if from the beginning he had been a counſeller and agent in the conſpiracy. Notwithſtanding there were ſome of his companions of that opinion, that it ſhould be but cruelty to deal with a woman in that ſort, for that *Caius* had offended through the corruption of his own nature, and not by the counſel of his wife; and that all thoſe evils which he committed in the common-weal, by deſolating the flower thereof, was his own offence, not hers.

There were others that accuſed her to be the cauſe of all that which *Caius* had committed, alleadging that ſhe had given him an amorous drink, by which he was tied and entangled in ſuch ſort unto her, and ſo led and tranſported by her love, that ſhe governed all that which concerned the eſtate of Rome, and the world ſubject to Rome, but her defenders prevailed nothing. For finally it was reſolved that ſhe ſhould loſe her life.

To finiſh this tragedy, *Lupus* was diſpatcht, who loſt no time in the accompliſhment of their

The year of the world, 4005. after the nativity of Chriſt, 43

An exhortation to maintain liberty.

Chæreas to be honoured for his noble attempt.

Chæreas requireth a watch-word at the Conſuls hands.

Chæreas ſendeth Julius Lupus to kill Caius wife and daughter.

A their intent who had ſent him, for fear he had to be blamed, and accounted but coldly affectionate towards the good of the Common-Weal. As ſoon as therefore he came into the palace, he found *Caſonia*, *Caius* widdow, lying faſt by the body of her ſlaughtered husband, deſtitute of all that which the law gratifieth thoſe that are dead with, altogether bloody and greatly afflicted, having her daughter faſt couched by her: being in this eſtate, ſhe was heard to utter no other words, but that ſhe blamed *Caius*, for that he had not given credit to that counſel which ſhe had given him ſo often: which words of hers, were by certain of them interpreted two wayes. For ſome of them thought that ſhe meant, that ſhe had counſelled her husband to give over his cruelty, and murthers which he exerciſed againſt his citizens:
B and that in his government he ſhould uſe a tempered meaſure with vertue, for fear leſt his ſubjects miſliking of his manners, ſhould ſeek his deſtruction. Others took it as if ſhe had encouraged *Caius* to ſet upon the conſpirators and kill them without any delay; yea, before they had committed any offence, and by that meanes provide for his ſecurity. They therefore ſaid, that *Caſonia* blamed *Caius* for that he had behaved himſelf too careleſly, in that wherein ſhe had counſelled him. Such were the words *Caſonia* ſpake, and ſuch was the expoſition, as divers men interpreted the ſame.

The year of the world, 4055. after Chriſts Nativity, 43.

Caſonia accuſeth Caius, for that he would not give credit to her counſels.

She ſeeing *Lupus* coming ſhewed him *Caius* body, and beſought him with tears and complaints to come no nearer. But perceiving that he continued in his reſolution, and made no account of her words, but did that for which he came, after that ſhe knew the cauſe of his
C arrival, ſhe offered her naked throat unto him with a great courage, uſing ſuch ſupplications as they ordinarily do who deſpair of their lives. For ſhe willed him to deferre no longer to finiſh that tragedy which his companions had begun, and died in this ſort couragiouſly by the hand of *Lupus*: and after her was her daughter ſlain, which was very young. This did *Lupus* certifie *Chæreas* of with all expedition. This was *Caius* end, after he had lived four years wanting four moneths Before ſuch time as he obtained the Empire, he was an intemperate and wicked man, and addicted to his pleaſure, a favourer of tale-bearers, exceeding fearful, and for that cauſe, when he got the upper hand of any man, he was ready to kill him.
D He eſteemed this the onely fruit of his power, when he abuſed the ſame againſt innocents; and gathered or heaped up great ſpoils and booties by wicked and unjuſt murthers, rapines and oppreſſions; lifting himſelf above all humane authority, and affecting to be eſteemed as a God, ſuffering himſelf to be tranſported by the peoples praiſes. Furthermore, all that which the law condemned and puniſhed, as a thing moſt deteſtable, that made he uſe of to puniſh vertue with. He never remembred any friendſhip that had been done him, how great ſoever it either was or had been, at ſuch time as he was in his choler, and was apt to inflict puniſhments in his rage on juſt and upright men. All that which was anſwerable to vertue, was odious in his eyes; In all things that him liſted he had ſo violent appetites, that it was impoſſible to contradict him; ſo that he was not aſhamed to uſe the unlawfull company of his own ſiſter: whereby it came to paſſe, that the citizens of Rome began to hate him extremely, for that the like matter had not been ſeen nor heard of: of a long time men could
E not believe the ſame, yet notwithſtanding they ſufficiently expreſſed the hatred they bare againſt the fact he had committed. It cannot be ſaid of him, that he builded any work beſeeming his royal magnificence worthy the mentioning, or profitable either to the preſent or future world, except ſome Ports that he made near to Rhegium and Sicilia, for harbour of ſuch ſhips as came and went into Egypt for corn, which doubtleſſe is a goodly and mighty work and very profitable for ſuch as travel by ſea. True it is, that it was not brought to perfection, but onely half finiſhed, becauſe the workmen travelled leaſurely. But the chief cauſe thereof was, that he ſpent his ſtudy in unprofitable matters, and loved rather to conſume his ſubſtance to feed his own private luſts wherein he took great delight, then to erect and build any goodly or famous work, which might have redounded to the profit of the
F Common-Weal. Otherwiſe he was a man well ſpoken, and very expert in the Greek and vulgar Roman tongues, apprehending preſently that which others ſaid: and although they had ſpent long time in diſcovering their minds, yet anſwered he them upon the inſtant; and in affairs of conſequence he had ſuch a moving perſwaſion and power, as no man could exceed him, both in regard of his quick ſpirit and eaſie apprehenſion, as of the exerciſe and pain he had taken. For being *Tiberius* brothers ſon, whoſe ſucceſſour alſo he was, he was enforced to be ſtudious, ſeeing that *Tiberius*, who was of the ſame years, was in like manner excellently learned. *Caius* therefore enforced himſelf to imitate the Emperour *Tiberius*, whoſe near kinſman he was, and ſurpaſſed all thoſe that were in Rome at that time; yet notwithſtanding all theſe great advantages, which his good inſtruction had bred in him, could not hinder the misfortune that befell him, by the abuſe of his authority. So rare a thing it is to

Caius a wicked man.

Caius given over to luſt.

Caius builded a haven.

Caius an excellent Orator.

ſee

The year of the world, 4105. after Christs Nativity, 43.

see them, who have liberty to do what they list without punishment, to govern themselves with modesty. In the beginning he took delight in the friendship of very honest men, to get credit and reputation, thinking to outstrip the most excellent: but after he was given over to licentiousnesse, the affection that he bare them was changed; and in stead thereof, he grew in hatred of them from day to day: whereby they were inforced to conspire against him, and seek his ruin. G

Hedio & Ruffinus, chap. 3.

Now, as I have heretofore declared, *Claudius* understanding of that which had befallen *Caius* his Nephew, and seeing all his house wholly troubled, for this occasion was in such distresse, that he knew not what to do to save himself; but went and hid himself in a certain corner, where he was surprized, having no other cause to apprehend his danger, except his Nobility. For during the time that he lived a private man, he behaved himself modestly, kindly, and favourably unto all men, being well seen in the Sciences, and principally in the Greek tongue, shunning as much as in him lay, all tumult and train that might breed trouble. When as therefore the people at that time were wholly amazed at the trouble, and the Palace was repleniſhed with souldier-like fury and fear, and nothing reigned more in general then confusion and disorder; the souldiers of the guard, who were the most experienced and hardy amongst the men of war, consulted amongst themselves what course they were to take. Neither were they much discontented with *Caius* death, in that they supposed that upon just occasion, he was put to death; for which cause they rather bethought themselves on that which concerned their estates, and how they might assure themselves in those dangers, seeing the Germanes where wholly bent against those, who had slaughtered *Caius*; rather incited thereunto of their own cruel natures, then of any good affection they had towards the welfare of the Common-Weal. All which things troubled *Claudius*, and put him in fear of his life, the rather for that he saw *Asprenas* head and the rest of the Nobility that were massacred, carried about to be seen: for this cause he kept himself in a certain place, which was onely accessible by certain steps or stairs, and hid himself therein, because it was obscure. In that place one of the souldiers of the Palace called *Gratus*, being unable to discern who he was, in regard of the obscurity of the place, and supposing him to be some one that desired to be concealed, he drew near unto him, to the intent he might the better know him: And when as *Claudius* besought him that he would depart and leave him, he passed the more onwards, and laying hold of him and drawing him into the light, knew him; crying out to those that followed him: This is *Germanicus*, let us take hold of him, and create him Emperour. *Claudius* perceiving that he was ready to be attached, and fearing lest they should put him to death in the like manner as they had done *Caius*, besought them that they would pardon him, protesting unto them his innocency, and how he had in no sort been either accessary or agent in that which had been done. Whereupon *Gratus* beginning to smile, took him by the hand, saying, that he had no cause in that sort to suspect his life: For (said he) it behoveth thee to pull up thy spirits, and to bethink thee how to govern an Empire, of which the gods (who have the care of the whole world) have despoiled *Caius*, to reward thy vertue with. Arise therefore and take possession of the throne of thine ancestors. This said, he lifted him on his shoulders, for that *Claudius* could not walk on foot, through the fear and joy that he had conceived of that which had been told him. H I K L

Upon these speeches divers of the souldiers of the guard assembled about *Gratus* and perceiving that it was *Claudius*, whom they supposed to be dragged to his death, they had compassion of him as on an innocent, for that they knew him to be a man of a milde nature, who all the time of his life intermedled with nothing, and who in like sort had been often in great danger during *Caius* life. There were others of them that said, that the judgement of this matter pertained to the Consuls: whereupon, although a great number of souldiers flocked about him, and the simple people that were unarmed fled from them; yet could not *Claudius* go onward in his way; so weak and feeble felt he himself in his whole body. It fortuned likewise, that they who carried his litter, perceiving his flight, fled away for fear, and left him, so little hope had they that their Master should escape with his life, whom they saw to be thus drawn by the souldiers. Now when *Gratus* and his associates were arrived in the Court of the Palace, which (as it is reported) is the place which was first of all inhabited in Rome, they began to think upon that which was to be done: thither also there flocked a great number of other souldiers unto them, who took pleasure to behold *Claudius*, enforcing themselves to place him in the Imperial dignity, in regard of that good affection which they bare to *Germanicus* his brother, whose memory was much honoured among all those, who had at any time conversed with him. Moreover, they ripped up how many avaricious acts the Senate had committed, and how great errors the chiefest Senators had defaulted in, M

Claud us against his will drawn unto the Empire.

The cause that induceth the army to make Claudius Emperour.

in, before the publike government was changed. Moreover, they considered upon the danger and difficultie of their actions then in hand, for that the government being administred by one onely man, would be dangerous for them, if he should obtain the same by any other means; whereas if *Claudius* should enjoy the same by their permission and good will, he would have them in remembrance who had favoured him, and would recompence them according to their merits. This was the effect of their discourse, which they held among themselves, or when they met with one another. Finally, all of them at length concluded upon this advice, and environed *Claudius*, and lifting him up upon their shoulders, they carried him into the army, to the intent that no man might hinder them to finish that which they intended. There fell a debate also betwixt the Senators and citizens: For the Senate desirous to recover their former dignitie, and enforcing themselves to avoid the servitude that had befallen them by the outrage of Tyrants, intended the maintenance of their offered good fortune. Contrariwise, the people envied them that dignity. And knowing that their Emperours should be as it were certain bridles, to restrain the avarice of the Senate, and the refuge of the people, they were very glad to see that *Claudius* was advanced; making their account that if he were created Emperour, they should avoid a civil war like unto that which happened in *Pompeius* time.

The yeer of the world, 4005 after the Nativitie of Christ, 43.

Claudius carried on mens shoulders into the army.

Difference betwixt the citizens and Senators.

"The Senate knowing that *Claudius* was carried into the army by the souldiers, chose out "some of their order, and now sent them as Embassadours in their behalf, to signifie unto "him that he ought to use no violence in obtaining the Empire, but rather to remit the "charge of the common-weal to the Senate. That he both was and should be one of the "Senators, and have the conduct of the common-weal, and dispose it according to law, per-"swading him to call unto his remembrance those grievous mischiefs, which the former "tyrants had wrought in the common-weal, and what dangers he himself had also suffered "with them, during the reign of *Caius* their late Emperour. That it should ill become him, "who had detested the fury of others tyranny at such time as they used outrages, now wil-"lingly to be drawn to oppose himself against his countrey. That if he would obey them, "and continue to expresse the vertue and constancy of his life, which in times past he led "with commendation, he should obtain those honours which free citizens could afford him; "and in suffering himself to be governed by laws, to the end he might have part in the com-"mandment, & to be commanded in his turn, he should obtain the praise of vertue. That if "he should not be disswaded by the slaughter of *Caius*, which was fresh in memory, for their "own parts they would hinder his proceedings as much as in them lay. They also alleadg-"ed, that they were furnished with men of war, with store of armour, & a great number of "domestical servants, all which they would imploy against him: But over and above these "things, they had far greater helps, namely their hope, and good fortune, and the gods, who "are wont to fight for those who mantain vertue and goodnesse. They solemnly protested "also for their own parts, that they were of that mind, that there was nothing more honest "and just, then to fight for their liberty and countrey. The Embassadours that brought this message, were *Veranius* and *Broccus*, who both of them were Tribunes of the people. They prostrating themselvs on their knees before him, humbly besought him that he would draw the common-weal, into civil war. And seeing that *Claudius* was inclosed with a great company of men of war, in respect of whom the Consuls were of no force, they besought him that it would please him to demand the government at the Senates hands, and receive it from them if he were resolved to be Emperour; for that it would be an act more holy, and coupled with justice and good hap, if he should obtain the same with their good will, and not in despight of those, who would vouchsafe it him willingly.

The Senate perswade Claudius to resign the dignity offered him.

CHAP. III.

The sedition that arose between the Senate and the people.

ALthough *Claudius* knew with what presumption the Senate had sent this Embassage, yet did he modestly entertain the same for the present. But supposing that it stood very little with his security to commit himself to their trust, and being encouraged by the exhortation of the souldiers, who promised him their utmost endeavour, and by the incitation of King *Agrippa*, he determined in no sort to let the soveraigntie escape out of his hands, in that it was so willingly and freely bestowed on him when he thought lest on it. After that *Agrippa* had performed all those duties unto *Caius* which were requisite for such a one as had been by him advanced to honour, and having taken his body and laid it in a litter, he brought him out before the souldiers of his guard, and certified them

Claudius denieth to give over the dignity that was offered him. Hedio & Rufinus, chap. 4 fol. 3.

The year of the world. 4065. after Christs nativity, 43.

them that *Caius* was yet alive, and for that he found himself sick of those wounds that he had received, he sent to seek for Physicians. But afterward, understanding that *Claudius* was taken by the men of war, he thrust so much that he got himself passage, and unto him, whom he found altogether dismaid, and ready to surrender all things into the Senates hands, and incouraged in him, and incited him to take upon him the government of the Empire which the men of war had offered him. Which done, he departed, and was suddenly sent for by the Senate, whither he resorted altogether perfumed with odors, as if at that time he were returned from some banquet, and had known nothing of that which had happened: He therefore asked the Senators what was become of *Claudius*, who certified him of the truth; and besides that required him to give them his opinion and counsel as touching the present affairs: "His answer was, that he was ready to adventure his life in the behalf of the Senate; "yet by the way he told them that they ought to have an especial regard of the common-"weal, rather then all the pleasure they could pretend; and that they who would be Lords "of an Empire, had need of arms & men to maintain themselves, lest being weak and unfur-"nished, they should be deceived in their expectations. The Senate replied that they had "great store of furniture,, and that they would contribute money; that they had good store "of men of war, to whom they would annex their slaves and give them liberty. But *Agrip-*"*pa* replied, Would God, grave fathers, that you were able to perform the matters you in-"tend; yet will I not fear to discover that unto you, which concerneth you nearly. You "know well, that the army which is with *Claudius*, consisteth of such men, who have been "long time trained up in feats of arms; and that those that are to fight on your side, are but "men gathered together, and such as you couple them with, are the very scum of your "slaves, who are both intractable and untrained. We shall therefore enter fight against ex-"pert souldiers, and commit our fortunes to such men as scarcely know how to draw their "swords: I rather think it meet that we send unto *Claudius* such men, as may perswade him "to give over the Empire. And to perform this message, behold my self in a readinesse to "be commanded by you.

Claudius confirmed in his resolutions by Agrippa.

Agrippa telleth the Senate his opinion.

Agrippa with som others is sent to Claudius.

To this effect spake *Agrippa*; and hereunto the Senators accorded, and sent him to *Claudius*, appointing him certain others to accompany him. As soon as he came to *Claudius*, he secretly discovered unto him in what perplexity the Senate was, and gave him instructions to answer and mean himself like an Emperour, and to shew his dignity and power. Where-upon *Claudius* gave the Embassadours this answer; "That he wondred not that the Senate "were so unwilling to be commanded by a Soveraign; in regard of that cruelty which the "fore-passed Emperours had used to their destruction. But for the present, they should taste "of his mercy, and feel his moderate rule; and they should live under the government of "such a one, who although in name he had the Imperial authority; yet that in effect he "would govern all things by their disposition. For which cause he wished them in no sort to "distrust him, whom as they themselves could witnesse, they have seen and known to have "dealt vertuously & justly in many affairs, although the state of times had been far different. Those that were sent from the Senate hearing these words, returned back again. But *Claudius* instantly assembled his men of war, and exacted an oath of fidelity from them, bestowing on every one of them who were of his guard in way of largesse, five thousand drachmes, amounting to some 25. pound a man of our sterling money. He presented their Captains also with presents answerable to the qualities, promising to perform no lesse bountie to all the rest of the men of war, in what place soever they were. Hereupon the Consuls assembled the Senate in the Temple of *Jupiter* the victorious, before day, and some of them hid themselves through the fear they had of that which should be spoken: othersome departed out of the City, and resorted to their countrey farms, foreseeing with themselves the issue of all these things: and perceiving that their hope of liberty was lost, they thought it far better for them to be exempt from danger, and to passe their life in repose, though it were with subjection, then to be altogether uncertain of their security and safety, by maintaining the dignity of the Senators: yet about some hundred of them drew themselves together and no more. Now whilest they were consulting upon that which they were to do, they suddenly heard a shout of souldiers that were assembled round about them, requiring the Senate to chuse them an Emperour, and not to suffer their State to be lost through a multitude of governours: and to this effect spake they, lest the government should be given to divers, and not to one. This course of theirs gave little content to the Senators, both in regard of the losse of that liberty which they expected, as through the good liking they had of *Claudius*; notwithstanding there were some that pretended some hope to be advanced both in respect of the nobilitie of their race, as in regard of their alliance that they had by marriage with the *Cæsars*. For *Marcus Municianus*, a man of himself of noble descent, and

Claudius answer to the Embassadours

The souldiers oaths taken.

The souldiers require a Monarch at the Senates hands

A and who had married *Julia*, *Caius* ſiſter, ſtood up to demand the ſoveraign government: but the Conſuls reſtrained him, alleading excuſe upon excuſe. Another *Minutianaus* alſo one of *Caius* Tutors withdrew *Valerius Aſiaticus* from thinking on thoſe things: and there had happened as great a ſlaughter as had ever been heard of, had any of theſe had the liberty to deſire the Empire, or oppoſe themſelves againſt *Claudius*. For amongſt other the fencers, who were of no ſmall number, they of the watch, and the ſaylers joyned themſelves together with the men of warre. They therefore that pretended to demand the Empire, gave over their ſuits, partly in the Cities behalf, partly for their own private ſecuritie ſake.

The yer of the world, 4007. after Cirills Natiu. 7, 43.

Some affect the Empire.

About the day-ſpring *Chereas* and his companions went forth to debate the matter with the ſouldiers: but they ſeeing by the beckning with their hands they would draw them to
B ſilence, and were upon the inſtant to fall into diſcourſe, made a great noiſe to cut them off from proceeding any further, for that all of them were earneſtly affected to have an Emperour and Soveraign Lord, and required with all expedition that they might have one proclaimed and known. At that time the Senate were ſo diſtracted, both for the manner how they ſhould command, as for the means they ought to uſe to cauſe themſelves to be obeyed, conſidering the ſouldiers ſet light by them; and thoſe that were confederates in the death of *Caius*, ſuffered not the Senate to obey the ſouldiers. At length, *Chereas* being unable to conceal his paſſion wherewith he was ſurprized, and hearing that they asked for a Monarch, promiſed that he would give them one, if they would bring him a token from *Eutychus*, who was the Wagoner to the green band, whom *Caius* had loved extremely, in ſo much as he
C imployed his ſouldiers in ſervile labours, as to build him ſtables for his horſes, and reproached them with divers like matters, telling them that he would bring them *Claudius* head, ſhewing them that it was a matter ill beſeeming them, if after a mad man they ſhould commend the Empire to a fool. Yet none of theſe words could divert them from their purpoſe: but all of them drew their ſwords, and with diſplayed Enſignes, marched towards *Claudius* to unite themſelves with thoſe, who had already bound themſelves by an oath to ſerve him faithfully. So that the Senate was abandoned, and deſtitute of all defence; ſo as there was no difference betwixt private men and Conſuls. All of them were aſtoniſhed and confuſed, not knowing what to do, becauſe they had thus provoked *Claudius* diſpleaſure againſt them. And now fell they to reviling one another, in teſtimony of the repentance they conceived
D for theſe their proceedings. Whereupon *Sabinus* one of thoſe who had murthered *Caius*, aroſe and proteſted that he would ſooner cut his own throat, then conſent to the eſtabliſhment of *Claudius*, or behold with his eyes the miſery and thraldome of his Countrey: he likewiſe encouraged *Chereas*, telling him that he deſerved very little by cutting off *Caius*, if he thought to live without the liberty of his Countrey. To which he anſwered, that he made no account of his life; yet that he intended to ſound *Claudius* minde, and with this reſolution they concluded. Mean while certain of the Senators ſought on every ſide to break thorow the midſt and thickeſt of the ſouldiers, to go and do reverence and homage to *Claudius*: amongſt whom was *Q. Pompeius* one of the Conſuls, whom the men of War accuſed to be one of the principal actours to incite the Senate to recover their liberty, and they
E drew their ſwords againſt him. And if *Claudius* had not reſtrained them, they had ſurely diſpatched him: but he made him ſit down by him, and by that means delivered him from the danger. The other Senators, who accompanied him, were not entertained thus honorably; but ſome of them were wounded even then when they preſſed forth to ſalute *Claudius*. *Aponius* retired himſelf ſore wounded, and the reſt were in great danger to loſe their lives. But King *Agrippa* drawing neer unto *Claudius*, deſired him to uſe as much lenity as was poſſible in him towards the Senators, for that if any miſchief ſhould betide them, he ſhould have no other perſons to command. To the which councel of his, *Claudius* gave place, and aſſembled the Senate in the Palace, cauſing himſelf to be carried thorow the Citie in the company of his ſouldiers, who marched before him, doing much miſchief to the common people. But
F amongſt thoſe that ſlew *Caius*, *Chereas* and *Sabinus* were come out into the ſtreets, notwithſtanding, they were forbidden by *Pollio*, whom not long before *Claudius* had made Captain of his guard. And as ſoon as *Claudius* came into the Palace, whither he aſſembled his friends, he pronounced ſentence againſt *Chereas*. For although his action was accounted both generous and noble; yet was he condemned for this, becauſe he was perfidious; whereupon he was adjudged to die, to give example to others, to the end that Princes and Emperours may hereafter live in ſafetie. He was therefore led to his death with *Lupus*, and divers other Romans. It is ſaid of *Chereas*, that he endured this accident with a great courage, which he expreſſed not only in that he changed not his countenance, but alſo by the reproaches which he gave *Lupus* who wept. For when as *Lupus* was putting off his cloaths, and complained of the

The Souldiers with diſplaied enſignes repair to Claudius.

Sabinus rather chuſeth death, then to allow of Claudius.

Qu. Pompeius the Conſul with others reſort to Claudius.

Cladius is perſwaded by Agrippa to uſe the Senators more mildly.

Thoſe that murthered Caius, are executed.

The year of the world, 4005. after Christs nativity 43.

cold that he felt, he taunted him thus, alluding to his name which was *Lupus*; That never any cold did harm to a wolf. Furthermore, when he came to the place of execution, where a great number of people were gathered together to behold the spectacle, he asked the souldier that was appointed to behead him, if he were a cunning headsman, and whether he had a new sword, wishing him to use that wherewith he murthered *Caius*. His death was happy, for he received but one stroke; whereas *Lupus* was faint-hearted, and received divers, because he stretched not out his neck freely. Some few dayes after, at such time as the Romans solemnized their expiations, and that every one honoured the memory of his dear friend, they gave *Chæreas* a part of that honour, and cast his portion into the fire, saying, That was to deface and purge their ingratitude, whereof they were guilty towards him. Thus ended *Chæreas* his life. But for *Sabinus*, although *Claudius* had not onely absolved him, but also suffered him to exercise his office, as beforetime he had done: yet thought he that he should do amisse and against justice, if he falsified his faith to his associates and confederates; for which cause he shortned his own dayes, thrusting his sword thorow his body to the very hilts.

Sabinus killeth himself.

CHAP. IIII.

Claudius *confirmeth* Agrippa *in his fathers kingdome.*

Hædio & Ruffinus, chap. 5. Al. 4.

INcontinently after this, *Claudius* cashierd all those of the souldiers whom he suspected; and published an Edict, by which he confirmed the kingdome to *Agrippa*, that *Caius* had given him, accompanying his bounty with many prayses; annexing moreover unto his government all that which *Herod* his grandfather had possessed, to wit, Judæa, and Samaria, which in that they were as one lawful inheritance, appertained unto him. He gave him also out of his own dominions, Abela and all the countrey about the mount Libanus, that in times past appertained him to *Lysanias*. And he caused the alliance that was past betwixt them twain, to be engraven and registred in an open place of the Citie of Rome. He took from *Antiochus* the kingdome that he had, and gave him in exchange a portion of Cilicia and Comagena. He set *Alexander Lysimachus Alebarcha* at libertie, who had been his old friend, and sometimes Governour in Arabia, and other whiles his mother *Antonias* steward, who had been committed prisoner through *Caius* displeasure, and maried *Bernice*, *Agrippa's* daughter, with his son *Marcus*: which after the death of *Marcus*, who died before he was espoused, was afterwards maried with her father *Agrippa's* allowance to *Herod* his brother, for whom *Agrippa* begd of *Claudius* the kingdome of Chalcis. At that very time tha Jews that were in the Citie of Alexandria, mutined against the Greeks. For after *Caius* death, the Nation of the Jews, which had been oppressed during his reign, and injuriously dealt withall by the Alexandrines, recovered their former courage, and instantly fell to arms. For which cause *Claudius* gave commission to the Governour of Egypt, to pacifie and appease that uproar. He sent also his Letters Patents into Alexandria and Syria, at the request of the two Kings *Agrippa* and *Herod*, to this effect:

Claudius giveth Agrippa Iudæa, Samaria, and Lysanias countrey. Antiochus King of Comagena. Alexander Lysimachus, Alabarcha.

Herod Agrippa's brother created King of Chalcis. Sedition in Alexandria, betwixt the Greeks and Iews.

Claudius edict in favour of the Iews in Alexandria.

Tiberius Claudius Cæsar Augustus Germanicus, Father of the people, signifieth this that followeth: *Understanding that the Jews inhabitants in Alexandria, and for this cause called Alexandrines, have at all times enjoyed the self same priviledges of the Citie, which the ancient and first Alexandrines have had: Which favours they have obtained by the Largesse of those Princes, that were our Predecessours, as it hath been plainly made known unto us, as well by Letters which have been written unto us, as by confirmed Decrees; And that since Alexandria hath been annexed to our Empire by* Cæsar Augustus, *their Priviledges have continued in force during the severall successions of many of our Governours, which Rights of theirs have never been called in question, no not in that time when* Aquila *was Governour in Alexandria: Since in like sort* Cæsar Augustus *hath not letted them, but when the Chieftain of their Nation was dead they might establish other Substitutes and Governours in his place, willing that all of them should yield him obedience in observation of their Lawes and Customes, without constraint or impulsion to doe any thing contrarie to their Religion: yet notwithstanding, the Alexandrines have mutined against the Jewes, being in the Citie of Alexandria, in the time of the Emperour* Caius, *by reason of the folly and frenzie of* Caius, *who disgraced and oppressed the Nation of the Jewes, because they would not violate their Religion, nor acknowledge the said* Caius *for a god. Our will and pleasure is, that no one of the Priviledges of the Nation of the Jews be abolished, by reason of* Caius *frenzie; but my mind is to maintain those which heretofore hath been given them, to the end they may continue and live according to their ancient Lawes and Customes: Commanding you and every one of you very care-*

A *carefully to provide, that after the publication of this our Ordinance, they be in no ſort troubled. This was the tenour of that Ordinance which was made in favour of the Jews in Alexandria.*

The yeare of the world, 4009. after Chriſts Nativity, 43.

But that which was generally made in favour of thoſe, who were diſperſed thorow the whole world, was to this effect: Tiberius Claudius Cæſar, Auguſtus Germanicus, High Prieſt, Father of the people, elected Conſul the ſecond time, ſignifieth that which enſueth. *Our well-beloved friends, the Kings,* Agrippa *and* Herod, *have required us, that we will permit all thoſe Jews that live under the Romane Empire, to uſe the ſame laws and priviledges which they have uſed heretofore, as we have granted to the Jews that dwell in Alexandria. Which ſuit of theirs we have willingly granted, not onely in favour of thoſe that require the ſame, but alſo for that I*

Claudius edict in the behalf of the Jews ſcatered thorow the whole Empire.

B *think them worthy ſuch a grace: for whom I have been intreated, in regard of the fidelitie and friendſhip they have alwayes expreſſed towards the Romans. My pleaſure therefore is, that no Citie, either Grecian or otherwiſe, ſhal denie any priviledge, from whence they ſhall be excluded, for that ſince the Emperour* Auguſtus *time they have never been exempted from them. It ſtandeth with reaſon therefore, that heneforth the Jews, who live under our Empire, of what place ſoever they be, may obſerve their ancient Cuſtomes, without any contradiction: Giving them to underſtand, that hereafter they uſe our clemencie ſo much the more moderately, without neglecting the Religion of other Nations, in retaining their own. And our will is, that this preſent Ordinance be publiſhed by the Magiſtrates of Cities, Colonies and countries of Italy, and be ſent unto Kings and forraign Princes, by fit Embaſſadours, within thirty dayes at the leaſt, to the end that they ſhould be in ſuch ſort ſet up, that they may be ſeen and read by all thoſe that paſſe by.*

C

CHAP. V.

Agrippa's *return into Judæa.*

BY theſe Edicts of *Claudius Cæſar*, which he ſent both to Alexandria and other parts of the world, it plainly appeareth how well affected he was towards the Nation of the Jews. And preſently after this, after he had dignified *Agrippa* with all kinds of honour, he ſent him back into his kingdome to govern the ſame, commanding all his Preſidents and Lieutenants in his Provinces, thorow which he was to paſſe, to give him a

Claudius ſendeth Agrippa into his kingdome.

D friendly and honourable convoy. But he having wiſely and happily diſpatched his affairs, returned in all haſte. As ſoon as he came to Jeruſalem, he offered his ſacrifices of thankſgiving which he had vowed, without omitting any thing that was commanded by the Law. He cauſed alſo divers Nazarites to be pould, and offered in gift that chain of gold that *Caius* had given him: which was of the ſame weight the iron chain was of wherewith his royall hands were manacled, in memory of the adverſitie he had paſt, and the teſtimony of the exchange thereof into better fortune: commanding that it ſhould be hanged up in the Temple, and over the chamber of the Treaſury, to teſtifie unto thoſe that ſhould behold the ſame, that the higheſt eſtates are ſubject to alterations, and that God can raiſe men again from obſcuritie to happy fortune. For this chain that hanged in the Temple, being conſecrated to God, manifeſtly expreſſed unto all men, that King *Agrippa* was upon a very

Agrippa hangeth up his golden chain over the treaſury chamber in the Temple.

E ſmall occaſion deſpoyled of his former dignitie, and made priſoner: and then a little while after that he, being delivered from his bonds, was raiſed and exalted to a famous kingdome; to ſignifie thereby, that humane affairs are of that nature, that that which is the greateſt may be eaſily overthrown, and that which is declining, may recover again his ancient honour and dignitie. When as therefore *Agrippa* had duely and devoutly acknowledged Gods mercies, he depoſed the high Prieſt *Theophilus* the ſonne of *Ananus*; and beſtowed that honour on *Simon* ſirnamed *Canthara*, the ſonne of *Boethus*. This *Simon* had two brothers, and *Boethus* was their father, whoſe daughter had been married to King *Herod*, as heretofore it hath been ſpoken. *Simon* held the Prieſt-hood with his brethren and his father,

Simon the ſon of Boethus placed in Theophilus room.

Hedio & Ruffinus, chap. 6.

F in ſuch ſort, as before time the three ſonnes of *Simon* high-Prieſt, ſonne of *Onias* had done, during the Empire of the Macedonions, as we have declared in our former books. After the King had given order for the Prieſt-hood, he thought good to recompence the good affection that they of Jeruſalem had born unto him: for which cauſe he acquitted them of thoſe tributes that every family paid, knowing well that it became him to ſhew kindneſſe unto them, who had been faithful and well affected towards him. He created *Silas*, who had been his companion in many dangers, General of all his Army. Not long after, certain young men that were Dorites under the colour of conſtancy in caſe of Religion, who alſo had dayly expreſſed in their actions and unbridled raſhneſſe, brought the image of *Cæſar* into the Temple

Agrippa releaſeth the tributes to thoſe of Jeruſalem.

Silas.

The Dorites place Cæſars Statue in the Synagogue of the Jews, and thereby vehemently offend both Agrippa an Petronius.

The yeer of the world, 4005. after Christs Nativity, 43.

of the Jews, and erected it in that place; which insolence of theirs highly offended *Agrippa*, G who construed it as an Act that tended to the abolition of the Religion of their Countrey: for which cause, with all expedition he repaired to *Petronius*, who was Governour of Syria, and complained against these Dorites, who was no lesse displeased with the action then he himself. For he supposed that such breach of Religion was the means to further impiety, and for that cause he wrote to those which had attempted this innovation, somewhat sharply, to this effect following.

CHAP. VI.

Petronius *letters written to the Dorites, in the behalf of the Jews.* H

Alias cap. 5. P. Petronius writeth to the Dorites, to send them unto him who have broken Cæsars edict.

PUblius Petronius, *Lieutenant to* Tiberius Claudius Cæsar Augustus Germanicus, *to the Magistrates of the Countrey of Doria, health: Whereas* Cæsar *hath published an Edict by which he permitteth the Jews to live according to their Lawes and Customes, some one amongst you have been so presumptuous to contradict the same in effect (although in words you protest that you obey him) and do all that which you can, to hinder the Jews from enjoying their Synagogue, in so much as in the same you have planted* Cæsars *image, not onely thereby opposing your selves against the Jews, but also against the Emperour himself, whose image might have been better placed in his own Temple, then in a forrain Temple: and you have placed it in their Synagogue, whereas by right every one ought to be master of his place, according to* Cæsars *judgement: For it should be very ridiculous in me to alledge mine own judgement after that of* Cæsars, I *who hath granted the Jews the liberty to live according to their Lawes and Customes, and hath commanded that they should converse in equal freedome among the Greeks. For these causes I command you, that they who have been so bold as to contemn* Augustus *Decree (against whom their own Magistrates have been displeased, excusing themselves that this accident happened not by their motion, but by the fury of the common people) be brought before me by the Captain* Proculus Vitellius, *to yield a reason of that which they have done, exhorting the Magistrates, that if they will not be accounted parties in this contempt, they labour to discover those that are guiltie unto* Proculus, *and give order that no sedition or violence be offered thereupon. Which notwithstanding it seemeth that they effect, although we and the most honoured King* Agrippa, *whom I take for my good and special friend, labour nothing more then that the Nation of the Jewes should not assemble and take arms under colour of their defence. And to the end, that whatsoever* Augustus *hath ordained as touching this matter, may be the better known unto all men, I have annexed his Edict which he published in Alexandria: and although they are sufficiently known unto all men, yet hath the most honoured King* Agrippa *read them unto me, at such time as I sate in my tribunal seat, concluding according to right, that the Jewes ought not to be excluded nor hindered from enjoying those benefits, which are granted unto them by* Cæsar: *I therefore charge all men, that hencefor-ward they take heed lest they seek any occasion of mutinie or sedition, and that every one live according to his Religion.* See here how *Petronius* proceeded in this matter, both to amend that which was past, as also to prevent that which was to come, that none should be so bold to attempt the like. After this, *Agrippa* took the Priesthood from *Simon Cantharas*, and L gave it again to *Jonathan* the son of *Anani*, whom he esteemed to be more worthy then the other. But *Jonathan* declared that he was not desirous of this dignity, for in effect he refused it, saying, O King, I most willingly acknowledge the honour which it pleaseth you to bestow upon me, and know well that it is a dignity which of your own free-wil you bestow upon me; notwithstanding that God judgeth me unworthy. It sufficeth me that I have once been invested with the sacred habit: for at that time I wore it with more holinesse, then I can now receive it at this present; yet notwithstanding if it please you to know one that is more worthy of this honour then my self, I will inform you of one. My Liege, I have a brother, who towards God and you is pure and innocent, whom I dare commend unto you for a most fit man for that dignity. The King took great pleasure in these his words, and leaving *Jonathan*, he M bestowed the Priesthood on *Matthias* his brother, according as *Jonathan* advised him: and not long after this, *Marsus* succeeded in *Petronius* room, and took upon him the government of Syria.

Jonathan the son of Ananus is restored to the Priesthood and refuseth it, and prayeth that his brother Matthias may minister therein.

Marsus Prefect of Syria.

CHAP.

CHAP. VII.

The year of the world, 4005. after Christs Nativity. 43.

Agrippas *acts untill the time of his death.*

Silas was made General over the Kings army: and for that he had alwayes been faithful unto him, and had never forsaken him in any danger that was offered, without partaking the utmost extremity, but had alwayes adventured on the greatest perils in respect of his intire and constant resolution; he made his account, that being so firme a friend to the King, he should also be partaker and companion with him in the honour. For which cause in all things whatsoever, he submitted not himself to the King, but challenged to himself a liberty to speak what him lifted. For this cause he grew hatefull in the Kings sight, for that in particular he boasted of himself beyond measure, and oftentimes refreshed the memory of those adversities the King had past, the rather to expresse how affectionate he had been toward him, and his continual talk was nothing else but of those travels he had endured. Now for that he observed no measure in this his discourse, the King took it as an injury intended to his honour, and was offended with the unbriled licence of the mans prattle. For nothing soundeth more harsh in a mans ear, then the memory of his fore-passed misery, and it is but the fault of a fool to rip up the courtesies he hath employed on another man. Finally, *Silas* grievously provoked the Kings displeasure against himself, that rather subscribing to his wrath then his wit, he not onely dispossessed *Silas* of his Generals room, but also sent him bound into his countrey in that place to be held prisoner. This notwithstanding, time asswaged his displeasure, and the King drawing himself into better consideration, and remembring himself how many travels *Silas* had endured in his behalf, he revoked the sentence that he pronounced. At such time therefore as he was ready to celebrate the festival day of his birth, and all his subjects were addressed to take their pleasure, he speedily sent for *Silas*, to the end he might be partaker thereof, and banquet with them. But *Silas*, who was of a free nature, supposing that he had just cause to be displeased, concealed it not from those who were sent unto him, but spake unto them after this manner: To what honour doth the King invite me at this present, to the intent incontinently to deprive me thereof? For he hath not onely deprived me of those honours which he bestowed upon me, in acknowledgement of the good affection I have alwayes shewed unto him: but he hath altogether spoiled me, and contumeliously intreated me: but if he think that he can restrain me from speaking freely, he deceiveth himself. For my conscience knoweth how many hazards I have delivered him from, and as long as I breathe, I will ring it in all mens ears, how many travels I have endured for his conservation and honour, in recompence whereof I am at this day in bonds, and shut up in an obscure prison, which I will never forget. Yea, and when my soul shall depart out of this body, she shall bear with her the remembrance of those benefits I have imployed on him. These words spake he with a loud voyce, willing them to relate the same unto King *Agrippa*; who seeing that he was grounded in an incurable folly, left him in prison.

Hedio & Rutfinus, chap 7. Silas by too much reviving the Kings miseries and misfortunes, and ripping up his own deserts, groweth into the kings hatred, and is sent prisoner into his countrey.

Agrippa sendeth for Silas out of prison, who dissembling not his displeasure, is left still in prison.

After this, the king began to fortifie the walls of Jerusalem, on the side of the new town, upon the common charge; increasing them both in length and breadth: and might he have thorowly finished them, it had been a fortresse invincible, by all humane force. But *Marsus* the Governour of Syria certified *Cæsar* what the work was; and *Claudius* suspecting some commotion, wrote expresly to *Agrippa*, commanding him thence-forward to desist from further building of the walls, according to that form wherein he began: whereunto he would not disobey. This King *Agrippa* was of nature so ready to exercise liberality, and took so great pleasure to use his magnificence towards all sorts of nations, that the great expences he was at, obtained him great reputation. So that his whole pleasure and delight was, to shew courtesie unto all men, and to purchase good esteem, being every way different in nature and disposition from King *Herod* his predecessour. For *Herod* was naturally malicious, extreme in punishing men, and irreconcilable to those with whom he was displeased, manifestly expressing that he loved the Grecians better then the Jewes. For he beautified those cities that belonged to strangers, and gave them money, and erected them bathes, and sumptuous Theaters, and Temples, and in some of them galleries: but as touching the cities of the Jewes, he bestowed not this bounty on any of them, no not the least reparation or gift that was worthy the speaking of. Contrariwise, King *Agrippa* was very courteous and lowly, and equally imparted his bounty unto all men. He was courteous unto strangers, and testified no lesse by the bounty he bestowed on them. To his countrey-men he behaved himself

Agrippa fortifieth the walls of Jerusalem.

Claudius commandeth Agrippa to desist from building the walls.

Agrippa favored the Jews more then Herod.

himself affably, and in especiall he was merciful to all those that were in misery. For which cause his ordinary court and the place he took most pleasure in, was Jerusalem. He was a diligent observer of the laws of his countrey, and lived religiously, and with as great piety as was possible: neither passed there one day wherein he offered not sacrifice. It happened at one time that a certain cunning Lawyer, who was called *Simon*, and dwelt in Jerusalem, had assembled the people by reason of the kings absence, who for the present was in Cæsarea: In which assembly he alleadged many things against him, that he was a prophane man, and that upon just cause he was forbidden to enter the Temple, in that it was not lawful nor decent for those that were unclean to enter thereinto. These words of *Simons* thus wrongfully urged against him, were signified to the king by certain letters sent him by the Governour of the city: when as therefore he sate him down in the Theater, he commanded that very *Simon* to sit next him, and in peaceable and kind manner he spake thus unto him: Tell me, I pray thee, what thing thou seest fault worthy, or done contrary to the Law, in that which is done here? *Simon* having not any thing to reply, besought him to pardon him. The king grew friends with him far sooner then it could be imagined, resolving with himself that mercy doth far better become a king, then wrath; and that moderation is more requisite then haughty courage; so as after he had bestowed certain presents on *Simon*, he dismissed him. Now although he had many reparations in divers places; yet honoured he those of Berith above all the rest, and builded them a Theater surpassing all other in sumptuousnesse and beauty: and besides that, he made them a sumptuous Amphitheater, and baths and porches: in which he neither spared cost, neither scantled the beauty and greatnesse of the works in any sort. The dedication also of these things was celebrated with great pomp and magnificence: he also made great shewes and plaies in the Theater, in which there were all sorts of musick and recreation. He made also divers turnaments in the Amphitheater, expressing in all things the greatnesse of his magnificence; and being desirous to delight the people with a combate, he gathered all the malefactors that he could get, and made two several companies of seven hundred apiece, and brought them together to fight, to the end that in skirmishing they might receive their punishment; and besides, that by this warlike exercise he might present the people with a pastime concluded with the punishment of wicked men: for each of these combatants slew one another.

The year of the world, 4035. after Christs Nativity, 43.

Simon the lawyer backbiteth the king, who craving pardon, is reconciled unto him.

Alias chap. 6. Agrippa honoureth Beryth with good ornaments.

Hedio & Rufinus, chap. 8.

After that he had finished these above named buildings in Beryth, he resorted to Tiberias a city of Galilee, and was admired of all the other kings, so that *Antiochus* king of Comagena came to visit him: the like did *Samsigeran* king of the Emesenians, *Cotys* king of Armenia the lesse, and *Polemon* Lord of Pontus; and besides all these, *Herod* prince of Chalcis and his brother, all whom he received and entertained most magnificently and amiably, to shew his greatnesse; to the end that all men might perceive, that he was deservedly honoured with the presence of so many kings. And during the time that these Princes were with him, *Marsus* the governour of Syria visited him likewise, whom, to the end he might expresse the reverence he bare to the Romanes, he met with, seven furlongs off from the City. This interview of so many kings was the original of that discontent that grew betwixt him and *Marsus*; for whilest he sate in his litter, he sent for these other kings. But *Marsus* suspected this concord and so great amity, supposing that this agreement of so many kings, would be no ways profitable or beneficial to the Romanes. For which cause he presently sent unto them, charging them with all expedition to return each of them into their own countries: which strict commission of his *Agrippa* took in ill part, and for this occasion he conceived scarce kindly of *Marsus*. He took the Priesthood from *Matthias*, and gave it to *Aclioneus* the son of *Cithæus*. After he had reigned three whole years over Judæa, he came to Cæsarea, which in times past was called the tower of Straton, and there made he sports in honour of *Cæsar*, ordaining a certain feast for his conservation, to the celebration whereof there were assembled a great number of those, who were of estate and dignity thorow the whole countrey. On the second day of this solemnity, he shewed himself being apparelled in a Robe of silver, made with admirable workmanship; and came in the same to the Theater in the morning. Whereas the first reflex of the rising of the Sun beating upon his Robe, he shined after such a sort, that all those that beheld him, were seized with reverence and fear. Whereupon certain sycophants (which did not a little dishonour him) exclaimed one on the one side, the other on the other, saluting him for a God, and in speaking to him cryed out thus: Be merciful unto us; hitherto have we feared thee as a man, but hence forward we will confesse and acknowledge thee to be of a nature more excellent then mortal frailty can attaine unto. *Agrippa* reproved them not for using these words: neither rejected he their palpable and detestable flattery. But not long after, he looking upwards, perceived an Owl over his head

Agrippa is displeased with Marsus for sending away the kings.

Alias chap. 7. Aclioneus the son of Cithæus made high-Priest.

Agrippa is saluted in the Theater for a God, and spieth the owl which the Germane foretold him of, that five dayes after he should die.

A head pearched upon a cord, and knew the ſame incontinently, that he was but a meſſage of his misfortune; whereas before-time he had denounced unto him his felicity, and conceived thereupon a moſt hearty and inward grief. And ſuddenly he was ſeized with a terrible griping in his belly, which began with very great vehemency: for which cauſe turning his eyes towards his friends, he ſpake unto them after this manner: Behold him (ſaid he) whom you eſteem for a God, condemned to die, and deſtiny ſhall apparently convince you of thoſe flattering and falſe ſpeeches, which you have lately uſed in my behalf. For I, who by you have been adored as one immortal, am under the hands of death. But I muſt willingly entertain that which God pleaſeth to ſend me: For I have not lived in obſcurity, but in

B ſo great and wonderfull felicity, that each one of you have termed and held me happy.

The yeer of the world, 4025. after Chriſts Nativity, 43.

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Whileſt he ſpake thus, his griefs augmented in ſuch ſort, that he was brought almoſt to his laſt; for which cauſe he was with all expedition conveighed into his royal Palace, and the rumour was ſpread in every place, that very ſhortly he would be dead. For which cauſe the people with their wives and children put on ſackcloth, according to the cuſtome of the countrey, to the end they might ſolicit Gods mercy in the Kings behalf, and all the City was filled with teares and lamentations. The King that lay in an upper chamber, and looking down into the court, ſaw them lying thus on the earth, could not refrain himſelf from teares. And after he had for the ſpace of five dayes without ceaſing been tormented with griping in his belly, he gave up the ghoſt in the fifty fourth year of his age, and the ſeventh year of his reign. For he had reigned four years under the Empire of *Caius Cæſar* (having firſt of

C all governed *Philips* Tetrarchy three years, to which was annexed the ſigniory of *Herod* in the fourth year) and three years under the Empire of *Claudius Cæſar*, during which time he governed over the above named countries; and moreover, over Judæa, Samaria and Cæſarea. His revenue amounted to twelve hundred myriades, beſides which, he made many loans. For in that he was very liberal in giving, he ſpent far more then his revenue, and ſpared not any thing to ſhew himſelf magnificent. Before the people knew of his death, *Herod* his brother Prince of Chalcis, and *Chelcias* the Kings lieutenant and friend, agreed between themſelves to ſend *Ariſto* one of their truſtieſt ſervants to kill *Silas*, who was their enemy, as if they had been commanded by the King.

The yeer of the world, 4029. after Chriſts Nativity, 47.

A myriads amount to 10. thouſand of gold.

Herod the Prince of Chalcis, and Chelcias kill Silas. Hegeſ. & Ruſinus, chap. 8 al. chap. 9.

Thus died King *Agrippa*, leaving behind him a ſonne called *Agrippa*, ſeventeen years

D old; and three daughters, one of which that was called *Bernice*, was married to *Herod* his fathers brother when ſhe was ſixteen years old. The two other were *Mariamme* and *Druſilla*: this *Mariamme* being of the age of ten years, was promiſed in marriage by her father, to *Julius Archelaus Chelcias* ſon: and *Druſilla* which was ſix years old, was promiſed alſo to *Epiphanes*, ſon to the king of Comagena.

Agrippas children alive.

After *Agrippas* death, they of Cæſarea and Sabaſte forgot themſelves of thoſe benefits they had received from him, and uſed him no leſſe deſpitefully, then as if he had been their utter enemy. For they reproachfully abuſed him after his death, and reviled him in ſuch ſort, as it is unſeemly to report the ſame. Furthermore, all the men of warre, who were at that time many in number, went unto the kings lodging, and with one accord ſeized the ſta-

E tues of the kings daughters, and carried them to the brothel-houſe; where after they had placed them, they uttered all the indignities they could poſſibly, practiſing ſuch ſhamefull matters, as they may not be expreſſed. Beſides this, reſting themſelves in the publike places, they banqueted in the open ſtreet, wearing chaplets of flowers on their heads, and perfuming themſelves with odours to ſacrifice to *Charon*, drinking to one another for joy that the King was dead. Thus expreſſed they their ingratitude not onely towards their King *Agrippa*, who had beſtowed ſo many liberalities on them; but alſo towards *Herod* his grandfather, who had builded their Cities, and to his extreme charge erected their Ports and Temples.

The Cæſareans and Sabaſtians revile Agrippa being dead.

At that time *Agrippa*, the deceaſed *Agrippas* ſonne was at Rome, and was brought up un-

F der the Emperour *Claudius*. When *Cæſar* underſtood how thoſe of Cæſarea and Sabaſte had injuriouſly dealt with *Agrippa*, he was ſore diſpleaſed, and moved with their ingratitude: and his purpoſe was, to ſend the younger *Agrippa* with all expedition to take poſſeſſion of the kingdom of his father, and there withall to diſcharge himſelf of his oath: but divers of his freemen and friends, who were in great credit with him, diſſwaded him from the ſame, alleadging that it would be a dangerous matter to commit the greatneſſe of ſuch a kingdome to a young man, who ſcarcely had as yet attained to the age of eighteen years: and for whom it was impoſſible to ſupport the care of ſo great a kingdome, conſidering that if he were at mans eſtate, he ſhould find himſelf over burthened with the charge of a kingdome. This advice of theirs was allowed by *Cæſar*, and for this cauſe he ſent *Cuſpius Fadus* to govern Judæa, and the whole realme; honouring his dead friend in this, in that he would not ſuffer

Agrippa Agrippas ſon.

Claudius intendeth to ſend young Agrippa into his fathers kingdom, but is diſſwaded, and ſendeth Cuſpius Fadus for Preſident into Judæa, and thoſe parts.

Marſus

Marſus, who had been his enemy, to enter into his Kingdom. He gave eſpecial commiſſion alſo, that *Fadus* ſhould ſharpely puniſh thoſe of Cæſarea and Sebaſte, for the outrages they had offered to his deceaſed friend, and the exceſſe that was committed againſt his daughters who were yet living: commanding him to tranſport the companies of the Cæſareans and Sebaſtens, and the five Roman legions into the country of Pontus to ſerve in that place, and to take thoſe Romane ſouldiers that bare armes in Syria, to ſerve in that place: yet notwithſtanding this commandement of his, they were not diſplaced. For they ſent Ambaſſadors to *Claudius* to appeaſe him, and by this means they obtained the favour to remain in Judæa. After this they gave an entrance to thoſe moſt grievous miſchiefs and calamities that befel the Jewes: for they ſpread the ſeed of the war which was awakened under *Florus* government. And for that cauſe, after that *Veſpaſian* had obtained the victory, as it ſhall be hereafter declared, he cauſed them to depart out of that province, and made them ſeek their habitation elſewhere.

The year of the world, 4009. after Chriſts Nativity, 47.

The Jewes themſelves were the cauſe of thoſe wars which began under Florus.

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The TVVENTIETH BOOK of the ANTIQUITIES of the Jewes; VVriten by *Flavius Joſephus*.

The contents of the chapters of the twentieth Book.

1 *The diſſenſion between the Philadelphians and the Jewes, and the Ephod which was the ſacerdotall ſtole.*
2 *How* Helena *Queen of Adiabena and her ſonnes imbraced the religion of the Jews.*
3 *The Governour* Tiberius Alexander *puniſheth the ſonnes of* Judas *of Galilee.*
4 *How a great number of the Jewes were ſlain about the Temple.*
5 *The ſedition of the Jewes againſt the Samaritans.*
6 *The actions of* Fœlix, *Preſident of Judæa.*
7 *The Government of* Porcius Feſtus *in Judæa, and of certain murtherers.*
8 Albinus *government.*
9. *How* Florus, *who ſucceeded* Albinus, *inforced ſo many injuries againſt the Jewes, that they were conſtrained to fall to armes.*

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CHAP. I.

The diſſenſion between the Philadelphians and the Jewes: and of the Ephod which was the ſacerdotal ſtole.

Hedio & Ruffinus, chap. 1. Caſſius Longinus Præfect of Syria.

AFter King *Agrippas* deceaſe (as we have heretofore declared in our former Book) the Emperour *Claudius* ſent *Caſsius Longinus* to ſucceed *Marſus* in the government of Syria, whom he diſplaced of that honour in memory of *Agrippa*, who during his life-time had oftentimes required by his letters, that he ſhould not ſuffer *Marſus* to govern the State of Syria. As ſoon as *Cuſpius Fadus* came into Jewry to take charge of that countrey, which he was to govern under *Cæſar*, he found the Jewes that dwelt on the other ſide of Jordan in an uproare, who had taken armes againſt the Philadelphians, about the limits of a certain village called Mia which was ſtored with valiant men at armes. Now had thoſe who inhabit beyond Jordan, armed themſelves in this manner, without the conſent of their Governours; and had ſlain a great number of the Philadelphians. Which when *Fadus* underſtood, he was ſore diſpleaſed, for that they had not reſerved the cauſe to his hearing, and opened their griefs they had conceived againſt the Philadelphians, but were ſo bold of their own authority, and without fear, as to betake themſelves to their weapons. Having therefore apprehended ſome three of them who had been principals

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Fadus puniſheth the Jewes for their inſurrection againſt the Philadelphians.

pals and authours of the sedition, he commanded them to prison, and executed one of them called *Annibas*, and banished the other two whose names were *Amaram* and *Eleazar*.

The yeer of the world, 4009. after Christs Nativity, 47.

Annibas executed, Amaramus and Eleazar banished.

Anon of this, *Tholomaus* the Archthiefe was also taken, and brought unto him, who commanded him to be executed, in that he had done many robberies in Idumæa and Arabia; and by this means all the countrey of Judæa was cleered of all theeves, by the care and providence of *Fadus*. After this he sent for the high Priests, and the Governours of Jerusalem, commanding them, according to the Emperours direction, that they shou'd deliver up into the Castle of Antonia the long and sacred robe, which the high Priest only was accustomed to weare; to the end that it might be at the Romans disposition, as in times past it had been. This command of his they durst not contradict, yet notwithstanding, they required *Fadus* and *Longinus* (who at that time was come to Ierusalem with a great power, for feare the Jewes, by reason of this injunction, should grow to rebellion) first, that it might be lawfull for them to send their Embassadors unto *Cæsar*, to beseech him that the Sacred Robe might remain in their custody. Secondly, that it might please them to expect the answer which *Cæsar* would return upon this their request *Fadus* gave them this answer, that he permitted them to send their Embassadors to Rome, provided, that beforehand they delivered him their children for hastages. Which when they had readily performed, the Embassadors were sent away. Now when they came to Rome, the younger *Agrippa* (who was his sonne, that lately dyed) knowing the cause of their comming, and being ordinarily accustomed to attend upon *Cæsar* (according as we have heretofore declared) besought *Cæsar*, that he would grant the Iewes their request, as touching the sacred Robe, and that it might please him to signifie no lesse unto *Fadus*. On this his petition *Claudius* gave the Embassadors audience: and told them that he favoured their suit, willing them to be thankfull to *Agrippa*, upon whose suit hee respected them, and allowed of their demands: and besides this answer, he delivered them a letter to this effect:

Tholomæus the arch theef.

Fadus requireth the High Priests garment should be delivered into the power of the Romans, and kept in the Castle of Antonia. Alias cap. 2.

The Iewes deliver pledges to the intent they might be permitted to send letters to Cæsar.

Claudius upon the younger Agrippas motion, granteth the Iews liberty to have the custody of the High Priests vestments.

Claudius Cæsar Germanicus, Conserver of the people, Consull created the fift time, Emperor the fourth time, Father of the country the tenth time, to the Magistrates of Ierusalem, the Senate, people, and all the Nation of the Jews; health.

Being required by our welbeloved Agrippa, *whom I both have, and at this present do bring up with me, and whom I know to be most devoute, I have heard your Embassadors, who were admitted to my presence by his meanes, and have received their thanks for the benefits I have bestowed on your nation: I have also willingly inclined to that instant and expresse request you have made unto me, and it is my pleasure, the Sacred Robe of the High Priest, and the holy Miter remain in your custody, in such manner, as our most dear & right honoured friend* Vitellus *heretofore ordained: To which demand of yours I vouchsafe my allowance; first in regard of mine own piety, and for that I desire every one should serve God according to his own religion: for that I am resolved, that in so doing, I shall gratifie King* Herod *and young* Aristobulus, *whose piety towards me I am privy to, and whose good affection towards you I can witnesse, with whom I have had divers occasions of freindship, both in regard of their vertue, as for the honour that I bear unto them. I have also written to this effect to* Cuspius Fadus *mine agent: the names of those who have received my letters, are* Cornelius *the son of* Ceron, Trypon *the son of* Theudion, Dorotheus *the son of* Nathaneel, *and* John *the son of* John. *Given the eight and twentieth of* June *in the year wherein* Rufus *and* Pompejus Silvanus *were Consuls.* At that same time *Herod*, who was *Agrippas* brother that had lately deceased, to whose hands in times past the government of Chalchis had been committed, required the Emperour *Claudius* to grant him the power over the Temple, and the sacred vestments and necessaries, and the authority of chooſing the High Priest. All which he obtained, and from that time forward untill the end of the war of the Jews, this power remained in all his successors. according to this authority *Herod* deposed *Cantharа* from the Priesthood, and gave the succession thereof to *Joseph* the son of *Caneus*.

Alias cap. 3 Claudius Epistle to the Iews.

Alias cap. 9. Herod Prince of Chalcis, hath authority granted him to creae the High Priest.

CHAP. II.

How Helena *Queen of Adiabena and her sonnes embraced the religion of the Jews.*

Hedio & Rufinus, c 3 al. 5 Monobazus the King of Adiabena begetteth two sonnes on Helena his sister Monobazus and Izates.

AT that time *Helena* Queene of Adiabena, and her sonne *Izates* conformed themselves to the religion of the Jewes, upon this occasion that ensueth: *Monobazus* King of Adiabena, who was also caled *Bazeos*, being surprised with the love of his sister *Helena* espoused her, and got her with child. Upon a time it hapned, that sleeping

ing with her, he laid his hand on her belly, whileſt ſhe lay aſleep: and him thought, that he G
The yeer of the world, 4109 after Chriſts Nativity, 47. heard a voice that commanded him to take away his hand from off her belly, leſt he ſhould cruſh the fruit that was therein, which by Gods providence ſhould have a happy beginning, and no leſſe fortunate ending. *Monobazus* was ſore moved at this voice, and as ſoon as he awoke, he told it to his wife; and afterwards when the childe was borne, he called him *Izates*: Beſides, he had another elder ſonne by the ſame wife, who was called *Monobazus*, according to his own name. And he had alſo other ſonnes by his other wives: yet notwithſtanding *Izates* was moſt manifeſtly his beſt beloved, and ſo cheriſhed by him, as if he had been his onely begotten ſonne. For which cauſe, his other brothers envied him: which increaſed their hatred, for that all the reſt of them were aggrieved, becauſe *Monobazus* made moſt account of *Izates*. The father manifeſtly perceived all this, yet did he pardon them, knowing that H
they did it not for malice, but for the deſire that every one of them had to be beſt eſteemed by his father. Notwithſtanding, being affraid leſt ſome miſ-hap ſhould betide *Izates*, by reaſon of the hatred his brethren bare unto him, he gave him many great gifts, and ſent him to *Abemerigus*, who reigned at that time in a fort called Spaſinus, committing his ſonnes life into his hands. *Abemerigus* alſo entertained him with kinde affection, and loved him in ſuch ſort, that in proceſſe of time he gave him *Samacha* his daughter to wife and for her dowrie he gave him a countrey of great revenue.

Izates ſent to Abemerigus, marrieth his daughter Samacha.

Monobazus being old, and ſeeing he had no long time to live, deſired before his death that his ſonne might come and viſite him; he therefore ſent for him and received him very lovingly, giving him a countrey which he called Cæron, which bringeth forth great aboundance of I
excellent Amomum. In this place was the remainder of the Ark, in which *Noe* was ſaved, during the Deluge; which remnants are to be ſeen at this day, if any man have a deſire to behold the ſame. *Izates* remained in that place untill his fathers deceaſe. But on the very day of his death, *Helena* ſent for all the Lords and Governours of the Kingdome, and Captaines of all the Army, and upon their aſſembly ſhe ſpake unto them after this manner:

Cæron very fruitfull in Amomum, in which the reliques of Noes arke are to be ſeen.

I ſuppoſe (ſaid ſhe) that you are not ignorant of my husbands minde, who hath deſired that Izates *might be king in his ſtead, and hath eſteemed him moſt worthy of ſuch an honour: yet expect I your judgement in this point. For he that receiveth the ſoveraignty, not from one mans hand, but from many, and hath the ſame confirmed unto him by their conſent, is happy. She uſed this diſcourſe unto them to trie what their intent was, who were there aſſembled. They underſtanding her minde,* K
proſtrated themſelves firſt of all upon the earth before the Queene, according to the cuſtome of their countrey; and afterwards anſwered her, that they approved the Kings election, and took pleaſure to obey Izates, *whom his father deſervedly, and to all their contents and the deſire of the common people had preferred above the reſt of his brethren: alleadging moreover, that they would put his brethren and kinſmen to death before his coming, to the end that he might enjoy the kingdome with all ſecuritie: for by their deaths all the fear that might grow by their hatred and envy might be extinguiſhed. Hereunto the Queen anſwered, that ſhe gave them thanks, for the favour they bare unto her and her ſonne* Izates: *notwithſtanding ſhe required them to ſuſpend their judgements touching the death of his brethren, untill ſuch time as* Izates *himſelfe ſhould give his conſent thereunto.* L

Izates was made King by his mother Helena, and the nobilitie, and Monobazus governeth the Kingdome till his coming

They ſeeing they might not obtain the libertie to put them to death, gave counſell that they ſhould be kept priſoners untill his coming, to the end, at leaſtwiſe for their own parts, that they might be out of danger; and that moreover, untill his coming there might one be appointed to govern the eſtate, whom ſhe ſhould eſteeme moſt truſtie and faithfull unto him. Whereunto *Helena* condeſcended, and made his elder brother *Monobazus* King, and ſet the Diademe on his head, and gave him his fathers ſeale ring, with that robe which they call Sampſera; exhorting him to govern the Kingdome untill his brothers arrivall. *Izates* having certain notice of his fathers death, reſorted thither ſpeedily, and receiving his brother *Monobazus* willing ſurrender, took upon him the government of M
the Kingdome.

Izates and his mother Helena learn the the true ſervice of God according to the manner of the Jews.

During ſuch time as *Izates* ſojourned in the fortreſſe of Spaſinus a certain merchant, who was a Jew, called *Ananias*, having acceſſe to the Kings wives, taught them the manner how to ſerve God, according to the religion of the Jews: and *Ananias* by their means growing acquainted with *Izates*, taught him the like, and accompanied him into Adiabena: being drawn thereunto by his earneſt entreaties, at ſuch time as *Izates* reſorted thither upon his fathers ſending for. It chanced alſo in like ſort that *Helena* was in like manner inſtructed by another Jew, and retained the rites and religion of the Jews.

After that *Izates* came into his Kingdome, and knew that his brethren and kinſfolk were impriſoned he was much grieved. Conceiving therefore with himſelfe that it would be a great

A great impiety in him to ſuffer them to be ſlain, or kept bound in priſon; and that on the other ſide, it were a dangerous matter for him, if being at libertie they ſhould remember the evill they had endured: for this cauſe he ſent ſome of them to Rome for hoſtages with their children unto the Emperour *Claudius*, and the reſt unto *Artabanus* King of Parthia. Afterwards when he was thorowly aſſured that his mother was wholly addicted to the religion of the Jews, he endeavoured himſelf the more to ſhew himſelf zealous therein: and ſuppoſing that he could not be a perfect Jew, except he were circumciſed, he prepared himſelf to be circumciſed. Which when his mother underſtood, ſhe laboured to her uttermoſt to hinder his reſolution, certifying him that in ſo doing, he ſhould bring himſelf in great danger; for B that in being King, he would draw himſelf into the diſlike of his ſubjects, if they ſhould have notice that he was addicted to a new Religion, and to ſtrange Ceremonies, and that they would not endure, that in being a Jew, he ſhould be their king: ſo ſhe for a while by her diſſwaſion reſtrained him from his deſire. But the King required counſell of *Ananias*, who, according with *Helena* in the courſe of her diſlike, threatned *Izates*, that if he would not obey his mother, he would forſake him, and depart from him, for that he feared, leſt if the matter ſhould be publikely known, he ſhould ſuffer ſome puniſhment, as being the onely author and inſtructer of the King in undecent matters; that otherwaies he might ſerve God, although he were not circumciſed; ſince he had reſolved to live according to the iuſtitution and laws of the Jews, and that God would pardon him: for in this, true Religion conſiſteth, more then in the circumciſion of the body, though he were not actually circumciſed, ſince the C neceſſitie and fear of his ſubjects over-ruled him. By which words the King for that time was wonne to affect the ſame no further. But ſome little whiles after (for he was not wholly altered in that affection which he had) another Jew called *Eleazer*, coming from Galilee, and accounted a man of great experience in the doctrine of our Religion, perſwaded him to be circumciſed. For, coming one day unto him, to ſalute him, he found him reading of the Books of *Moſes*, and ſaid unto him; O King, contrary to your knowledge you offend the Law, and God likewiſe; for it ſufficeth you not, that you underſtand the ſame, but the cheifeſt matter you are tyed unto, is to doe that which the Law commandeth: how long therefore will you remain uncircumciſed? And if as yet you have not peruſed the D Law as touching this point, read it now, to the intent you may know what impietie it is to omit it.

The yeer of the world, 4009; after Chriſts Nativity, 47.

Izates ſendeth his brothers to Claudius Cæſar and Artabanus.

Izates is diſſwaded by Helena his mother and Ananias from circumciſion.

Eleazer perſwadeth Izates to be circumciſed.

After the King had heard this, he would no longer deferre his circumciſion: for which cauſe withdrawing himſelf into another chamber, he called a Surgeon unto him, who acted that which he required, and afterwards calling his mother and maſter *Ananias* unto him, he certified them what had paſt: whereupon they grew ſtrangely amazed, fearing leſt the King ſhould grow in danger of the loſſe of his Kingdom, if this action of his ſhould come to light; for that his ſubjects would not endure, that ſuch a man that followed a contrary Religion ſhould be their king; they feared alſo, leſt they themſelves ſhould be in danger, foraſmuch as the cauſe of all this matter would be imputed unto them. But God by his providence prevented leſt any of thoſe things which they feared ſhould come to effect: for he delivered E *Izates* himſelf and his children likewiſe out of many dangers, yeelding them his aſſiſtance in their doubtfull and deſperate eſtates, declaring in effect that thoſe that onely put their truſt in him, and depend upon his providence, are never deprived of the fruit of their piety But of theſe things we will ſpeak hereafter.

They that rely on God, and put their confidence in him, doe alwaies reap the reward of their piety.

When *Helena* the Kings mother perceived that the eſtate of the Kingdome was in peace, and that by all mens opinion, both home-bred and ſtrangers, her ſon was reputed happy by the good will of God, ſhe was ſeized with a deſire to goe and viſite the City of Jeruſalem, and adore God in the Temple, which was ſo much renowned through the whole world, and offer ſacrifice of thankſgiving therein; for which cauſe ſhe beſought her ſon that he would ſuffer her to perform her vows: who willingly condeſcended to her deſire, and furniſhed F her royally with all things that were neceſſary for ſuch a voyage; giveing her a great maſſe of money with her, and bringing her onward on her way many dayes journey; ſo that at length ſhe arrived in Jeruſalem, to the great advantage of the inhabitants of that City. For at that time the City was oppreſſed with a grievous famine, ſo as many died for want of food; for which cauſe Queen *Helena* ſent her ſervants, ſome into Alexandria to buy a great quantity of corn, the reſt into Cyprus to buy dried figs, who returned with all expedition they might; whereupon *Helena* diſtributed the victuals among the poore, leaving a ſingular memory of her beneficence among the whole Nation. Her ſonne *Izates* alſo underſtanding of this famine, ſent a great ſumme of money to the Governour of Jeruſalem. But hereafter will

Helena the Queene of Adiabena reſorteth to Jeruſalem.

Alias cap. 6.

will I declare what other benefits the King and Queen have bestowed upon our nation.

The yeer of the world.4009. after Christs Nativitie, 47.

Now *Artabanus* King of Parthia, perceiving that the Princes of his Kingdome had conspired against him, resolved with himselfe to go unto *Izates*, for the securitie of his life and person, hoping by his means, if it were possible, to recover his Kingdome. He therefore retired thither, and brought with him about one thousand men of his kinsfolk and houshold servants. And by the way he met with *Izates*, whom he knew very well by his royall traine, notwithstanding he were unknown unto him by countenance. Drawing therefore neer unto him, he first of all humbled himself on his knees, according to the custome of the countrey, and afterwards spake unto him after this manner:

Artabanus retireth himselfe to Izates and requireth his assistance.

Dread King, forsake me not, who am thy servant, neither reject thou my prayers. For being dejected by the means of my misfortunes, and of a King become a private man, I have neede of thy succour. Consider therefore the inconstancie of fortune, and think with thy selfe, that by providing for me, thou shalt provide for thy selfe. For if thou makest no reckoning of the wrong that is done unto me, divers men will grow audacious to enterprize upon other Kings.

These words pronounced he with weeping tears, and with looks lowly fixed upon the ground. When *Izates* had heard *Artabanus* name, and saw his humble and submissive estate, he leapt incontinently from his horse and said unto him: King, be of good courage, and let not thy present and perplexed condition dismay thee, as if thy misfortunes were irrecoverable. For this sorrow of thine shall suddenly be changed, and thou shalt finde a better friend and allie, then thou hopest for at this time. For either I will repossesse thee of thy Kingdome of Parthia, or I will lose mine own government. This said, he caused *Artabanus* to get up on horseback, and walked by him on foot, yeelding him this honor, as to a greater King then himself. Which when *Artabanus* saw, he was discontented, and sware by his honor & fortune to come, that he would set foot on ground, if he would not get up on horseback and ride before him: whereunto he obeyed, and mounting upon his horse again, he conducted him to his Palace; yeelding him all the honour that was possible, both in his sittings and banquets, as in his assemblies, not respecting his present estate or condition, but his former dignitie: considering with himself, that such casuall misfortunes and changes are incident to all men. Furthermore, he wrote unto the Parthians, perswading them to receive their King *Artabanus*, assuring them on his faith and oath, that he would obtain a free pardon for all that which was past, and to that intent he offered himself to be an arbitrator between them. The Parthians gave him this answer, that they would not refuse to entertain him, but that they could not: for that one who was called *Cinnamus*, was advanced in his place and dignitie, & that they feared lest a sedition should happen amongst them. *Cinnamus*, who was a noble and honourable minded man, knowing that their intent was such, wrote himself unto *Artabanus*, who had nourished and brought him up, exhorting him to return upon his faith, and to receive again his own Kingdome. *Artabanus* upon this motion gave credit to his words, and returned back again. Whereupon *Cinnamus* came forth and met him, and prostrating himself before his feet, called him King; and afterwards taking the diademe from off his own head, he set it upon *Artabanus* head, who by this means was restored to his former estate by *Izates* mediation, after he had been driven out of his Kingdome by his chiefest nobilitie. And he did not forget the favours which he had received at *Izates* hands, but did him all the honour that possibly he could imagine: For he permitted him to weare the straight Tiara, and to sleep upon a gilded bed, which is a priviledge that belongeth onely to the Kings of Parthia. He gave him also a goodly and great countrey which he had taken from the King of Armenia. This countrey was called Nisibis, where in times past the Macedons had builded the City of Antioch, by them called Mygdonia.

Izates comforteth Artabanus, and promiseth him his assistance.

Izates writeth to the Parthians, and perswadeth them to receive their King.

Cinnamus restoreth the Kingdome to Artabanus.

Izates receiveth great honours and gifts at Artabanus hands.

Antiochia and Mygdonia builded by the Macedons.

Presently after *Izates* was in this sort honoured, *Artabanus* died, leaving his Kingdome to his sonne *Vardanes*: who repaired to *Izates*, praying him to joyn with him in that war which he intended to wage against the Romanes: but he prevailed not with him. For *Izates* knowing the Romanes force and good hap, imagined that he undertook a matter beyond his power. Furthermore, he had sent five of his young sonnes to Jerusalen to learn our tongue and discipline, and his mother likewise to adore in the Temple, for which cause he the rather held back and disswaded *Vardanes* from enterprizing against the Romans, whose power and puissant conquest he ordinarily reckoned up unto him, to the end he might dismay him, and by these his allegations cause him to give over his purposed intent of war against them. But the Parthian was displeased with this his perswasion, and for that cause denounced a present warre againk *Izates*. But this his enterprize had but a fruitlesse issue: for God cut off all his

Vardanes, after his fathers death, laboureth to perswade Izates to make warre against the Romanes, but he prevaileth not.

A his hopes. For the Parthians understanding what *Vardanes* intent was, and how he was resolved to undertake a war against the Romans, slew him, and gave the Kingdome to his brother *Gotarza*, whom not long after this, his brother *Vologesus* slew by treason, restoring to his two brothers by the mothers side these Provinces, that is to say, the kingdome of Media to *Pacorus* who was the eldest, and Armenia to *Tiridates* who was the younger.

The year of the world 4009. of Christs Nativity. 47.

After Vardanes was slain the Kingdome is committed to Gotarza, Volegesus King of Parthia.

When *Monobazus* King *Izates* brother and the rest of his kinsfolk saw how happily all things succeed to *Izates*, and how in respect of his piety towards God, he was honoured and reverenced by all men, they also resolved themselves to forsake their religion, and to serve God after the manner of the Jews. But this intent of theirs was discovered. Whereupon the chiefest among them grew displeased; yet did they not manifest their despight, but kept it hidden in their hearts, seeking some fit occasion to revenge themselves as soon as they

Monobazus and his Lords think to receive the Jews religion.

B might. They wrote also to *Abias* King of Arabia, and promised him great sums of money, if he would take armes against their King, promising him that upon the first charge, they would forsake him, for that they desired to be revenged on him, who was grown in hatred of their religion. Having therefore confirmed their promise with an oath, they incited him to make hast. The King of Arabia performed that which they required, and marched forth against *Izates* with a great power. And when as the first charge was ready to be given, and before they came to handy-strokes, all *Izates* souldiers forsook him; and turning their backs to their enemies, fled in great disorder, as if they had been surprized with a Panick fear; yet was *Izates* no wayes dismaied, but having discovered that it was the treason and conspiracy

The Adiabenians conspire with the King of Arabia against Izates.

C of his greatest Pears, he retired himself also into his campe, where he enquired of the cause that they pretended. After he knew that they had complotted with the Arabian, he caused the conspirators to be put to death: and the next day after went out to fight, and slew a great number of his enemies, and constrained the rest to betake them to flight. He pursued their King also into a Fort called *Arsam*, which he battered and assaulted with such spirit and diligence, that he took the same with a great quantity of booty that was therein, and returned to Adiabena with great triumph: but he took not *Abias* alive; for he himself had prevented his captivity with his death. The Lords of Adiabena seeing themselves frustrated of their former hopes, in that by Gods hand they were delivered into the hands of their King, could not contain their displeasure, but practised further mischief: for they wrote their letters to

The Lords of Adiabena perswade Volegesus to kil Izates.

D *Vologesus* King of Parthia, desiring him to kill *Izates*, and to bestow another King upon them who was a Parthian, for that they hated their King who had abolished their religion, and had embraced a strange law. The Parthian understanding hereof, prepared himself for the war; and having no just colour or pretext to enforce the same, he sent a messenger unto him to redemand those honours which his father had given him, which if he refused, he denounced War against him. *Izates* was not a little troubled in his minde, when he understood this message: For he thought that if he should restore the gifts, he should offer himself great prejudice, for that it would be imagined that he did it for fear; knowing on the other side that if the Parthian should recover that which he redemanded, yet would he not be in quiet, he therefore commended his cause to God, trusting that he would take care of him. And building upon this, that the greatest good he might have, was to have God to help, he shut

E his wives and children in a strong Castle, and his corn in his strongest Towers: and afterwards burned all the hay and forrage: and having after this manner provided for all things, he expected the approach of his enemy. The Parthian came onward sooner then he was expected, with a great power of horsemen and footmen, For he marched forward in all haste, and encamped near unto the flood that separateth Adiabena from Media. *Izates* likewise encamped not far from thence, having with him about six thousand horsemen. To whom the Parthian sent a messenger to give him to understand how great his power was, which extended from the river Euphrates as farre as Bactria, recounting unto him what Kings he had under his subjection, threatning him to punish him very severely, in that he behaved himself so ungratefully towards his benefactors, yea, in such sort as the God whom he ado-

F red, might not deliver him out of the Kings hands. Hereunto *Izates* answered, that he knew well that the Parthian far exceeded him in power, but that he was far better assured that Gods power extended beyond all mens contradiction. And having returned him this answer, he betook himself to his prayers, and prostrating himself upon the earth, and casting ashes on his head, and fasting himself, his wives and all his children, he called upon God, and prayed after this manner: O Lord Almighty, if I have not vainly submitted my self to thy protection, but have intirely chosen thee for mine onely and true God, be thou my help and assistance, and not onely deliver me from mine enemies, but also abate and controule their pride, who have not been affraid in their unbridled language, to prophane thy

Izates calleth upon God, who sendeth the Dahans and Sacans into Parthia, upon whose arrival Volegesus returneth.

holy and ſacred name, and utter blaſphemous ſpeeches againſt thy power. Thus prayed G
The year of the world, 4010. after Chriſt. Nativ. 48. he with ſighes and tears, and God heard him; For incontinently, and the very ſame night, *Vologeſus* received letters, by which he was certified that a great number of Dahans and Sacans taking opportunity by his abſence, were entered into the Kingdome of Parthia, and ſpoiled the whole countrey; for which cauſe he returned back into his countrey without any further trouble. And thus *Izates* by Gods providence was warranted from the Parthians threats.

Izates deliver-eth up the kingdome to his brother Monobazus and dieth.

Not long after this, at ſuch time as he had lived fifty five years, and reigned four and twenty, and left behind him four and twenty ſons, he died, and appointed his brother *Monobazus* to ſucceed him in the kingdome, requiting hereby his faith and loyaltie, in that during the H
time of his abſence, and after the death of his father, he had faithfully ruled and governed the kingdome to his uſe. His mother *Helena* hearing news of his death, lamented very grievouſly as reaſon would, in that ſhe being his mother was deprived of a ſon that ſo zealouſly honoured and feared God. Yet notwithſtanding ſhe was comforted, when ſhe underſtood that her eldeſt ſon was to ſucceed him in the Kingdome, and haſted her ſelf with all diligence to go and meet him. As ſoon as ſhe arrived in Adiabena, ſhe lived not long time after her ſon *Izates*. Whereupon *Monobazus* took both her body and his brothers bones, and ſent them to Jeruſalem, commanding that they ſhould be burried in three Pyramides which *Helena* had builded, ſome three ſtades or furlongs from Jeruſalem. But hereafter will we recite the acts and geſts of *Monobazus* during his reign.

Hedio & Ruffinus, chap. 5. al. 8. *Theudas perſwadeth the people, that with a ſword he will cauſe Jordan to divide it ſelf, and yeeld them paſſage: he with his followers are ſlain.*

But during *Fadus* government in Judæa, a certain Magician called *Theudas*, perſwaded a I
great number of the people to take all their goods and ſubſtance, and to follow him to the flood Jordan; for he ſaid he was a Prophet, and told them that the river ſhould divide it ſelf into two parts upon his commandement, and yeeld them free paſſage. By theſe words of his he deceived divers of them. But *Fadus* would not permit that ſuch a fury of theirs ſhould breed them any commodity: but he ſent a troope of horſemen, who charged them on the ſudden, and ſlew a great number of them, and took divers of them priſoners alive; amongſt whom was *Theudas*, whoſe head was ſtricken off, and was afterwards carried to *Jeruſalem*. This is that which befell the *Jews* under *Fadus* government.

CHAP. III. K

The Governour Tiberius Alexander *puniſheth the ſons of* Judas *the Galilean.*

Hedio & Ruffinus, chap. 5. al. 8. *Tiberius Alexander governour of Judæa. James and Simon the ſons of Judas of Galilee crucified.*

AFter *Fadus*, ſucceeded *Tiberius Alexander*, the ſon of that *Alexander* who had been Governour of Alexandria; a man of as great riches as any one of his time and place, who ſurpaſſed likewiſe his ſon *Alexander* in piety and ſervice of God, who forſook the religion of his forefathers. In that time there hapned a great famine in *Jewry*, during which Queen *Helena* ſent huge ſums of money into Egypt, and bought corn, and diſtributed the ſame to thoſe that were in want, according as I have foreſpoken. At the ſame time *James* and *Simon* the ſons of *Judas* of Galilee, who had buſied themſelves to in- L
cite the people to reſiſt the government of the Romanes, were put to death at ſuch time as *Cyrenius* valued each mans goods, as we have heretofore declared. Theſe did *Alexander* command to be crucified. *Herod* King of Chalcis took away the ſoveraign Prieſthood from *Joſeph* the ſon of *Camydas*, and transferred it to *Anias* the ſon of *Nebedæus*. After *Tiberius Alexander* ſucceeded *Cumanus*. Then died *Herod*, who was brother to King *Agrippa* the Great, in the eighth year of *Claudius Cæſar*. He left behinde him three ſons; *Ariſtobulus* whom he had by his firſt wife *Bernicianus* and *Hyrcanus* by *Bernice* his brothers daughter. *Claudius Cæſar* gave the kingdowe belonging to him, to *Agrippa the younger*. During M
the time that *Cumanus* governed, there hapned a ſedition in *Judæa*, whereby divers *Jewes* miſcarried. The cauſe of all which accidents I will rip up from the original.

The year of the world, 4012. after the nativity of Chriſt, 49.

CHAP.

CHAP. IIII.

How a great number of the Jews were ſlain about the Temple.

The yeer of the world. 4011. after Chriſts nativity, 49.

Hedio & Ruffinus, chap. 9. al. 10.

AT the time of the feaſt of Paſcha (during which time we are accuſtomed to feed on unleavened bread) a great number of people aſſembled themſelves from all parts to the City of Jeruſalem. Whereupon *Cumanus* fearing leſt by this occaſion there ſhould ariſe ſome commotion, he gave order that a company of his ſouldiers ſhould be armed, and ſhould keep their guard in the porches of the Temple, to end that if any trouble ſhould happen, they might repreſſe it. Thoſe governours, who had been his predeceſſours, had done the like in ſuch manner of aſſemblies. It came to paſſe on the fourth day of the feaſt that a certain ſouldier diſcovering thoſe privities which were undecent to be ſeen, ſhewed them before the people: wherewith they that beheld the ſame, were ſore diſpleaſed, and provoked, ſaying, that the diſhonour was not done unto them, but to God, to whom it rightly appertained. And ſome of them of beſt reſolution caſt out certain ſpeeches againſt *Cumanus*, ſaying, that the ſouldier was ſet on by him. Which when *Cumanus* underſtood, he was in like manner grievouſly offended in regard of thoſe injuries; yet exhorted he thoſe, whom he ſaw too forward in raiſing factions, to keep the peace, for fear leſt a ſedition ſhould grow during the time of the feaſt; and ſeeing they would in no ſort obey him, but contrariwiſe they ceaſed not to injure and revile him, he commanded that all the forces he had ſhould be in arms, and retire themſelves into the fortreſſe of Antonia that was near unto the Temple, as we have heretofore declared. The people, ſeeing the armed ſouldiers, were affraid, and began to flie: but becauſe the places thorow which they iſſued, were but narrow, they imagined that they were perſued by their enemies; ſo that they thruſt on one another in their flight, and divers of them were thronged to death. In this mutiny there died twenty thouſand men: and after this, inſtead of a feaſt, there was nothing but mourning; and without bethinking themſelves of their prayers and ſacrifices, all of them began to weep and lament. So great a miſchief ſprang from the inſolence of one ſouldier. This firſt lamentation was ſcarcely finiſhed, before a ſecond ſucceeded the ſame. For ſome of thoſe who had a part in this mutiny, being about ſome hundreth ſtades from the City, robbed one *Steven* that was *Cæſars* ſervant in the high-way, and took from him all that which he had. Which when *Cumanus* underſtood, he preſently ſent ſome of his ſouldiers to ſpoil thoſe villages, which were neareſt to the place were the fact was committed, and to bring the chiefeſt inhabitants thereof in bonds unto him. In this pillage a certain ſouldier found a book of the law of *Moſes* in one of theſe villages, which he took and brought, and before them all tore it in peeces, with hainous blaſphemies and vile ſpeeches againſt the law and whole nation. The Jews underſtanding hereof, ſuddenly aſſembled themſelves in great numbers, and ran to Cæſarea where *Cumanus* kept for that preſent, requiring him that he would revenge not their cauſe, but Gods, whoſe law was on that ſort diſhonoured; ſignifying unto him, that it was impoſſible for them to live, ſo long as their law was thus contemned. *Cumanus* fearing leſt a ſecond mutiny and uproare ſhould be raiſed among the people, by counſel of his friends cut off the ſouldiers head, who had committed that outrage againſt the law, and by this means appeaſed the ſedition that was ready to take head.

In the feaſt of Paſcha, a certain ſouldier ſhewing his privy members, moveth a ſedition among the people, whereby twenty thouſand Jews loſt their lives.

Steven, Cæſars ſervant, robbed in his Journey, for which cauſe Cumanus ſpoileth the villages neare to the place where the robbery was done. A certain ſouldier teareth the books of Moſes law, and therefore is beheaded by Cumanus commandement.

CHAP. V.

The ſedition of the Jews againſt the Samaritanes.

Hedio & Ruffinus, chap. 10. al. 12.

THere hapned alſo an enmity betwixt the Samaritanes and the Jews, upon this occaſion. They of Galilee, who reſorted to the City of Jeruſalem at the times of our ſolemn feaſts, were accuſtomed to paſſe thorow the countrey of the Samaritanes. And at that time it hapned, that their way lay thorow a borough called Nais, ſcituate in a great champaine field: where a quarrel ariſing betwixt divers inhabitants of the place, and certain paſſengers, a great number of the Galileans were murthered. Which when the Magiſtrates of Galilee underſtood, they reſorted to *Cumanus*, requiring him to execute juſtice on thoſe that had murthered their countrimen: but he being corrupted with money by the Samaritanes, made no account of their complaint. The Galileans being provoked by this contempt of his, perſwaded the common people of the Jews to betake them to their weapons, and maintain their libertie; telling them that ſervitude is of it ſelf tedi-

Certain Samaritanes kill divers Galileans in their way to Jeruſalem.

The yeer of the world, 4014. after Chriſts Nativitie, 52.

ous; but that when it is accompanied with outrages, it is intollerable. But their governours laboured to pacifie them, promising them to deal so effectually with *Cumanus*, that he should take punishment of the murtherers: but they gave them no audience, but fell to arms, requiring *Eleazar* the sonne of *Dineus*, to be their chieftain. This *Eleazar* was a thief, who for many yeers made his abode in the mountains: they therefore spoiled and burnt certain villages of the Samaritanes. After that the report of all that which had passed, came to *Cumanus* ears, he took a company of the souldiers of Sebaste, with four bands of footmen, and armed the Samaritanes likewise to go and make war against the Iews; whom they took, and slew many of them, and led more of them away prisoners. When the chiefest Governours in Jerusalem saw into what an infinity of mischiefs they were falne, they clothed themselves in sackcloth and cast ashes on their heads, exhorting those that were mutinous, to forethink themselves of the ruine of their countrey, the danger the Temple was in to be burned, the servitude both of themselves, their wives and children, to prophane and strange nations, and desired them to change their advice, and to lay aside their weapons, and cease to offer violence to the end that they might hereafter live in quiet, and that every one of them would retire themselves peaceably to his own habitation. By which words in the end they being perswaded, returned home, and betook them to their businesse. The theeves also retired themselves again into their strong holds, and from that time all Judæa was repleniished with thefts. The Governours of Samaria resorted to *Numidius Quadratus* governour of Syria, who dwelt at that time in Tyre, to accuse the Jews for that they had fired their villages, and spoiled, them; telling him that their losse did not so much trouble them, as for that they saw the Romans were contemned by the Jews: who notwithstanding ought to appear before them as their competent Judges; yet nevertheless that they assembled themselves in such sort, as if the Romanes were not their superiours. For which cause they addressed themselves to him, to the end they might have redresse of those wrongs which they had received by them. This is that wherewith the Samaritanes charged the Jews: who answered to the contrary, alleadging that the Samaritanes themselves had been the authors of that mutiny and uproare; and that *Cumanus* being wholly corrupted by their money, had smothered the matter, and done no justice on the murtherers. When *Quadratus* heard this, he reserved the judgement till another time, telling them that he would give sentence in the matter at such time as he came into Iudæa, and had examined the truth on both sides; so that they returned without doing any thing.

Anon after, *Quadratus* came into Samaria, where he heard that the Samaritanes had been the authors of the trouble: and on the other side, knowing that some Iews likewise intended some insurrection, he caused them to be crucified, whom *Cumanus* had left in prison. From thence he transported himself to Lydda, which is a borough of no lesse bignesse then a Citie: in which place he sitting on his tribunall seat, heard the Samaritanes the second time and discovered by the report of a certain Samaritane, that one *Dortus* one of the principallest among the Iews, and for other his confederates induced the people to rebell against the Romanes. These did *Quadratus* cause to be executed. As for *Ananias*, who was the high Priest, and the Captain *Ananus*, he sent them bound to Rome, to render an account to the Emperour *Claudius* of that which they had done. Moreover, he commanded the chief Governours both of the Samaritanes and Iews, that they should speedily repair to Rome; whither *Cumanus* and Captain *Celler* should conduct them, to the end they might be judged by *Cæsar* himself, upon the information taken on both sides. And fearing lest the common people of the Iews should break out into some rebellion, he repaired to the City of Ierusalem, to give order that the Iews should attempt to raise no new stirres; but when he came thither, he found all in peace, and busied in the celebration of the feast, and offering sacrifices to God, according to their accustomed ceremonies. Being therefore assured that no man would innovate or rebell in that place, he left them to their solemnities, and repaired to Antioch.

But the Iews that were sent to Rome with *Cumanus*, and the principall Samaritans had a day assigned them by the Emperour to decide the differences that were between them. *Cumanus* and the Samaritanes laboured all that they might by the mediation of *Cæsars* friends and free-men, to have the upper hand of the Iews, and indeed the day had been theirs, if young *Agrippa* had not been in Rome. For he seeing that the matter was handled to the disadvantage of the Iews, besought *Agrippina* the Emperours wife, that she would labour her husband in such sort that he would be pleased to take full knowledg of that which was done; and that afterwards he should execute due justice on those whom he found guilty of that sedition. *Claudius* favourably gave eare to this request: and hearing the whole matter, he found

The yer of the world, 4014. after the nativity of Christ, 52

The Galileans in revenge of their injuries, burn certain villages of the Samaritanes and spoile the same.

Hegio & Rufinus, chap 8. al. 12.

The Samaritanes accuse the Jews before Numidius Quadratus,

The Jews lay the burthen of the warres on the Samaritans and Cumanus.

Dortus with four other are crucified.

Ananias, Ananus, Cumanus, Celer, and some other are sent to Rome.

Alias cap 13.

Agrippa moveth Agrippina to intreat Cæsar to hear the cause of the Iews.

A found that the Samaritanes were the first authors of all those mischiefs, and cause them to be put to death who came before him to plead, and banished *Cumanus*: he gave order also that Captain *Celer* should be sent back to Jerusalem, and that there in sight of all the people he should be dragged about the City, untill he died. Furthermore, he sent *Claudius Fœlix*, *Pallas* brother, to govorn Judæa. *The year of the world, 4015. after Christs Nativity, 53.*

In the twelfth yeer of his reign, he gave *Agrippa*, *Philips* Tetrarchy, with Batanea; and besides that, annexed thereunto Trachonitis and Abila, which in times past appertained to *Lysanias* Tetrarchy, taking from this the Province of Chalcis, which he had governed for the space of 4. years. After that *Agrippa* had obtained this gift at *Cæsars* hands, he married his sister *Drusilla* to *Azizus* King of the Emessenians, who consented to be circumcised, because Hedio & Rufinus, chap. 9. al. 14. Claudius Fœlix Governour of Judæa. Drusilla.

B *Epiphanes*, king *Antiochus* sonne would not give eare unto the marriage, for that he refused to entertain the religion of the Jews, although in times past he had promised his father no lesse. He gave *Mariamme* also to *Archelaus*, *Chelcias* son, who by her fathers consent was beforetime promised him, on whom he begat a daughter called *Bernice*. A little after this, the marriage of *Azizus* and *Drusilla* was broken off, on this occasion following: at such time as *Fœlix* governed Jewry, he saw *Drusilla*, and was surprized with her love, for that she surpassed all other women in beauty. He therefore sent a certain Magician called *Simon*, who was born in Cyprus, and one of his greatest friends among the Jews, who perswaded her to forsake her first husband, and to marry with *Fœlix*, giving her to understand, that she should be happy, if she refused not this match. She unadvised, and resolved to rid her self from the envious affection Mariamme. Fœlix getteth Drusilla from her husband. Polemon king of Cilicia marrieth Bernice.

C which her sister *Bernice* bare towards her (who hated her in regard of her beauty, and for this occasion ceased not to injure her) she condescended to forsake the religon of the Jews, and to marry with *Fœlix*, by whom she had a son who was called *Agrippa*. His death hereafter will I declare, and how in the Emperour *Tiberius* time he died, and was burned in the fire of the mountain Vesuvius with his wife. *Bernice* remained a widow, very long time after *Herods* death, who was both her uncle and her husband, and the report was that she had the company of her brother. Finally, she wrought so much, that *Polemon* King of Cilicia caused himself to be circumcised, to the end he might espouse her, purposing by that means to make it known how falsely she had been accused. Whereunto *Polemon* gave eare, because she was rich. But this marriage continued not any long time. For *Bernice* thorow her impu- *The year of the world, 4018. after Christs Nativity, 56.*

D dency, as it is reported, abandoned *Polemon*, who giving over that marriage forsook also the religion of the Jews. At the same time *Mariamme* having refused *Archelaus* her husband, married with *Demetrius* one of the chiefest Jews that were in Alexandria, both in regard of his descent, as also his riches, who at that time also exercised the office of Alubarcha, that is to say, the Governour of Arabia. She caused the sonne she had by him to be called *Agrippinus*. But of all this, will I speak more exactly hereafter. Mariamme scorning Archelaus, marrieth Demetrius. Hedio & Rufinus, chap. 10. al. 15.

The Emperour *Claudius* died after he had reigned thirteen yeers, eight moneths, and 20. dayes. Some say that he was poysoned by *Agrippina* his wife the daughter of *Germanicus* *Claudius* brother, which was first married to *Domitius Aenobarbus*, one of the greatest men of Rome: after whose death and long widowhood, she was finally married to *Claudius*, into

E whose house she brought her sonne called *Domitius*, by his own fathers name. *Claudius* had before-time put *Messalina* his wife to death, for the jealousie that he had of her: although he had had children by her, namely *Brittanicus* and *Octavius*. He had *Octavia* also by his first wife *Pætina*, which was elder then her brethren, and was married to *Nero*, whom *Claudius* so named, and adopted for his sonne. *Agrippina*, fearing lest *Brittanicus*, growing to mans estate, should succeed his father in the Empire, and desirous to make her own sonne Emperour, as it is reported: she left nothing unattempted that might bring her husband to his death; and presently sent *Burrus*, who was Generall of the Army, with certain other Captains, and those of greatest power among his free-men, to bring *Nero* into the field, and Agrippina, Messalina, and Pætina, Claudius wives. Nero Emperour.

F to proclaim him Emperour. He being thus established in the Empire, caused *Brittanicus* to be secretly poysoned; and not long after this, he openly caused his mother to be put to death, yielding her this recompence, not onely for that she had born him in her wombe but also because by her policies he had obtained the Empire. He likewise murthered *Octavia* his wife, and divers other noble men, under colour of some conspiracy intended against him. But I will no further prosecute this matter, for that there are divers who have composed *Neros* History, of whom some have no regard of the truth, but have spoken at their pleasure, for that he had been their benefactor: othersome transported with hatred and despight against him, have not been ashamed to publish such impudent lies against his renown, as they deserve to be condemned. Neither doe I wonder that they have invented so many lies against *Nero*, considering that in those Histories which they wrote as touching the precedent *The year of the world, 4019. after the Nativitie of Christ, 57.* Nero a tyrant. Neros tyrannie.

Emperours, they have not studied to speak truth, although they had not any occasion to hate them, considering that they lived a long time after their death. But let these contemners of truth write as them listeth, for that they seeme to take delight in that licence. For mine own part I am intended to write nothing but the truth: neither stand I much on that which concerneth not the matter which I intreat of, purposing in all truth and diligence to declare that which hath befalne our nation of the Jews, without omitting of either their misfortunes or follies, that have proceeded with them. I will therefore return to the discovery of our affairs. *Azizus* King of Emesene being dead the first year of the Emperour *Neros* reign, his brother obtained the Kingdome: *Aristobulus* the sonne of *Herod* King of Chalcis, had the government of the Signory of the lesser Armenia from *Neros* hand. *Cæsar* gave *Agrippa* a certain portion of Galilee, commanding those of Tiberias and Tarichæa to live under him. Besides this, he gave him Julias scituate beyond Jordan, with fourteen boroughs near adjoyning thereunto.

The yeer of the world, 4039. after Christs Nativity, 57.

CHAP. VI.

The acts and gests of Fœlix, *Governour of Judæa.*

But the affairs of Judæa grew daily worse and worse. For the countrey was replenished again with theeves, and inchanters, who deceived the common people. *Fælix* apprehended many of them daily, and caused them to be executed and put to death. He took *Eleazar* also the sonne of *Dinæus*, who was captain of those outlaws and and theeves that ranged in the countrey, and surprized him by a subtilty. For *Fælix* had given him his word, that he should in no sort be endangered: Whereupon he came and submitted himself, and was presently fettered and sent to Rome. And for that he had conceived a displeasure against *Jonathan* the high Priest, who had divers times admonished him to use more circumspection in the government of Judæa, for fear he should be blamed by the people, for that he had required *Cæsar* that *Fælix* might be admitted to the government, he thought it not amisse to cut off *Jonathan*, who continually sollicited and vexed him. For this cause, he perswaded and bribed a certain man called *Dora*, who was born in Jerusalem; and was one of those in whom *Jonathan* reposed his most trust; to bring in certain theeves to murther *Jonathan*, who willingly listened to his demands; and desirous to gratifie the Governour, by this means that ensueth brought that to effect which he had intended. There were certain theeves that came up to Jerusalem, under colour to adore God, who carrying their swords closely hidden under their garments, accosted *Jonathan* and slew him. Now for that this murther was let slip, and not punished; from that day forward the theeves resorted boldly to solemn feasts, having their weapons hidden under their garments and thronging in among the people, slew some of those who were their adversaries; and othersome to pleasure those, who had hired them with ready money to rid them of those they misliked. And these outrages committed they not onely in other parts of the City, but in the Temple likewise, where they slaughtered some who little suspected that any impiety should be committed in that place. For mine own part, I think that God hath destroyed our Citie in detestation of that impietie: and for that he accounted the Temple for an impure mansion place, he hath sent us the Romanes, who have set fire on the same to purge the citie, and make us slaves with our wives and children, intending thereby to teach us wisdom by our own miseries. Thus was the City filled with these thefts and murthers. And as touching the enchanters and deceivers, they perswaded the common people to follow them into the desart, promising them to shew them signs and miracles done by the power of God: whereunto divers gave eare, and at last suffered the penalty of their folly. For *Fælix* recalling them back again, punished them.

Alias cap 16. Fœlix punisheth the theeves, and Magicians, & other seducers of the people. Eleazar the son of Dinæus sent to Rome.

Fœlix conspireth against Jonathan.

Butchery.

The deceitful Magicians.

At that same time there came a certain man from Egypt to Jerusalem, who tearmed himself a Prophet, who incited the common people to follow him to the Mount called Olivet, scituate not far off from Jerusalem, and onely distant some five furlongs from thence, telling them from thence that he would make them see the wals of the Citie fall unto the ground, by which way he promised to give them entrey. Which being reported to *Fælix*, he caused his souldiers to arme themselves, and departing out of Jerusalem with great store of horse and foot, he set upon them, and slew four hundred of them, and took two hundred alive: as for the Egyptian he escaped out of the skirmish, and no man knew what became of him. The theeves also incited the people anew to make war against the Romans, telling them that they ought not to yeeld them obedience; and they burned and spoiled divers of these boroughs which opposed themselves against them. It chanced also that

Hedio & Russinus, chap. 12 al. chap. 17. A false Prophet draweth the Jews to the mount Olivet.

that the Jews, which inhabited Cæsarea, mutined against the Syrians that were in the same
A City, in that they strove to have an equal authority in the government of the State as well as they. The Jews pretended the title of superiority, because that *Herod*, who was a Jew, had builded the City of Cæsarea: on the other side, the Syrians avowed the Iews sayings to be true; but they replied also that Cæsarea was in times past called the tower of Straton, and that at that time, there was not one Jew that inhabited the same. Which when the governours of that countrey heard, they laid hands on the authors of this sedition, as well of the one as of the other party, and gave them the bastinado, pacifying by this means the trouble for a little space. For the Jews once more being puffed up with their riches, and contemning the Syrians injuriously reviled and provoked them: on the other side, the Syrians being
B weaker in substance, but as great in heart (by reason the greatest number of those that bare arms with the Romans were Cæsareans and Sebastens) at some times brake out into opprobrious speeches against the Jews, and at length the quarel grew to that heat, that they cast stones one at another: so that on both sides divers of them were both slain and hurt, yet had the Jews the upper hand. *Fælix* perceiving that this debate might breed a war, came on between them, requiring the Jews to desist from further violence, and commanding his souldiers to beat down those who would refuse to obey him: by which means a great number were slain, and divers taken prisoners. Moreover, he gave his souldiers liberty to spoil, and rob divers very rich houses. The other Jews, who besides their authority were renowned for their moderation, fearing lest the like misery should befal them, besought *Fælix* to sound
C a retreat, and to call in his souldiers, and to spare that which as yet remained, being sore grieved at that which had happened: to which *Fælix* condescended. At that same time king *Agrippa* gave the Priesthood to *Ismael*, the son of *Phabeus*. There arose also a dissention betwixt the high Priests, and the other Priests and Governours of Jerusalem, and each faction walked forth accompanied with a troup of proud and mutinous persons, who decided their debates with bitter words, and flinging of stones, so that no man might pacifie them. For all things were so out of order as if there had been no Magistrates in the City: and the impudency and audaciousnesse of the high Priests permitted so much, that they sent their servants to the granges, to seize the tenths that were due unto the Priests; whereby it came to passe, that some poor Priests died of necessity, and want; so much did the violence of the seditious at that time prevail above all right.

The yeer of the world, 4019 after the Nativitie of Christ, 57.

Hedio & Rufinus, chap. 13. al. 18.

A broil in Cæsarea between the Syrians and the Jews.

The yeer of the world, 4020. after Christs Nativity, 58.

Ismael the son of Phabeus high Priest.

The strife between the high Priests and the Priests.

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CHAP. VII.

The goverment of Portius Festus: *and of certain murtherers.*

After that *Portius Festus* had been sent by *Nero* to succeed *Fælix* in the government of Iudæa, the chiefest of those Iews that inhabited Cæsarea, repaired to Rome to accuse *Fælix*: and without all doubt he had been punished for the injuries he had committed against the Iews, if *Nero* had not pardoned him upon his brother *Pallas* submission and intreaty, who importuned him, and was at that time in great reputation with
E him. Furthermore, two of the chiefest amongst the Syrians wrought *Berillus*, who had sometimes been *Neros* Master, and at that time was Secretary of Estate in the Greek tongue, by mighty bribes, to beg at *Neros* hand the revocation of the right and title, which the Iews enjoyed in the government and administration of the common-weal. For which cause *Berillus* sollicited the Emperour, and obtained a letter at his hands, which was the cause of those mischiefs that afterwards hapned in our nation. For the Iews of Cæsarea, understanding what commission the Syrians had gotten, were so much the more kindled and encouraged to make war.

Alias, cap. 19. Fœlix accused.

Hedio & Rufinus, chap. 14.

As soon therefore as *Festus* was arrived in Iudæa, he found the countrey grievously af-
F flicted with robberies, and the lower countrey was spoiled by sword and fire. The theeves likewise at that time increased wondrously, & they used short swords after the manner of a Persian Cymetre, & crooked like the Romane Faulchion; with which they slew divers men. For thrusting themselves into the presse of people that came in great multitudes on the festival dayes to celebrate Gods service, they killed those very easily whom they listed: and oftentimes repairing to their enemies villages, they spoiled and burnt the same. But *Festus* sent divers forces both of horse and foot against certain Iews, that were seduced by an enchanter, who had promised them security and repose from all their troubles and molestations, if so be they would follow him into the desart; who slew both the deceiver and the deceived that followed him. At that time King *Agrippa* erected a stately building, within the Palace at Ierusalem, neer unto the Porch. This Palace in times past appertained to the Asmonians,

The cutthroats among the Jewss

Festus discomfiteth a great deceiver with all his followers.

Hedio & Rufinus, chap. 15. al. 10.

Asmonians, and was scituate in a high place with a goodly prospect, from whence they that listed, might with pleasure behold the whole City of Ierusalem, wherein the King took great delight, and beheld from thence that which was done in the Temple. The chiefest men of Ierusalem seeing this building, were sore displeased. For neither doth our custome or law permit that any one should look on that which is done in the Temple, and especially forbiddeth that any man should behold the sacrifices and oblations. They therefore builded a high wall upon the gallery, which was within the Temple on the Westside, which did not only dam up the sight of the royal chamber, but also that of the gallery without the Temple on the Westside, where the Romans kept guard near unto the Temple on the festival dayes. Herewith was King *Agrippa* sore displeased, and the Governour *Festus* far more then he, who commanded them to pull down the wall. But they besought him that he would give them licence to send their Embassadours to *Nero*, to this intent, alleadging that it was impossible for them to live, if any part of their Temple should be beaten down. Which being granted them, they sent ten of their chiefest nobility, and with them *Ismael* the high Priest, and *Chelcias* the Treasurer of the Temple, unto *Nero*: who no sooner heard their suit but he pardoned them, not onely for that they had done, but he commanded that the building should remain as it was. All which he did in favour of his wife *Poppea*, who was intreated by the Jews, for that she was a devout Princesse, to sue for them. She therefore commanded the ten Embassadours to return, and kept *Chelcias* and *Ismael* for pledges with her. The King understanding how all things had past, gave the high Priesthood to *Joseph*, sirnamed *Cabi*, which was the son of *Simon*, who in times past had been high Priest.

The year of the world, 4020. *after Christs Nativitie*, 58.

The chiefest men of Ierusalem, stop up the prospect of Agrippas house.

Joseph Cabi the son of Simon made high Priest.

CHAP. VIII.

The government of Albinus.

CÆsar being advertised of *Festus* death, sent *Albinus* to govern Iudæa. But King *Agrippa* commanded *Joseph* to lead a private life, and advanced in his stead a certain man called *Ananus*, the son of *Ananus*, who is reported to have been most happie. For he had five sons, all which supplied the place of the high Priest, after himself had long time before them enjoyed the room: the like whereof hath never happened to any of our high Priests. The younger *Ananus*, who, as we said, was advanced to this place, was a rash and head-strong man, that followed the sect of the Sadduces, who (aswe have already declared) were amongst all other the Iews the most severe in executing justice: whereas therefore *Ananus* was of this disposition, he thought that he had a fit occasion offered him to do what him listed after *Festus* death, and during the time that *Albinus* was as yet upon his way. He therefore ascended and sate down in the Tribunal, assisted by the Iudges, and caused *James* the brother of *Jesus*, who was called *Christ*, to appear before him, with certain others, and accused them for transgressing the law, and blasphemy against God, and caused him to be stoned to death. They that were men of upright conscience within the City, and diligent observers of the law, were very much displeased with this act, and sent secretly unto the King, beseeching him to prohibite *Ananus*, that hereafter he should commit no such like offence: for that his first action was not allowable. Some of them also went to meet *Albinus*, being on his way to Alexandria, to enform him that it was not lawful for *Ananus* to assemble the Councel without his licence. *Albinus* perswaded by these words, wrote a cholerick letter to *Ananus*, wherein he threatned to punish him. And for the same cause King *Agrippa* dispossessed him of the Priesthood, after he had held the same for the space of three moneths, and in his stead he established *Jesus* the son of *Damnæus*. After that *Albinus* was arrived in Ierusalem, he employed all his care and study to pacifie the countrey, by executing divers of the theeves.

Albinus Governour of Judæa.

Ananus the son of Ananus the high Priest. Hegio & Kustinus, chap. 16. al. 21.

Ananus had five sons that succeeded him in the priesthood.

The year of the world, 4025. *after Christs nativity*, 63.

James the brother of our Lord stoned.

Ananus accused before Albinus.

Iesus the son of Damnæus possesseth Ananus place.

But the high Priest *Ananias* daily increased in honour and credit, and purchased the good will of the citizens by his liberality and great gifts. But he had certain mischievous servants about him, who conversed with those that were most intemperate and audacious, who repairing from grange to grange, took up many tenths that belonged to the Priests, and beat those that refuse to tender them. The Priests used no lesse force then did their servants, having no man that might restrain them: whereby it came to passe that the Priests, who were before-time maintained by the tenth, died at that time for want of victuals. And the theeves renewing their entrance into the City by night, during the feast that was celebrated at that time, took the Secretary of Captain *Eleazar* alive, who was *Ananias* son, who was the high Priest. And having bound him, led him out of the City, sending *Ananias* word, that

Some forcibly gather the tenths of the Priests.

A that they would deliver his Secretary, if he would labour ſo much with *Albinus*, as to deliver them their ten companions then priſone, who were taken by him. To the performance whereof, *Ananias* perſwaded *Albinus* by manifeſt reaſons; and by obtaining his demand, encreaſed and begat a number of miſeries. For the theeves uſed all the wily means they could deviſe in apprehending ſome one of *Ananias* houſe; and when they had taken any one of them alive, they would not deliver him, except before they might have one of their own delivered. So that encreaſing both in courage and number, they waxed more and more inſolent to afflict the countrey.

The yeer of the world, 4026. after Chriſts Nativity, 64.

The theeves apprehend Ananias kindred and ſervants.

At that ſame time King *Agrippa* enlarged the City of Cæſarea, ſirnamed *Philippi*, and in honour of *Nero* called it Neronias. He builded alſo to his great charge a Theater in favour
B of the Berytians, wherein every year he ſpent divers thouſands of ſilver in ſports. He deſtributed oyl and corn for every one of the people, and garniſhed all the City with moſt antick and goodly counterfeited portraitures upon the porches. Briefly, he well-nigh tranſported into the City all the ornaments of the reſt of his Kingdome; for which cauſe his ſubjects began to hate him, ſeeing he deprived them of their rare ornaments to adorn one ſtrange City. *Feſus* the ſon of *Gamaliel* ſucceeded in the Prieſthood, which the King had given him, and taken away from *Feſus* the ſon of *Damnæus*: who reſigned him his place againſt his will. Whereupon there aroſe a diſcord between them. For having aſſembled their reſoluteſt followers, they grew from bitter words to fatal blowes and ſtones. But amongſt all the reſt,
C *Ananias* was the richeſt in wealth and by his bounty reconciled the more unto him. *Coſtobarus* alſo and *Saul* gathered each of them a band of raſcals and deſperate men. Theſe two were of the blood royal, and by reaſon of their affinity and alliance with *Agrippa*, they were well beloved. For which cauſe they were outragious and violent, in ſpoiling and raviſhing the fortunes of the weaker ſort. From this time forward the eſtate of our City grew deſperate, encreaſing daily more and more in wickdneſſe.

Cæſarea Philippi new builded by Agrippa, and called Neronias.

The Berytians receive much kindneſſe at Agrippas hands.

Ananias, Coſtobarus, and Saul, prepared to ſpoil the weaker.

When *Albinus* underſtood that *Geſsius Florus* came to ſucceed him, deſirous that they of
D Ieruſalem ſhould acknowledge ſome good turn at his hands, he called before him all thoſe priſoners that were notoriouſly guilty of murther, and cauſed them to be executed. As for thoſe that were impriſoned upon any ſmall or ſlight cauſe, upon payment of their fines, he delivered them: and in ſo doing, the priſon was cleanſed of malefactors, and from that time the countrey remained full of theeves and robbers.

Hedio & Ruffinus, chap. 17. al. 22.

Albinus executeth the hainous malefactors.

Agrippa giveth them of the tribe of Levi, leave to wear linen garments.

The Levites, who were ordained to ſing Hymnes unto God, ſollicited the King to aſſemble the Councel, and thereby to permit them to wear the linnen Robe, which the Prieſts were accuſtomed to uſe, telling him that ſuch an ordinance would dignifie his eſtate very much, in that he would be alwayes famous in memory of this new eſtabliſhment. This ſuit of theirs was eaſily reſpected and admitted; For the King, after he had conſulted with thoſe who were his aſſiſtants, ſuffered the Levites that ſung the Hymnes, to lay aſide their ordinary Robe, and to apparel themſelves in linen, as beſt liked them. He permitted alſo that an other part of the Levites, who intended the ſervice of the Temple, ſhould learn to ſing the Hymnes and Pſalmes according as they had required. All which he did contrary
E to the ordinances of the countrey; which being broken, there was naught elſe to be expected but puniſhment.

Agrippa permitteth the Miniſters of the Temple to ſing the ſacred Hymnes.

At that time was the building of the Temple finiſhed. And the people perceiving that more then eighteen thouſand workmen ſhould be idle, and deprived of wages, whereupon they were accuſtomed to live in travilling in the building of the Temple: on the other ſide, being loath to reſerve their money through the fear they had of the Romanes; to provide for thoſe workmen (in the entertainment of whom they reſolved to imploy their treaſure. for if any one of them travelled but one hour in the day, he was ſuddenly paid his wages) they requſted the King that it would pleaſe him to repair the Eſtern gate on the outward part of the Temple, ſcituate in a deſcent, the wals whereof were in height four hundred
F cubits; made of ſquare ſtones of white marble, from the top to the bottome, and every ſtone twenty foot long, and ſix foot thick.

The people of the Iews beſeech the King that it may be lawful for them to repair the porch.

This work was firſt builded by King *Solomon*, who was the firſt that builded our Temple. But the King, who whom *Claudius Cæſar* had given the commiſſion of building the Temple, thinking with himſelf that it was very eaſie to break it down, but very hard to build it up, and that to reedifie the porch, it would coſt much time and expence, he denied their requeſt, permitting them never the leſſe to pave their City with broad ſtone. He took the Prieſthood from *Feſus* the ſon of *Gamallel*, and gave it to *Matthias* the ſon of *Theophilus*. In whoſe time the war betwixt the Romanes and Iews grew to the firſt head.

Matthias the ſon of Theophilus, high Prieſt.

But

The yeer of the world, 4026 after the Nativitie of Christ, 64.

Hedio & Rufinus, chap. 18. The succession and number of the high Priests among the Jews.

Aaron and his progeny.

There were 83. high Priests in all.

But I think it not amisse, but very answerable to the course of this present history to speak G of the Priests, and to shew how they had their beginning, and to whom this honour may be lawfully communicated, & how many they were in number, untill the end of the war. The first of them was *Aaron*, *Moses* brother, after whose death his children succeeded him, and from that time forward the honour hath continued with their successours. For it is a law observed by our ancestors. that no man should be admitted to the Priesthood, except he be of *Aarons* posterity: for albeit he were a King, if so be that he were of another line, it was impossible for him to obtain the Priesthood. All the Priests after *Aaron*, (who as we have said) was the first, untill *Phanasus*, whom the seditious created Priest in the time of the war, have been in number eighty three, whereof 13 have executed the office from the time that *Moses* erected Gods Tabernacle in the desart untill such time as arriving in Judæa, King *Solomon* H builded a Temple to God. For in the beginning, the high Priesthood continued with the possessors for term of life: but afterwards, although the Priests were yet alive, yet were there other successours planted in their rooms. These thirteen were of *Aarons* posterity, and obtained this degree in succession the one after the other. Their first government was Aristocratie, which is the government of the nobility: afterwards a Monarchy; and finally, a royal government. The number of years wherein these theirteen flourished, were six hundred and twelve years, from the day that our fathers departed out of Egypt, under the conduct of *Moses*, untill the edification of the Temple that was builded in Jerusalem by King *Solomon*.

After these thirteen high Priests, there were eighteen others; who after *Solomons* time succeeded one after another, untill the time that *Nabuchodonosor* King of Babylon, having en- I camped before the City, took the same and burned the Temple, and transported our nation into Babylon, and led away the high Priest *Josedech* prisoner. The time of the Priesthood, and continuance of these eighteen was four hundred sixty years, six moneths, and ten daies: so long as the Jews have had the royal government. After the surprizal of Jerusalem by the Babylonians, untill such time as *Cyrus* King of Persia dismissed the Jews, and gave them leave to return from Babylon into their own countrey, with permission to reedifie their Temple, there are seventy years; and at that time the captives being returned, *Jesus* the son of *Josedech* took upon him the high Priesthood, who with those of his posterity to the number of fifteen, have governed in a Democratie or popular estate, untill the time of *Antiochus* sirnamed *Eupator*, for the space of four hundred and fourteen years. This *Antiochus* was the first, who with his General *Lysias* displaced *Onias*, sirnamed *Menelaus*, of his Priesthood; K commanding him to be slain at Beryth, and after he had driven his son out of the succession, he established *Jacim* high Priest, who notwithstanding was of *Aarons* race; but not of his family. For this cause *Onias*, the son of *Onias*, and nephew to the deceased *Onias* retyred himself into Egypt: where growing familiar with *Ptolomey Philometor* and *Cleopatra* his wife, he perswaded them to build a Temple in the confines of Heliopolis, not unlike to that of Jerusalem, and to create a high Priest in the same: of which Temple in Egypt, we have made very oftentimes mention. After that *Jacim* had held the Priesthood for the space of three years, he died without successour. For the City remained seven years without a high Priest. Again, the Asmoneans recovered the government of their nation, and after they had warred against the Macedons, they established *Jonathan* high Priest, who exercised the of- L fice seven years: but afterwards he was slain by an ambush, and treason conspired against him by *Tryphon*, as we have declared elsewhere. After him, *Simon* his brother undertook the Priesthood, who was not long after slain treacherously by his son in law at a banquet. After him succeeded his son *Hircanus*, who enjoying this dignity for the space of thirty one years, died when he was very old, leaving behind him *Judas* sirnamed *Aristobulus*, who dying by sickness, left his brother *Alexander* his heir, both of the Kingdom and high Priesthood. After that *Aristobulus* had obtained the royal government, he enjoyed both dignities one whole year. For this *Judas* sirnamed *Aristobulus*, was the first that set the Diadem on his head, causing himself to be called a King. The which *Alexander* did continue; for he also joyned the Kingdome with the high Priesthood, and raigned twenty seven years: M and feeling himself draw near to his death, he left it in *Alaxandras* his wives hands to dispose of the Priesthood as she pleased. She therefore bestowed it on *Hircanus*: and as touching the Kingdome, she kept it in her own hands nine years, and afterwards died. Her son *Hircanus* was high Priest for so long time: for after *Alexandras* death, his brother *Aristobulus* made war against him: and having overcome him, he took the Kingdome from him, and not onely seized the Crown, but the Priesthood. After he had raigned three years, and as many moneths, *Pompey* repaired to Jerusalem, and took it perforce, and laying hold of *Aristobulus*, sent him bound unto Rome with his children. After which he restored the Priesthood once

more

A more to *Hyrcanus*, committing the government of the nation unto his hands, forbidding him in the mean ſpace to wear the Diadem. Beſides the firſt nine years, *Hyrcanus* governed twenty and four, but *Barzapharnes* and *Pacorus* Princes of the Parthians, paſſed Euphrates, and made war againſt *Hyrcanus*, and took him alive priſoner, and made *Antigonus*, *Ariſtobulus* ſon king. But after he had governed three years and three moneths, *Soſius* and *Herod* took him alive perforce, and *Antonius* ſent him to Antioch where he was put to death. After that *Herod* was created king by the Romans, there was never any high Prieſt created of the poſterity of the Aſmoneans (for he gave the high Prieſthood to certain men of obſcure and baſe condition, who were of the order of the Prieſts) *Ariſtobulus* onely excepted. This *Ariſtobulus* was *Hyrcanus* nephew, who was priſoner among the Parthians: and having given him the Prieſthood, he married himſelf with *Mariamme* his ſiſter, to the intent to continue him-

B ſelf in the good liking of the people, in remembrance of *Hyrcanus*: but afterwards fearing leſt all of them ſhould turn to *Ariſtobulus* ſide, he cauſed him to be ſlain, by finding out a means to cauſe him to be ſtifled, at ſuch time as he bathed himſelf in a fiſh-pond near to Jericho, as we have declared before this. After him he beſtowed the Prieſthood no more on any of the line of the Aſmoneans. *Archelaus* his ſon, followed his fathers ſteps in reſpect of the Prieſthood, and from that time forward the Romanes have enjoyed the ſoveraignty over Jewry. All they then that have exerciſed the Prieſthood from *Herods* time, untill the day that *Titus* took the City and the Temple, have been in all twenty and eight. All the continuance of their government was one hundred and ſeven years. Certain of theſe governed during *Herods* life, and in the dayes of *Archelaus* his ſon: but after theſe two were

C dead, the government was Ariſtocratical, or of the Nobility, wherein the Prieſts had the government over the whole Nation. Thus much have we thought meet to ſpeak at this time as touching the high Prieſts.

The year of the world, 4026. after Chriſts Nativity, 46.

Ariſtobulus ſlain by Herod ſupra li. 15 c. 3.

CHAP. IX.

How Florus Albinus *ſucceſſor, offered many injuries to the Jewes, which conſtrained them to take Armes.*

D *Geſsius Florus* being ſent by *Nero* to ſucceed *Albinus*, filled all Judæa with many miſchiefs and miſeries. He was a Clazomenian born, and was married to a certain woman called *Cleopatra*, no leſſe miſchievous then himſelf; who being beloved by *Poppea Neros* wife, obtained this dignity for him. He behaved himſelf ſo outragiouſly and violently in all his government, that through the great injuſtice he committed, the Jewes praiſed *Albinus* as if he had been their benefactor. For he concealed his miſchief, taking care leſt it ſhould wholly be conceited or diſcovered: But *Geſsius Florus* behaved himſelf in ſuch ſort as if he had been ſent to make open ſhew and ſale of his villanies, publiſhed his injuſtice in the ears of our nation, without omitting either rapine or injuſtice in executing and inflicting puniſhment on the innocent. For he was pitileſſe and covetous, and made no difference between noble and ignoble, and was not aſhamed to be partaker with theeves: of whom there were divers that made it their profeſſion to ſteal without any

E fear, in that they were aſſured of their ſafety, becauſe he was partaker with them. And in a word, there was no moderation in him; in ſuch ſort that the poor Jewes being unable to endure the inſolent rapines and ſpoiling of their goods that they received by theſe theeves, were conſtrained to abandon their own houſes, and to flie their countrey and remained in ſome more commodious place of ſecurity, yea, though it were among ſtrangers. What need I ſpeak any more? He that conſtrained us to raiſe our ſwords againſt the Romanes, was *Florus* who made this account, that it was better for them to die all at once in great troopes, then to periſh by little and little. In brief, the war began the ſecond year of the Government of *Florus* in that Province, which was the twelfth year of *Neros* Empire.

F But they that deſire to know exactly all that which we have been conſtrained both to do and ſuffer, may peruſe my books as touching the Wars of the Jewes. For which cauſe in this place I will end this ancient Hiſtory, after which I have begun to deſcribe the Hiſtory of the War.

The year of the world, 4028. after Chriſts Nativity, 66.

Geſſius Florus governour of Judæa.

Geſſius Florus worſeth n Albinus.

The year of the world, 4030. after Chriſts Nativity, 68.

Florus the original cauſe of the Wars of the Jewes.

The beginning of the Wars.

This ancient Hiſtory containeth all that which hath been reported to be done ſince the firſt creation of man, untill the twelfth year of *Neros* Empire, omitting nothing that hath befallen the Jewes, as well in Egypt as in Syria and Paleſtine: All that likewiſe which we have been enforced to ſuffer under the Aſſyrians and Babylonians; as alſo our eſtate under the Perſians and Macedons, and finally under the Romanes. All this, as I ſuppoſe, I have compiled and gathered together with careful diligence, and I have enforced my ſelf to recite the

The Epilog of the antiquities of the Jewes.

the number of thoſe, who have been high Prieſts for the ſpace of two thouſand years. I have G
The year of the world, 4050. after Chriſt's Nativity, 68. alſo collected the ſucceſſion of Kings, their actions & governments, with the power of their Monarchies, according as it is amply deſcribed in holy Scriptures, as alſo I have promiſed in the beginning of my Hiſtory. Furthermore, I dare boldly ſay, that whatſoever I have ſet down, is ſo aſſured, that there is no man either Jew or of what nation ſoever, yea, although he ſhould have employed the uttermoſt of his power, could more exactly communicate the ſame unto the Greeks, then I have done. For in their confeſſions and opinions who are of our nation, I have ſuch knowledge in that which concerneth our doctrine, as I ſurpaſſe them all: And as touching the Grecian diſciplines, I have ſtudied and learned the tongue, al-
Joſeph expert in the Greek and Hebrew tongues. though I cannot boaſt of the familiar and fit pronunciation of the ſame, for that I have li- H
ved in the countrey. For amongſt us we make but ſlender reckoning of thoſe, who are exerciſed in divers tongues, for that this ſtudy is accounted prophane by us, and common not onely to free perſons, but alſo unto ſlaves; and they onely are eſteemed to have profited in wiſdome who fully know the contents of the law, and who can expound the holy Scriptures. For this cauſe, although divers have travelled in this exerciſe of writing Hiſtories, yet are ther ſcarcely two or three of them that have written ſucceſſefully, and have received the fruits of their labours. And it may be that it ſhall not be miſ-thought of, if I freely
This volume was written. ſpeak ſomewhat of my progeny and life, conſidering that there are men at this day living, who can approve or reprove me in that I ſet down. And in this place I will make an end of mine ancient Hiſtory, which I have reduced into twenty Books, containing ſixty thou- I
The year of the world, 4057. after the nativity of Chriſt, 95. ſand verſes. And if God grant me life, I will ſhortly intreat of our wars, and the events of the ſame that have hapned hitherto, which is the thirteenth year of *Domitianus Cæſars* Empire, and the fifty ſixth year of mine age. Moreover, I am reſolved to diſcover in four Books, the divers opinions of the ſects of the Jewes, as touching God and his Eſſence, and our lawes; according to which certain things are permitted us, and other ſome are forbidden.

The end of the Antiquities of the Jews.

THE LIFE OF *FLAVIUS JOSEPHUS*,

THE SON OF *MATTHIAS*, WRITTEN BY HIMSELF.

NOw therefore that I am not basely but nobly descended, being both on the fathers and mothers side, derived from the line of the Priests: and for as much as some are accustomed to draw the ground of their nobilitie, the one from this man, the other from that; so among our Nation the mark of true nobilitie is, to derive a mans pedigree from the Priesthood. Touching my self I am not onely lineally issued from the Priests, but I draw my original from them, who amongst the foure and twentie ranks or families of Priests justly challenge the superioritie. Moreover, by my mothers side I am of the bloud Royal, for the heirs of the Asmoneans, from whom she is descended, have for a long time exercised the Priesthood and Princely power among our Nation. I will likewise make it known, how my predecessours have succeded the one after the other. My great grandfathers father was *Simon*, sirnamed *Psellus*, that is, the stutterer, who lived at such time as *Hircanus* the high Priest, the first of that name, and the son of *Simon* the high Priest, was in office. This *Simon Psellus* had nine sons: the one of these was *Matthias*, sirnamed *Aphlas*. This *Matthias* tooke to wife the daughter of the high Priest *Jonathan*, by whom he had one sonne, who was *Matthias*, sirnamed *Curtus*, who was borne in the first yeere of *Hircanus* Priest-hood. *Matthias* begat *Joseph* the ninth yeer of *Alexandras* government, and of *Joseph* came *Matthias* the teath yeer of the reign of *Archelaus*; and *Matthias* begat me the first yeer of the Empire of *Caius Cæsar*. I likewise have three sons, mine eldest is *Hircanus*, who was born in the fourth: my next *Justus*, who was born in the seventh: and *Agrippa* my last was born in the ninth yeer of *Vespasians* Empire. This Genealogy of mine do I in this manner propose, according as I have found it written in the publick Registers, to put them to silence who shall pretend to reprove or detract the same.

Josephus Linage.

Joseph the son of Matthias was born in the first yeer of Caius Cæsars Empire, and the 4001. yeer of the world, and the 39. after Christs birth.

My father *Matthias* was not onely famous for his expresse nobilitie, but hath also been prayed by reason of his justice and authoritie in Jerusalem, which is the mother City of all the rest in our Countrey. My bringing up during my tender yeers was with *Matthias*, who was my brother by the same father and mother; with whom I happily profited in all kind of Science, having a good memory and a quick apprehending Spirit: so that, being as yet a child of fourteen yeers of age, I was prayed by all men in regard of the good affection I bare to learning, and the Priests and noblest Citizens alwayes assembled about me, to receive certain exact instructions from me in any thing that concerned our Ordinances. About the age of sixteen yeers, my desire was to have a search and insight into the Sects of our Nation, which (as I have said) are three: The first of the Pharisees, which is the chiefest. The second of the Sadduces. And the third of the Esseans. For I truely thought with my self, that I might easily choose the better of the three, at such time as I had been exercised and acquainted with them all: for which cause with great abstinence and no lesse labour, I passed thorow them all: and not content with this experience, after I had heard that a certain man called *Banus* lived in the desart, clothing himself with that which the trees brought forth, and feeding on no other kind of meat, but that which they willingly yielded him, washing himself oftentimes by day and night in cold water to keep himself chast; I began to imitate his course of life: and after I had lived with him for the space of three yeers, and satisfied my desires, at last I returned into the Citie.

Joseph from his infancy very studious, and addicted to learning.

At the age of nineteen yeers, I began to intermeddle with publick affairs, following the Sect of the Pharisees, which very neerly resembleth that Sect among the Græcians, who are called Stoicks. After I was six & twenty yeers old, it was my fortune to repair to Rome upon this occasion that ensueth: During such time as *Felix* governed Judæa, there were certain Priests my familiars, men of much honour, and more vertue, who upon some slight occasion

Joseph a Pharisee.

were bound and ſent to Rome by his commandment, to anſwer to that which was objected againſt them in *Cæſars* preſence. Whereupon I being deſirous to labour for their liberty, having ſpecial intelligence, that notwithſtanding the torments wherewith they were martyred, they buried not in forgetfulneſſe that pietie which they ought to God, but lived on figs and nuts: for this cauſe I departed for Rome, and was encountred with many great and grievous hazards by ſea. For the ſhip, wherein I ſailed, was wrackt in the midſt of the Adriatike ſea, and there was about ſix hundreth of us that ſwamme all night long, and upon the day-ſpring by Gods providence a Cyrenian ſhip came in ſight, and both I and certain others, to the number of fourſcore, out-ſwimming the reſt, were taken up into it and ſaved. After I had in this ſort eſcaped, I came to Dicæarchia, which the Italians call at this day Puteol, and grew acquainted with *Aliturus* a Jew born, who was a Player, and in good reputation with *Nero*; by whoſe means inſinuating my ſelf into *Poppeas* knowledge, who was *Cæſars* wife, I determined to beſeech her to procure thoſe Prieſts liberties, with all expedition: which done, I by her means recovered their preſent libertie: and being gratified likewiſe by her with many great gifts, I returned into my Countrey. There found I the Common-weale too much addicted to factions and troubles, and divers too prone and ready to rebel and forget their allegeance to the Romanes. I inforced my ſelf to repreſſe the ſeditious, and exhorted them to change their opinions, repreſenting before their eyes the qualitie of thoſe, againſt whom they enterprized their warre, with whom they neither might compare in experience of Warre, neither in good Fortune: For this cauſe I adviſed them, not to hazard and overthrow their Countrey by their raſhneſſe and rage, and with it their poſterities and themſelves.

Ioſephs ſhipwrack.

Ioſeph obtaineth the Prieſts liberties.

The Iews ſeditious.

To this effect ſpake I unto them, and inſtantly entreated them to forſake their untamed reſolution, for that I foreſaw that the end of this war would redound to our utter ruine: but I prevailed nothing with them. For the furie of deſperate and diſſolute men prevailed above reaſon: for which cauſe fearing leſt by continual inforcing of one thing, I ſhould grow into hatred and ſuſpicion amongſt them, as if I favoured their enemies; fearing likewiſe leſt if they ſhould lay hold on me, they ſhould be put to death, ſeeing that the Fort of Antonia was already ſeized upon by the ſeditious; I retired my ſelf into the inner part of the Temple. In proceſſe of time, after *Manahem* and the chiefeſt among the thieves were put to death; I came out again from the Temple, and converſed with the Prieſts, and chiefeſt Phariſees, who were ſurprized with great fear. And grievouſly were we diſmayed, when we ſaw the people in arms: and being uncertain what to doe, and wanting the means to pacifie theſe mutinies, and apparantly perceiving their manifeſt danger, both I and the Phariſees told them, our opinion was anſwerable to theirs, and counſelled them to contain themſelves in peace, and not to provoke the enemie. For our hope was, that *Feſſius* would with all expedition draw out great forces, and chaſtiſe thoſe peace-breakers. But as ſoon as he arrived, and had fought with them, he was overcome, and a great number of his men were ſlain; whereupon grew the utter ruine of our whole Nation. For ſuch as deſired the War, were puffed up with that victorie, and conceived an aſſured hope that in the end they ſhould overcome the Romans. Beſides that, this enſuing occaſion preſented it ſelf: The inhabitants of the Cities that bordered upon Syria, laid hand on thoſe Jews that dwelt amongſt them, and ſlew both them, their wives and children, without any juſt cauſe or crime committed by them. For they had not conſpired any wayes, or intended to revolt from the Romanes, or to uſe any hoſtilitie, or any ſecret conſpiracie againſt any of thoſe, with whom they were converſant. But among all the reſt, the Citizens of Scythopolis exceeded all other in impietie and wickedneſſe. For being beſieged without by certain of the Jewes, they inforced thoſe Jewes that inhabited amongſt them to take armes, and charged thoſe of their own Nation (which is both prohibited and unlawful by our Lawes) who fighting againſt them diſcomfited them: but after this overthrow, they in ſuch ſort falſified and forgot their faith, that they had given to their aſſociates and fellow Citizens, that they ſlew every mothers ſon of them, to the number of many thouſands. The like misfortune alſo fell upon thoſe Jewes that inhabited Damaſco. But of this we have more amply ſpoken in thoſe our books, which we have written of the Wars of the Jewes: and at this preſent I make mention hereof, intending to ſignifie, and certainly perſwade the Readers, that the War which was waged with the Romanes, proceeded not of a reſolute intent and purpoſe, but for the moſt part of an inforced neceſſitie.

Ioſeph dehotting the Iews from ſedition, is ſuſpected by them of treaſon.

The Iewes are plagued both by ſtrangers and their own conntreymen.

The Iews conſtrained by neceſſitie to make warre.

After that *Ieſſius* was overcome (as we have heretofore declared) the chiefeſt men of Jeruſalem perceiving that the thieves made a party among the ſeditious, and were ſtrongly and plentifully armed and provided, they began to fear leſt if they ſhould be found diſarmed, they

A they ſhould ſuddenly be overthrown by their enemies; as in effect it fell out afterwards, and hearing that all Galilee was not as yet wholly revolted from the Romans; but that a part thereof as yet entertained the peace, they ſent me with two other Prieſts, *Joazar* and *Judas*, who were both vertuous and honorable men, to perſwade the mutinous to lay by their arms, and to let them know that it was more behooveful for the good of the Nation, that ſuch men as were in authoritie and reputation, ſhould have the keeping thereof. The reſolution that was taken by them was, that they had them alwayes ready upon all occaſions, but that they expected untill they were certified, what the Romans intended to do.

With this commiſſion and ſuch like inſtructions, I repaired into Galilee: where I found the Sephorites were in no ſmall hazard in reſpect of their countrey, for that they of Galile had reſolved to forrage the ſame in regard of their league of friendſhip continued with the Romans, and contracted and ratified by *Senius Gallus*, Governor of Syria. But I delivered B them all of that fear, and appeaſed the common people by permitting them, to ſend at all times when they pleaſed, their hoſtages to *Geſſius*, who lay at Dora, a City of Phœnicia. I found likewiſe that the inhabitants of Tiberias were already in arms,, upon this occaſion following: There were in that City three different factions, the one of the nobilitie, whoſe chieftain was *Julius Capella*, and all thoſe that accompanied him, that is to ſay, *Herod* the ſon of *Miarus*, *Herod* the ſon of *Gamalus*, and *Compſus* the ſon of *Compſus*, (for *Criſpus* his brother, who in times paſt had been governour for *Agrippa*, ſirnamed the Great, was amongſt his poſſeſſions on the other ſide of Jordan) all theſe, I ſay, gave counſel at that time to ſubſcribe to the Romans authoritie, and to obey their King. But *Piſtus* would no wayes accord to this advice, C in regard of his ſonne *Juſtus*: for naturally he was vain-glorious. The ſecond faction was of the common ſort, who concluded upon warre. *Juſtus*, *Piſtus* ſonne, who was the ring-leader of the third faction, carried himſelf very doubtfully as touching the warre; yet notwithſtanding he ſought and thirſted after innovation, hoping that by a change he ſhould encreaſe his power. "Preſenting himſelf therefore in the midſt of the multitude he inforced "himſelf to perſwade the common ſort, that their Citie had alwaies belonged to Galilee, and "that during the dayes of *Herod* the Tetrarch, who founded the ſame, it was the chiefeſt city, "whoſe pleaſure it was that the Citie of Sephoris ſhould yield obedience to that of Tiberias. "Furthermore, he avowed that they had not loſt that preeminence in the time of king *Agrippa* "the father, but had continued the ſame till *Felix* obtained the government of Judæa. But D "for the preſent wherein they had been given by *Nero* to the younger *Agrippa*, they had "fallen and loſt their ſuperioritie. For the Citie of Sephoris obtained the ſoveraignetie of "Galilee, after that ſhe acknowledged the Romane government, who had aboliſhed the "table royal and publick Regiſters. By theſe words and others of like nature, inforced againſt "King *Agrippa*, he incited the people to rebellion, ſignifying unto them, that the opportu- "nity invited them to take arms, to the end that being aſſociated with the Galileans, they "might make themſelves Lords, for that all of them would willingly joyn themſelves with "them through the hatred they bare the Sephorites, on whom they would revenge them- "ſelves with great force, becauſe they continued in their allegeance, which they promiſed to E "the Romans.

And by theſe, words he won the peoples hearts unto him: for he was a man that was very eloquent, and by his ſubtilty and politike diſcourſe, eaſily overthrew all that which his adverſaries produced againſt him. For he was not ignorant of thoſe ſciences that are known unto the Greeks: but truſting to his wiſedome and good diſcourſe, he began to diſcover how all things had paſt at that time, to the intent that by ſuch colourable inſinuations he might ſmother the truth. But in the proceſs of our diſcourſe, we will declare that he was a man of a diſſolute life, and that by his and his brothers means, he wanted little of utterly overthrowing his Countrey. When as therefore this *Juſtus* had perſwaded the Citizens of Tiberias, to take armes, and had conſtrained divers men likewiſe, who were of the contrary opinion F to do the like, he iſſued out with them, and burned the villages of the Gadarenians and Hippenians, that are ſcituate in the confines of Tiberias and Scythopolis. In this eſtate was Tiberias: And as touching Giſchala, their eſtate and affairs were brought to this iſſue: *John* the ſonne of *Levi* ſeeing ſome of the Citizens waxen proud by means of their revolt from the Romanes, laboured to reſtrain them; and required them to continue in their allegeance: but notwithſtanding, all his perſwaſion and diligence he could not contain them. For the Nations round about them, as the Gadarenians, Gabaraganeans and Tyrians aſſembled a great Army, and with the ſame aſſailed Giſchala, and took it by force: and after they had conſumed it by fire, and utterly deſtroyed the ſame, they returned every one to their dwelling

The danger of the Sephorites.

Sedition in the Citie of Tiberias.

Three factions in the citie of Tiberias.

The oration of Juſtus, Piſtus ſon, to the multitude.

Juſtus incites the people to rebellion.

Juſtus the offſpring of war.

Giſchala burned and ſpoyled.

dwelling places. *John* being ſore diſpleaſed with this act armed all thoſe that were with him, G
ſet upon theſe abovenamed Nations: and having obtained the victory, he reedified Giſchala in far better ſort then it was before, incloſing it with a wall, to the intent it might be the better fortified againſt future invaſions.

Gamala faithfull to Rome. The danger whereinto Philip Iacims ſon was fallen.

But thoſe of Gamala perſevered in their faith towards the Romans, for the occaſion that enſueth *Philip* the ſon of *Jacim*, who governed under King *Agrippa*, eſcaping beyond all opinion, and flying to the royal Palace in Jeruſalem at ſuch time as it was beſieged, fell into another great danger; to wit, to be ſlain by *Manahim*, and thoſe thieves that were with him: but certain Babylonians his kinſmen being at that time in Jeruſalem, hindered the thieves from executing their purpoſe at that time. When as therefore *Philip* had ſojourned there for H
the ſpace of four dayes, on the fifth he fled away, diſguiſing himſelf in a falſ hair, for fear he ſhould be diſcovered: And as ſoon as he was arrived in one of thoſe Villages, which was of his own poſſeſſion, ſcituate neer unto Gamala, he ſent for certain of his ſubjects to make their repair unto him. But God would not permit it; but for *Philips* greater good, he croſſed the ſcope of his intent, which otherwiſe had been the ruine of many: for being ſurprized by a ſudden fever, he committed certain letters of his written to *Agrippa* and *Bernice*, who were yet but young, to one of his free-men, commanding him to deliver them to *Varus*,

Varus injuſtly executeth him that brought the letters. Varus tyranny in governing the Countrey Varus ſeeketh to conceal his power and tyranny.

who was put in truſt by the King and Queen to adminiſter the affaires of their Kingdome, for that they were gone to Beryth to meet with *Geſſius*. As ſoon therefore as he had received *Philips* letters, and underſtood that he was eſcapt, he took it very hardly, for that I
he thought it would be ſaid, that the King and Queen had no uſe of him ſince *Philip* was arrived. He therefore brought him that had the carriage of theſe letters, into the peoples preſence, objecting againſt him that he had forged that writing, alledging that he falſely lied, in that he reported that *Philip* was in Jeruſalem, making war with the Jews againſt the Romans: and for that cauſe he commanded him to be executed, *Philip* being ignorant of the cauſe why his free-man did not return; ſent another with letters, to the intent he might diſcover what was become of his firſt meſſenger, and for what cauſe he ſtayed ſo long. But *Varus* accuſing his ſecond meſſenger alſo very falſely, commanded him to be executed, as he had done the firſt. For the Syrians that inhabit Cæſarea, had made him proud, inſomuch that he aſpired to high and great matters, by telling him that *Agrippa* ſhould be put to death K
by the Romans, in regard of thoſe faults which the Jewes had committed, and that *Varus*, who was royally deſcended, ſhould poſſeſſe his government. For without queſtion *Varus* was held to be of the blood-royal, for that he derived his pedigree from the Tetrarch *Sohemus* that governed the Countrey that abutted on Libanus. For theſe cauſes, *Varus* grew proud, and retained *Philips* letters by him, hoping by theſe means that the King ſhould have no knowledge thereof; and he ſet watch in every paſſage, for fear leaſt any man ſhould flie, and certifie the King of that which had happened; and to give the Syrians the better content, who dwelt in Cæſarea, he put divers of thoſe Jews that dwelt among them to death. He intended alſo to undertake a war againſt the Jewes of Bathanæa, who were called Babylonian Jewes, by confederating himſelf with the Trachonites of Barthanæa. For which cauſe, ſend- L
ing for twelve of thoſe Jewes who were of moſt eſtimation amongſt the inhabitants of Cæſarea, he enjoyned them to repair to Ecbatane, to ſignifie unto thoſe of their Nation that dwelt there, that *Varus* underſtanding that they pretended to take armes againſt their King, and ſcarcely believing it, had ſent them unto them, to perſwade them to lay by their armes. And that this ſhould be a certain ſigne, by which they might perfectly expreſſe that he had no reaſon to give credit to their reports who had enforced and objected ſo much againſt them. Furthermore, he commanded them that ſeventie of the chiefeſt of them ſhould be choſen out, to anſwer to thoſe accuſations wherewith they ſhould be charged. Theſe twelve arriving in Ecbatane, and entertained by thoſe of their Nation, found that they neither imagined nor intended any commotion: for which cauſe, they perſwaded them to ſend their M
ſeventie men: which they did, little ſuſpecting that which would happen.

Varus killeth the ſeventy Iews with the Embaſſadors. The Iews retire themſelves into the fortreſſe of Gamala, and thither reſorteth Philip alſo.

As ſoon therefore as theſe with the other twelve Embaſſadors came to Cæſarea, *Varus* having inkling of their coming, met them on the way with the Kings forces, and ſlew them altogether with the foreſaid Embaſſadors, and took his way towards the Jews of Ecbatane. But one of the 70 who had eſcaped, reſorted thither with all expedition, preventing *Varus*, and certified the reſt of that which had hapned. Whereupon, they incontinently fell to arms, and with their wives and children retired themſelves to the Fort of Gamala, abandoning their Villages which were ſtored with all kind of goods, and many thouſand cattell. When *Philip* had tidings hereof, he repaired himſelf alſo to the Fort of Gamala: where he no ſooner arrived,

A arrived, but the people cried out with a loud voice, exhorting him to take the soveraignty, and to make warre against *Varus*, and the Syrians of Cæsarea. For they had intelligence that the King was dead. But *Philip* moderated their fury, recounting unto them what benefits the King had bestowed on them, and of what power the Romans were, against whom it was but a folly for them to take arms; and in the end he perswaded them to peace. The King understanding that *Varus* was determined to kill and murther all the Jewes that were in Cæsarea, with their wives and children all in one day, (who were as many in number) he sent unto him *Equus Modius* to supply his place, as it hath been by us declared in another place. Mean-while *Philip* kept the Fort of Gamala, and the Countrey thereabouts, persevering in their fidelitie
B and loyaltie to the Romans. As soon as I arrived in Galilee, and had perceived and learned all occurrences that had happened, by those who reported the same unto me, I presently signified the whole estate by my letters, to the Councel at Jerusalem, to know what their pleasure was I should do. Who gave me this answer, that I should remain where I was, and retain those Embassadors that I had with me, if they thought good to take charge of Galilee. But they being very wealthy, by means of those tenths and tithes that were given them; and very willing, because they were due, to gather them up in right of their Priesthood, resolved with themselves to return to their own houses. But for that I entreated them to remain with me, untill such time, as we had settled the affairs, they willingly consented unto me. I therefore departed with them to the Citie of Sephora, and came into a borough called Bethmaus distant from Tiberias some four furlongs, and from thence I sent a messenger to
C the Councell of Tiberias, exhorting the chiefest among the people, to come and speak with me: who coming forth to visit me, accompanied with *Justus* also, I told them that I was sent Embassadour unto them, with those other, by the communaltie of Jerusalem, to perswade them to deface that building that was erected by *Herod* the Tetrarch, wherein divers figures of living Creatures were painted; for that our law forbad them to allow, or doe such things, and I exhorted them to suffer us to doe that execution as soon as they might.

Gamala still faithfull to the Romans.

Ioseph by the commandment of the Councell remaineth in Galilee.

Capella and those of his party, did for a long time refuse to consent thereunto: but in the end, we enforced them so much, that they condescended. Now whilest we debated upon this
D conclusion, *Jesus* the son of *Saphias* (of whom we have spoken heretofore, declaring how he was the Chieftain and conductor of the faction of sailers and poore men) took with him certain Galileans, and set fire on all the Palace, under hope to get great riches thereby (for that there were certain roofs of the house covered with gold) who spoyled many things against our consent. For after we had conferred with *Capella*, and the chiefest Tiberians, we retired our selves from Bethmaus into the higher Galilee. In the mean time *Jesus* men slew all the Greekes that remained there, and who before the war had been their enemies. Which when I was certified of, I was grievously displeased, and came down to Tiberias, and disposed of the Kings moveables, for fear they should be carried away by the robbers: and having recovered a candlestick of Corinthian work, princely tables, and no small quantitie of massive silver: I resolved with my self to reserve it to the Kings use. Calling therefore
E tenne of the chiefest Senatours, and *Capella*, *Antillus* son unto me, I delivered the vessels into their hands, charging them to deliver the same to no man, except it were to my self.

The Palace set on fire that was in Tiberias

Ioseph procureth the safety of the Kings goods.

From thence, with mine associates, I went to *John* at Gischala, to know what his minde and resolution was, and I presently smelt out by him, that he affected innovation and tyranny. For he besought me to grant him liberty, to transport *Cæsars* wheat that was stored up in the villages of higher Galilee, telling me that he would bestow the same in reedifying and repairing the walls of his Countrey. But I smelling out both his drift and counsels, denied him that liberty. For I thought that that wheat would either serve the Romans, or my self, for that already I had the care of that Countrey committed to my hands by the Citie
F of Jerusalem. When as therefore he could win nothing at my hands, he appealed to my companions, who were improvident of those troubles that were to come, and greedy of rewards, and obtained at their hands through his lavish liberalitie, a liberty to dispose of all the corn that was in the Province, in that I my self was unable to contradict them both. After, this, *John* used another subtiltie: for he said that those Jews, who inhabited Cæsarea *Philippi* being by the command of their King, to whom they were subiect, Kept prisoners within their walls; being in want of pure oyle, desired to buy the same at his hands, for fear lest contrarie to their custome, they should be compelled to use that of the Greeks. But this spake he not in respect of religion, or devotion, but for his filthy lucres sake. For knowing that among the Cæsareans, two sextaries were sold for a drachme, and that at Gischalis

Johns acts in Gischalis and his covetousnesse.

eightie ſextaries were ſold for four drachmes, he ſent all that oyle that was in that place unto them, doing it (as he thought) by my permiſſion. But I did not willingly condeſcend thereunto, but for fear leſt I ſhould withſtand the ſame, the people ſhould ſtone me to death. As ſoon therefore as I had given them leave, *John* gathered a great ſum of money by this cunning ſhift. G

From this place diſmiſſed I my companions, and ſent them back to Jeruſalem, imploying my ſelf wholly afterwards in preparing armour, and fortifying Cities. After this, calling the ſtouteſt thieves before me, when as I perceived that I might not recover their weapons from them, I perſwaded the multitude to hire them by rewards, telling them that it was more profitable for them to entertain them in their ſervice, then to ſuffer their countrey to be ſpoyled by their excurſions. And thus having taken their oaths, did I diſmiſs them under H condition, that they ſhould not come into our Region, except they were called, or to receive their due pay, under condition, that they ſhould abſtain from ſpoyling either the Romanes, or the inhabitants of the Countrey. But above all things my care was to keep Galilee in peace. And whereas my deſire was to get ſeventie pledges of their loyaltie, choſen out amongſt their Nobility under pretext of friendſhip, as ſoon as they came unto me in way of friendſhip, I made them my companions and fellow Judges, and decreed many things according to their opinions, having an eſpeciall care, leſt through raſhneſſe I ſhould injure Juſtice, or through corruption of rewards ſtain mine incorrupted honour. At ſuch time therefore as I was thirty yeers old, at which yeers, although a man bridle himſelf from unlawfull affections; yet hardly can he eſcape from the poyſoned ſting of detraction, eſpecially, if a great authoritie be annexed to his green yeers: I never offered vain and unlawful courting to any I woman, neither could any man faſten a bribe on me, in that I pretended want of nothing: yea, I refuſed thoſe tenths, which in right of Prieſthood I might have received from thoſe, that brought them me. Yet after the conqueſt of the Syrians, I took part of the ſpoil, which (as I freely confeſſe) I ſent to Jeruſalem to my kinſmen. And whereas at two times I had forcibly overcome the Sephorites, the Tiberians four times, and the Gadarenians once, and had brought *John* under my ſubjection, who had oftentimes ſought to entrap me; neither could I endure to revenge my ſelf on him, neither on any of the abovenamed people, as in the ſequel of this Story I will make manifeſt.

Joſeph ſends back his companions to Jeruſalem.

Ioſeph Preſident of Galilee.

Joſeph joyned ſeventie of the Nobilitie with him.

Ioſeph at thirtie yeers of age offered no woman violence, and would not be bribed.

Ioſephs bounty towards his enemies.

For which cauſe I ſuppoſe, that God, who is the trier, and ſearcher of all juſt hearts, both K delivered me at this time out of the hands of mine enemies, and afterwards, and that many times out of dangerous and ſeveral misfortunes; as hereafter ſhall appear in time and place. But ſo great was the faith and benevolence of the common people of Galilee towards me, that their Cities being overthrown, and their Families led into captivitie, they ſpent not ſo many tears for their own calamities, as they beſtowed cares for my preſervation and ſecurity. Which when *John* perceived, he began to envie me, and beſought me by his letters, that I would give him licence for his health ſake, to bathe himſelf in the hot baths of Tiberias: I ſuſpecting no treaſon, willingly granted him that which he demanded. Moreover, I wrote unto thoſe, to whom I had committed the truſt and adminiſtration of the citie, to prepare him a lodging, and to furniſh all his companions with victuals, and to provide him alſo of all L things neceſſarie for his diet and entertainment. In the mean ſpace, I my ſelf paſt my time in a certain Village of Galilee, called Cana. But after that *John* came to Tiberias, he wrought the Townſmen in ſuch ſort, that forgetting both their faith and dutie, they revolted unto him; and many of them lent a willing ear unto his entreaties, eſpecially ſuch as rejoycing in innovations were too prone to change, and greedy of diſſenſion: but in eſpecial, *Juſtus*, and his father *Piſtus*, willingly entertained this occaſion to revolt from my obedience, and to ſubmit themſelves to *John*; yet was this conſpiracy of theirs prevented by my ſpeedy acceſſe. For a certain meſſenger came unto me from *Silas*, whom I had in former time preferred to the government of Tiberias, who certified me of the Citizens intent, and exhorted me in all haſte to make my repair thither, for that otherwiſe, the citie would ſhortly fall into M another mans hands. As ſoon therefore as I had peruſed *Silas* Letters, I travelled all night long with two hundred choſen men; and ſending a meſſenger before me, who might ſignifie my approach to the citizens, I loſt neither time nor way: And in the morning when I drew neer unto the citie, the whole people came out to meet me, and among the reſt, *John*; who after he had beheld me, and ſaluted me with a ſuſpicious countenance, fearing leſt his treaſon being diſcovered, he ſhould grow in danger of his life, ſpeedily retyred himſelf into his lodging. And when as I drew neer the citie within a furlong, diſmiſſing all my guard but one, and retaining onely ten armed ſouldiers with me, I began to expoſtulate with the Tiberians from a certain high place, from whence I might be heard, and counſelled them

Th Galileans faith and love towards Ioſeph.

John deſireth that he might bathe himſelf in the hot baths of Tiberias.

Iohns treaſon.

The people of Tiberias came out to meet Ioſeph.

Ioſephs exhortations to the Tiberians.

that,

A that they would not revolt, leſt in ſo doing they might ſhortly repent them of their mutability, and breach of faith: for that no man hereafter would give him credit, being already either ſuſpected, or guilty of this their perfidiouſneſſe.

Scarcely had I ſpoken this, but that I heard one of my attendants, who perſwaded me to deſcend, telling me that this was no time now to reconcile the Tiberians, or to perſwade them, but rather to ſeek for mine own ſecuritie, and how I might eſcape mine enemies. For after that *Iohn* had learned that I was deſtitute of followers, he ſent a thouſand of his choſen ſouldiers: commanding them to kill me; who were at hand, and ready to commit the murther, had I not ſpeedily leapt down with my ſervant *Iacob*, and being relieved by *Herod* the B Tiberian, had been brought to the lake; where finding a barke by chance, and putting forth to ſea, I eſcaped contrary to mine enemies expectation, and came to Taricheas.

Iohn ſeeketh to betray and murther Ioſeph.

As ſoon as the inhabitants of that eitie underſtood how perfidiouſly and traiterouſly the Tiberians had dealt with me, they were ſore diſpleaſed, and betaking themſelves to their weapons, perſwaded me to lead them forth againſt them, telling me that they would revenge the injury that was offered unto their Governour, and they blazed this treaſon of theirs thorow all Galilee. For which cauſe a number of armed Galileans came to me, requeſting me that I would invade Tiberias, and entering it, that I would ſpoil the ſame; and in the ruines thereof, that I would ſell the inhabitants with their whole families under the ſpeare. The like did my friends, who eſcaped with me out of the City, perſwade me. But I C in no ſort would admit their ſuite, ſuppoſing it to be a matter unworthy my diſcretion, to revive a cauſe of civil warre, imagining with my ſelf, that ſuch a contention ought to proceed no further then words: yea, I proteſted unto them, that ſuch revenge would be prejudiciall to themſelves alſo, if the Romanes ſtanding at gaze, they ſhould ſpend themſelves in civill diſcords. By this means at length the Galileans wrath was appeaſed.

The Galileans require that they may invade Tiberias.

But when *Iohn* perceived that he failed of his purpoſe, he began to fear: for which cauſe, taking with him thoſe armed men that he kept about him, and forſaking Tiberias, he repaired to Giſchala, and from thence he wrote his letters unto me, excuſing the fact, as if he had been no waies guilty thereof, and beſought me, that I would in no ſort ſuſpect him, and confirmed his words with execrable oathes, whereby he might win the more credit to his D writing. But the Galileans, who were gathered in great multitudes from all parts of the region, knowing that he was a wicked and perfidious man, beſought me that I would lead them forth againſt him, promiſing me to overthrow both him, Giſchala, and all his countrey. Therefore, after I had given them thanks for their love towards me, I promiſed them, that mine offices of love ſhould be anſwerable to their kindneſſe. Yet beſought I them to reſtrain themſelves, and to grant me pardon, for that I thought it better to appeaſe, then procure troubles.

Iohn excuſeth himſelf to Ioſeph.

This requeſt of mine the Galileans granted: Whereupon we preſently came to Sephoris. But the townſmen, who were reſolved to continue faithfull towards the Romane people, fearing my approach, endeavouring themſelves to diſtract me with ſome other affairs, where- E by they might live in more ſecurity. Whereupon, ſending their meſſenger to *Ieſus*, the Captain of the theeues, that kept upon the confines of Ptolemais, they promiſed him a great ſumme of money, if with his army of eight hundreth men, who lived under his command, he would wage warre with us. He allured by their promiſes, bethought himſelf to aſſail us ſuddenly and unawares: for which cauſe he beſought me by a meſſenger, that I would grant him leave and liberty to come and ſalute me: which when he had obtained, for that I was wholly ignoraut of his treaſon, taking with him a troup of his theeves, he haſted ſpeedily towards me: yet failed he of his purpoſed treaſon; for when he was not far off from me, a certain fugitive of his troup diſcovered his intent towards me. Which when I heard, I went out into the market place, faining that I knew nothing of his ſecret fraud, attended F with a multitude of armed Galileans, and among theſe with certain Tiberians.

Ieſus captain of theeves.

Afterwards, ſending abroad certain ſpies, who ſhould ſcoure the high-waies, I commanded the keepers of the gates, that they ſhould onely ſuffer *Ieſus* to enter with the formoſt of his company, & exclude the reſt: and if they ſhould attempt to break in by force, they ſhould beat them off. Who fulfilling that which was commanded them, *Ieſus* entered with a few: and being willed by me preſently to lay down his weapons, except he deſired to be ſlain; he, ſeeing himſelf invironed with armed ſouldiers, obeyed. Whereupon they that followed him, and were excluded, perceiving that their Captain was apprehended, ſuddenly betook them to flight; & leading *Ieſus* apart, I told him I was not ignorant of thoſe treaſons, which he intended againſt me, neither by whoſe provocations he attempted the ſame. Yet told I him that

Ieſus ſeeks to betray Ioſeph.

Ioſeph politiquely ſurprizeth Ieſus.

Iosephs bountie towards Iesus.

that I would pardon him, if so be by changing his manners, he would be faithfull unto me hereafter. Who promising me all that which I requested, I dismissed the man, and gave him leave to depart with his weapons: yet threatned I to punish the Sephorites, except hereafter they desisted from their Treasons. About the same time there came two noble men unto me, who were subject to the King of Trachonites, bringing with them both horsemen, armour and money: whom when the Jews would have constrained to be circumcised, if so be they would remain amongst them, I would not permit them to be troublesome to the Trachonites, alledging that every man ought, according to his own mind, and not by other mens impulsion serve God: and that it was not to be suffered, that they, who for their securitie sake were fled unto us, should repent themselves of their trust they put in us. And thus having perswaded the multitude, I freely and aboundantly furnished these men with all things necessary.

Iosephs care of religion.

In the mean space, *Agrippa* sent out his forces under the conduct of *Equus Modius*, to take the Castle Magdala by force, which for that they durst not assault, they beset the wayes, and the rather troubled Gamala. But *Ebutius Decadarcus*, who had the government of the great champain, hearing that I was come to a certain village called Simonias, scituate on the confines of Galilee, and distant from the same some sixty furlongs, took with him by night one hundred horse that attended him, and about two hundreth footmen, with certain inhabitants of the Citie of Gaba their associates, whom he conducted by night, and assailed and beset the borough where I was. Against whom after I had drawn forth a valiant band of men, *Ebutius* laboured all that he might, to toul us into the champain, for that he trusted very much in his horsemen: but he easily perceived that we might not be won. For knowing the advantage which the horsemen had, if we should encounter them in the plain, considering that we were but footmen, I resolved to fight in the place where we were, and *Ebutius* charged us for a while very valiantly. At length perceiving that he had no use of his horsemen in that place, he sounded the retreat, and departed back again with lost labour to Gaba, having onely lost three men in the battel. But I presently pursued him with two thousand armed men: and when I came to Besara, which is scituate on the confines of Ptolemais, distant some twenty furlongs from Gaba, where *Ebutius* encamped at that time; and besetting all the passages with courts of guard, whereby we might be more secure from the excursions of our enemies untill we had carried out the wheat, whereof there was a great quantitie stored up in that place, which was gathered out of the townships thereabout, belonging to Queen *Bernice*, and loading divers Camels and Asses, which to that end I had brought with me; I sent the same corn into Galilee. And having finished this businesse, I offered *Ebutius* the battel: and whereas he detracted the same, being terrified by our boldnesse, I took my course to encounter with *Noepolitanus*, who (as it was reported) was in the territory of the Tiberians, and forraged there. Now this *Noepolitanus* was a Captain of horsemen, and had undertaken to defend Scythopolis against their enemies: Having therefore driven him from doing any wrong in the Countrey belonging to the Tiberians, I provided for the securitie of Galilee.

Ebutius against Iosephus.

Ebutius departeth without performing any thing.

Iosephus transporteth corn to Galilee.

Iosephus against Neopolitanus.

But *John* the son of *Levi*, who (as we said) lived at Gischala, after he heard that all things fell out fortunately with me, and that I was loved of my subjects, and feared by mine enemies, was sore aggrieved thereat: and supposing his own fortune was embased by my felicitie, and being touched with no small envy, and in greater hope that he should hinder my good successe, if so be that he could bring me in hatred with my subjects; he solicited those of Tiberias and Sephoris to forsake me, and supposed also that the Gabarenians would revolt unto him, which Cities are the chiefest in Galilee. For he told them that under his conduct the Common-weal should be more discreetly governed: but among the rest, the Sephorites gave least ear unto him, for that neglecting us both, they onely held for the Romans.

John maligneth Josephs good success.

As for the Tiberians, they would not consent to rebel: yet notwithstanding they promised him some friendship. But the Gabarenians wholly addicted themselves to *John*, by the means of one *Simon*, a principal citizen, who was *Johns* fellow and friend. Yet did they not openly seem to allow him, for that they vehemently feared the Galileans, whose good will towards me they were long time assured of, but privily they sought another means to entrap me. And truely I fell into great danger upon this occasion. For when as certain Debarittenians (being audacious young men) had intelligence that *Ptolomeis* wife, the Kings steward, under the conduct of certain horsemen should in great pomp travel along the great Plain, out of the Kings countrey into the Romane government, they suddenly set upon them, and putting the woman to flight, they spoyled all that which she carried with her. Which done, they

The Gabarenians revolt upon Iohns perswasion.

The Debarittenians spoil Ptolomeis wife.

A they drave to Taricheas, a place where I then kept, certain Mules loden with apparell, and houſhold ſtuffe of divers ſorts: among which there were divers ſilver veſſels; and five hundreth pieces of gold. Intending therefore to reſerve theſe things for *Ptolomey*, as being one of the ſame tribe, in that our law permitteth not to defraud, no not our enemies, if they be of the ſame tribe; I told thoſe that brought the goods thither, that they muſt be kept to be ſold to the end that the price of the goods might be beſtowed upon the building of the wals of Jeruſalem. This motion of mine, the young men interpreted very hardly, in that they were cut off from the part of the prey which they hoped for. For which cauſe, diſperſing themſelves in the ſtreets of Tiberias, they ſpread a rumour, that I would betray the countrey
B to the Romanes, alleadging that I onely fained that the prey was deſtinated towards the repairing of the wals of Jeruſalem: whereas the truth was, that I kept the ſame to the intent I might reſtore it to the owner. In which matter they were no whit deceived in their opinion. For after the departure of the young men, I called unto me two chiefe citizens, *Daſtian* and *Jannæus* the ſonnes of *Levi*, intire friends to the king, and commanded them, that taking the houſhold ſtuffe with them, they ſhovld convey it unto the King, threatning them with death, if they revealed this ſecret to any man.

Ioſeph labourceth to reſtore Ptolomey to his goods.

But when as the rumour was ſpread thorow Galilee, that I would betray the region into the hands of the Romans, and all of them being grievouſly bent and intent againſt me to puniſh me; they of Taricheas alſo giving credit to the young mens fained ſpeeches, perſwading my guard and the reſt of the ſouldiers, that forſaking me whilſt I was aſleep, they ſhould
C come into the horſe-race; and conſult with other in that place how to degrade me, and give the honour unto another. They being perſwaded, came to the appointed place, where they found many others ther arrived: and all of them cried out with one conſent, that it was meet to take puniſhment on a traitor, who hath ſought the deſtruction of the commonweale. But he that moſt of all incited them to theſe troubles, was *Ieſus* the ſonne of *Saphias*, who at that time had the magiſtracy of Tiberias in his hands, a man given over to all wickedneſſe, and borne to breed troubles, and ſtirre up ſedition.

Sedition againſt Ioſeph. Ieſus the ſon of Saphias, conſpireth againſt Ioſeph.

This man, bearing *Moſes* tables in his hands, and comming out into the midſt of the aſſembly, ſpake thus with a loud voice: If *(ſaid he) you be touched with no care of your ſelves, yet, at the leaſtwiſe contemne not theſe ſacred laws, which this your cheiftain Ioſeph, a man*
D *worthy to be hated by all men, hath of long time dared to betray, and for that cauſe is worthy of extreame puniſhment.*

After he had thus ſpoken, and was applauded by the acclamations of the people, he leading the armed men with him, haſtily repaired to the houſe where I kept, with a certain intent and purpoſe to put me to death. Meanwhile, I ſuſpecting nothing of all this tumult, and tired with labour and wearineſſe, took my reſt; when as ſuddenly *Simon* one of my guard, who at that time onely remained with me, ſeeing the iucurſion of the people, came and awakened me: and certifying me of mine inſtant perill, he gave me counſell likewiſe, that rather, like a noble and undanted chieftain: I ſhould ſhorten mine own life, then ſhamefully die by mine enemies direction. Whileſt he gave me this counſell, I committing my
E ſafety to Gods hands, and changing my garments, went forth into the aſſembly after a mournfull maner, and wearing my ſword hanging about my neck, ſtealing by that way, by which I knew that none of mine adverſaries might meet me: and coming into the horſe-race, I offered my ſelfe to every mans eye, and lying proſtrate on my face, and watering the earth with my teares, I moved all men that beheld me to compaſſion. And when I perceived that the affections of the people were changed, I laboured all that I might, to divide them in opinions, before the armed ſouldiers returned from my houſe: and confeſſing my ſelfe that I was not wholly cleere of that which was objected againſt me, I beſought them to underſtand to what uſe I reſerved that prey that was brought to my hand; after which, if they liſt they might kill me. And whileſt the multitude commanded me to ſpeak, the ar-
F med men returned back, and beholding me, ruſhed in upon me with an intent to murther me: but being reſtrained by the peoples exclamations, they moderated their fury; ſuppoſing, that after my confeſſion of treaſon, and reſervation of the Kings money, they might have a better occaſion to finiſh my Tragedy.

Simon one of Ioſephs guard awaketh him.

Ioſeph moves the people to compaſſion.

For which cauſe, after ſilence I began thus: Men and brethren *(ſaid I)* if in your opinion I deſerve death I refuſe not to die: yet before my death will I certifie you of the whole truth, truly, when as I perceived that this City was moſt commodious and fit to entertain ſtrangers, and that *I* perceived that many men, forſaking their own countries; were delighted: with your converſations, and willing to partake with you in all ſorts of fortune: *I* was reſolved to build up your wals with this money, for which being thus deſtinated to do you good

Ioſephs oration and confeſſion before his adverſaries.

your

your indignation is provoked againſt me. Upon theſe words, the Taricheans and ſtrangers cried out, giving me thanks, and willing me to be of good courage. But the Galileans and Tiberians continued in their hatred, inſomuch as they grew to debate betwixt themſelves, the one threatning me with puniſhment; the other contrariwiſe, willing me to aſſure my ſelf of ſecuritie. But after I had promiſed the Tiberians that I would reedifie their wals, and fortifie other convenient cities, they giving credit to my words, repaired every one of them to their own houſes. And I beyond all expectation eſcaping from ſo great a peril, with certain of my friends, and ſome twenty ſouldiers, returned to my houſe. G

Ioſeph eſcapeth from danger.

But once again the theeves and authours of ſedition, fearing leſt they ſhould be puniſhed for theſe their offences, begirt my lodging with ſix hundreth armed men, intending to conſume it with fire. Of whoſe arrival, as ſoon as I had intelligence, imagining with my ſelf that it would be much diſhonour for me to flie, I reſolved to uſe valour and courage againſt them: for which cauſe commanding the gates to be ſhut, I required them from the top of the houſe, that they would ſend in ſome of them unto me, to receive that money, for which they had been drawn into this mutiny: whereby they might have no further cauſe to be incenſed againſt me. Which done, laying hold of one of the moſt troubleſome fellowes, that with the reſt came in unto me, I cauſed him to be beaten with many grievous ſtroks, and his hand to be cut off, and hung about his neck; and thus handled, we thruſt him out of doores to return unto thoſe that had ſent him. But they being wonderouſly affraid herewith, and ſuſpecting the like puniſhment if they ſhould ſtay there any longer, for that they ſuſpected that I had divers armed ſouldiers in my houſe, they ſuddenly all of them fled away: and ſo by this ſtratagem eſcaped I the other danger. Yet wanted there not ſome, who incited the people once more againſt me; ſaying, that the Kings ſervants, who were fled unto me for refuge, ought not to live, except they ſubmitted themſelves to their laws and cuſtoms, from whom they required protection. H I

Ioſeph in another danger.

Ioſephs ſtratageme.

Another ſedition.

They likewiſe accuſed them, that they were of the Romane faction, and priſoners, and preſently the people began to mutiny, being deceived by their words, who laboured to flatter them. Which when I heard of, I once more informed the people, that they ought not to perſecute thoſe who reſorted unto them for reſcous: and I jeaſted at their folly who accuſed them of impoyſoning, and that the Romanes would not vainly nouriſh ſo many thouſand of ſouldiers, if they pretended to make away their enemies with poyſon. Being by theſe words ſomewhat pacified, they had ſcarcely withdrawn themſelves a while, but that by certain outcaſts and wicked men, they were incited againſt the Nobility, ſo that with armed weapons they came to the houſes of the Taricheans, intending to murther them. Which when I heard, I was ſore affraid, that if this wickedneſſe ſhould be committed, no man hereafter ſhould dare to truſt his life in my hands. For which cauſe being aſſiſted by divers others, I haſtily reſorted to their lodging, and ſhut up the gates: and cutting a trench betwixt it and the lake, I called for a Bark, and entring into the ſame with them, I croſſed over into the confines of the Hippenians: and furniſhing them with money to buy them horſes, for that they could not tranſport their own with them in that flight, I diſmiſſed them, requiring them to digeſt their preſent misfortunes with a conſtant mind. For I my ſelf took it very heavily, that I was once more inforced to land thoſe men in the enemies countrey, who had committed themſelves to my truſt: yet thinking, that if it ſhould ſo fall out, that they ſhould fall into the Romans hands, they ſhould be ſafer, then if by ſuffering them to remain in my countrey, I ſhould ſee them oppreſt: I adventured them thus. Yet were they ſaved, and the King gave them pardon. And this was the end of this tumult. K L

Ioſeph privately diſmiſſeth the Taricheans.

The Tiberians letters to Agrippa.

Seven ſtadia maketh almoſt a Germa mile.

But they of Tiberias wrote unto the King, requiring him to ſend a Garriſon into their Countrey, and promiſing him to revolt and follow him. Which done, as ſoon as I came unto them, they required me that I would build them thoſe walls which I had promiſed them: for they had already heard that Taricheas was environed with wals. Whereunto I condeſcended, and gathering ſtuffe from every place, I ſet the workmen to their task. But ſome three daies after, departing from Tiberias towards Taricheas, which was thirty ſtades diſtant from thence, by chance a troop of Romane horſemen were diſcovered, not farre from the Citie, which made the Inhabitants beleeve that they were the Kings Army: Whereupon they preſently began to utter many things in honour of the King, and more in my reproach. And preſently a certain friend poſted unto me, and told me what their minde was, and how they intended to revolt from me. Which when I underſtood, I was wonderouſly troubled: For I had ſent back my men of War from Taricheas to their houſes, for that the next day was the Sabbath: for I would by no means, that the Citizens of Taricheas ſhould be charged or troubled M

Sedition and rebellion in Tiberias.

A troubled with entertaining ſouldiers. And at all times, when I remained in that city, I took no care of the guard of mine own perſon, having had often proof of the loyaltie of the inhabitants towards me. Being therefore at that time attended onely with ſeven ſouldiers, and a few of my friends, I knew not what to do. For I thought it not fit to call back my forces, for that the day was well nigh paſt; and although they ſhould have been with me the next morning, yet they might not have taken Arms, becauſe our laws forbad the ſame, how great ſoever the occaſion be that is offered. And although I ſhould have drawn forth the Taricheans and the ſtrangers that were retired thither, and if under hope of prey, I had led them forth, yet ſaw I that they were too feeble to reſiſt their forces. On the other ſide, I already perceived, that if I ſtayed over long, the Army which was ſent by the King, being already en-
B tred the Citie, would have excluded me: I therefore determined to uſe this ſtratageme: I preſently therefore guarded the gates of the Taricheans with moſt truſty friends, ſuffering no man to paſſe out of them; and aſſembling the chiefeſt of every Family, I commanded every on of them to lanch their Boats into the Lake, and to follow me with the maſters of their ſhips. After which both I and my friends, and ſeven other ſouldiers betook us to a Bark, and ſailed toward Tiberias. But when the Tiberians perceived that they had no forces come from the King, and that the whole Lake was covered with Barks; amazed and fearing the ruine of their Citie, for that they ſuppoſed the Ships to be loaden with Souldiers, they changed their former opinion. For which cauſe laying by their weapons, they themſelves with their wives and children came forth to meet me, entertaining me with happie acclama-
C tions: for that they thought I had heard no inkling of their intents, beſeeching me that for the ſafety of their citie, I would enter the ſame. But I drawing neer the citie, commanded the maſters of the Barks to caſt Anchor far off the ſhore, leſt the Townſmen might perceive that the ſhips were emptie: And I my ſelf drawing neer with mine own Bark unto them, accuſed them, for that contrary to their oaths, they had been ſo fooliſhly induced to revolt. Afterwards, I promiſed them aſſured pardon, if ſo be they would deliver me ten of their chiefeſt Nobilitie: which when they had incontinently performed, I ſhipt them in a Bark, and ſent them priſoners to Taricheas: and by this policie one after another, I at laſt got all the Senate of Tiberias, and many of the chiefeſt Citizens, and carried them thither alſo.

Joſeph in danger for the Tiberians ſake.

Joſeph ſaileth to Tiberias.

D At length, the reſt of the multitude, as ſoon as they perceived in how great danger they were, they beſought me that I would puniſh the chief Author of this conſpiracy, who was called *Clytus*, a bold and raſh young man. But I that held it a wicked act to kill one of the ſame Tribe, and yet was enforced to puniſh him, commanded *Levias* one of my guard to goe unto him and cut off his hand: who not daring for that he was alone, to enter into ſo huge a multitude; for fear leſt his cowardiſe ſhould be diſcovered by the Tiberians, I called *Clytus* unto me, and ſaid unto him:

Clytus the authour of the ſedition in Tiberias.

Sith ungrateful and perfidious man, as thou art, thou deſerveſt to loſe both thy hands, I charge thee to become thine own Executioner, for fear leſt through thy delay thou procure thy further puniſhment. And whereas with many prayers he beſought me to grant him one of his hands, I hardly condeſcended: at length of his own accord, for fear leſt he ſhould loſe both, he took a knife and
E *cut off his left hand: and thus was this tumult appeaſed.*

Clytus cuts off his own left hand.

As ſoon as I returned to Taricheas, and the Tibertans underſtood what ſtratageme I had uſed with them, they were all amazed, ſeeing how I had puniſhed their ingratitude and diſobedience without any bloodſhed or murther. After I had ſent for ſuch of the people of Tiberias as were in priſon, amongſt whom was *Juſtus* and his father *Piſtus*, I invited them to ſup with me: and during the repaſt, I told them that I was not ignorant, that the Romane Army excelled all men of the world in power and force: notwithſtanding that I kept my ſelf ſilent in the reſpect of thoſe theeves that were round about, and I counſelled them that they alſo would do the like in expectation of ſome better dayes; and yet that in the mean time
F they would not think amiſſe of my government, becauſe the time afforded them not a more affable and commodious Governour. I admoniſhed *Juſtus* alſo, that before I came from Jeruſalem the Galileans had cut off his brothers hands, accuſing him to have forged falſe letters before the Warre; and that after *Philips* departure the Gamelites, being at ods with the Babylonians, ſlew *Chares*, *Philips* own kinſman, and had moderately puniſhed his brother in law *Jeſus*, who had married his ſiſter. After this diſcourſe during ſupper time, I diſmiſt *Juſtus* and his friends early in the morning, with their freedoms. But before this came to paſſe, it hapned that *Philip* the ſon of *Jacimus* departed from the Fort of Gamala upon this occaſion that enſueth: As ſoon as he underſtood that *Varus* was revolted from King *Agrippa*, and that *Modius Equus* who was his friend, was ſent to ſucceed him, he certified him of

Joſeph diſmiſſeth the Tiberians.

Philip the ſon of Iacimus.

his

his eſtate by his letters: which when he had received, he highly rejoyced at *Philips* ſafetie, G
and ſent thoſe letters to the King and Queen, who lived at Berytum. Whereupon the King
underſtanding the falſe rumour that ran as touching *Philip*, that he was the chieftain of the
Jews Army, who undertook the war againſt the Romans, ſent certain horſemen to *Philip* to
Agrippa's kindneſſe and humanity towards Philip. bring him to his preſence: before whom he no ſooner arrived but he embraced him very
kindly, and ſhewed him to the Romane Captains, telling them that that was *Philip* of
whom it was commonly reported, that he was in rebellion againſt the Romans. He therefore
charged him, that taking with him certain horſemen, he ſhould poſt in all diligence to the
Fort of Gamala; and drawing his houſhold ſervants form thence, he ſhould lead and reeſta-
Hedio, Gadara. bliſh the Babylonians in Batanæa, and travell to his uttermoſt power, that the ſubject ſhould
be continued in obedience and peace. After *Philip* had received this commandment from the H
King, he haſted to perform the ſame.

Joſeph ſtirred up a ſedition in Gamala. But *Joſeph* a certain drougier or treacle-ſeller, gathering together a ſort of bold young
men, and inciting the Nobilitie of Gamala, perſwaded the people to fall from the King, and
that betaking them to their Arms, they ſhould recover their former liberty: and thus drew
they other into their opinion, killing thoſe that durſt contradict them. Amongſt theſe died
Chares and *Jeſus* his kinſman, and the ſiſter of *Juſtus* the Tiberian, as we have heretofore
declared. After this, they requeſted me by letters, that I would ſend them aide, and certain
labourers to begirt their Town withall. To both which requeſts of theirs, I eaſily condeſcen-
ded. About this time the countrey of Gaulonite, as far as the borough of Solyma, rebelled
againſt *Agrippa*. I alſo incloſed Seleucia and Sogon, which were two ſtrong places unacceſſa-
ble, and fortified by nature, with walls. I did the like alſo by Jemnia Ameritha, and Charabe, I
a borough of higher Galilee, although they were ſcituated amongſt the rocks. I fortified in
Many Jews revolt from the Romans. like ſort Taricheas alſo and Tiberias, and Sephoris, cities of Galilee; and the borough of the
cave of the Arbalians, Berſobe, Selamen, Jotapa, Capharath, Comoſogona, Nepapha, and the
mountain Itabyrium. In thoſe places hoorded I up great ſtore of corn, and laid up ſtore of
armour and munition for defence.

Mean-while, *John* the ſon of *Levi*, increaſed his hatred dayly more and more towards
me, being greatly aggrieved to ſee my fortunes happie, and the ſucceſſe anſwerable: and
whereas he was wholy reſolved to rid me of my life, after he had encompaſſed his countrey
Giſchala with wals, he ſendeth *Simon* his brother with one hundred ſouldiers to Jeruſalem, K
to *Simon* the ſon of *Gamaliel*, requiring him to labour the matter in ſuch ſort with the Citie,
that my authoritie might be diſannulled, and that *John* by the common conſent of all, might
be ordained Governour over the affairs of Galilee. This *Simon* was born in Jeruſalem, noble
in birth, and in ſect a Phariſee (which ſect of all other ſeemed moſt exactly inſtructed in the
laws of our countrey) a man of excellent wiſedome, who by his counſel was able to repair the
decaying ruines of his countrey, who of long time had made uſe of *Johns* friendſhip, becauſe
he was at that time mine enemie.

John labour-eth to ſupply Joſeph in his government. This man, ſolicited by the interceſſion of his friends, perſwaded the high Prieſt *Ananus* and
Jeſus the ſon of *Gamala*, and other of his line and faction, to cut off my increaſing honours,
and not to permit me to attain the fulneſſe and content thereof. For it ſhould be very L
profitable for them alſo, if I were removed from the government of Galilee. Further, he
told *Ananus* and the reſt, that they were not to delay the matter, leſt upon the diſcovery of
their counſel I ſhould invade the citie with mine Army. Thus ſpake *Simon*: yet *Ananus* the
high Prieſt replied that it might not eaſily be done, for that divers Prieſts and Governours of
Simons counſell againſt Joſeph. the people bare witneſſe for me, that I behaved my ſelf honeſtly in that government, and
that it was ill done to intend an accuſation againſt a man, who might not be touched with
any miſdemeanour. When *Simon* had heard what *Ananus* had ſaid, he beſought him and the
reſt alſo to ſpeak nothing thereof; neither to make his motion known, certifying them
that he had providently provided, that I ſhould be ſpeedily driven out of Galilee: And
calling unto him his brother *John*, he charged him to ſend preſents to *Ananus*. For (ſaid he) M
in ſo doing they would ſo much work with him, that they would make him change his opi-
nion. In the end, *Simon* obtained that which he long time ſought after. For *Ananus* and his
adherents were corrupted with money, and accorded to caſt me from the government of
Galilee, without the conſent or allowance of any other of the Citizens. For which cauſe they
thought good to ſend certain noble men in birth, and no waies inferiour to one another in
Simons ſecond counſel againſt Joſeph. Learning, whereof two of them were of the common ſort, and Phariſees; the one called *Jo-
nathas*, the other *Ananias*; the third was *Jozarus* of the Tribe of *Levi*, who was alſo a Phari-
ſee, and of the race of the Prieſts. But *Simon* was of the order of the Prieſt, and the youngeſt
of

A of them all. Theſe did they command, that calling together a Councell of the Galileans, they ſhould demand why they loved me ſo well; commanding them that if they anſwered that I was a Galilean, they ſhould likewiſe ſay that Ieruſalem was their countrey. But if they allowed me the knowledge of the law, they were likewiſe willed to ſay, that they knew their countrey cuſtomes, or if in regard of the name of Prieſthood, they ſhould ſay they loved me, they ſhould likewiſe averre that two of them were Prieſts. Being thus inſtructed, and receiving fourty thouſand ſilver drachmes of the publike treaſure, for their fellow and conſort *Jonathan*, they ſet forwards. Embaſſadours with ſould are ſent to Joſeph.

And for that at the very ſame time a certain man called *Jeſus* of Galilee, was come to Ieruſalem with a band of ſix hundreth ſouldiers, they ſent for him and hired him, and gave him
B three moneths pay, commanding him to follow *Jonathan* and his companions; and to do that which they ſhould command them: and to theſe annexed they three hundreth Citizens, whom they hired with reward. With this preparation the Legates ſet forward, being accompanied with *Simon Johns* brother, who had one hundreth ſouldiers with him, who had commiſſion from thoſe that ſent them, that if I willingly gave over arms, they ſhould ſend me alive to Ieruſalem: and if I reſiſted, by their authority they might lawfully kill me. They had letters alſo directed to *Iohn*, which incited him to make warre againſt me. Moreover, they charged the Sephorites, Gabarites, and Tiberians, to maintain *Iohn* againſt me. After that I had intelligence hereof, by my fathers letters, who had intelligence thereof by *Ieſus* the ſonne of Gamala, one of thoſe who were preſent at the deliberation, and who intirely
C and familiarly loved me; I was much grieved, ſeeing with how much ingratitude my countrey-men requited me, who of malice had decreed upon my death: and for that my father invited me by moſt affectionate letters to draw my ſelf homeward, telling me how much he deſired to ſee me, who was his ſonne, before he left this life; I imparted theſe things to my friends, and certified them, that within three dayes I would forſake their countrey, and retire my ſelf into mine own. Whereupon they were altogether ſurpriſed with great ſadneſſe, and beſought me with weeping tears, that I would not forſake them, for that they ſhould be utterly overthrown, if ſo be they were left deſtitute of my conduct. But whereas by no means they might perſwade me, and the care of mine own ſecurity prevailed very much with me; the Galileans fearing leſt I ſhould leave them, and by that means the theeves
D ſhould be encouraged to ſet upon them, they ſent meſſengers thorow all Galilee, to ſignifie unto them the reſolution of my departure. Whereupon divers of them being made privie to theſe news, reſorted unto me from all parts, bringing with them their wives and children; not ſo much, as I ſuppoſe, for the ſorrow they conceived at my departure, as the fear that they had of their own eſtates: For they perſwaded themſelves, that if I remained among them, there could no miſchief befall them. They aſſembled therefore in a great Plain, called Aſochim, where I remained. Joſeph reſolveth to return home.

That night in my ſleep I had a wonderfull dream. For lying in my bed, and being wholly diſconſolate and troubled with the news I had received, me thought that a certain man from above ſpake unto me after this manner: *Pacifie thou the paſſions of thy ſpirit, and be thou free*
E *from all fear. For that which diſcomforteth thee, ſhall be that which ſhall make thee great, and happy beyond thine expectation. For not onely theſe things ſhall turn to a fortunate end or iſſue, but alſo many other. Be not thou therefore diſmaied, but remember thy ſelf that thou art reſerved to make warre againſt the Romanes.* After I had this dream, I awaked; and ſo prepared as I was, went I down into the Plain: and as ſoon as I came thither, all the people of Galilee, with their wives and children, humbling themſelves upon the earth and weeping, beſought me that I would not leave them for a prey to their enemies: neither that I would abandon their countrey to ſerve for a prey and mockery to their adverſaries. But ſeeing that I made ſmall reckoning of their prayers, they conſtrained me by oath to remain amongſt them, and uttered divers injurious outrages againſt the people of Jeruſalem, that envied them the peace
F and happineſſe which they enjoyed. Joſephs admirable dream. A number of Galileans beſought Joſeph that he would not forſake them.

After I had heard theſe words, and ſeen the deſolation of the people, my heart was broken with compaſſion, and I reſolved my ſelf that in reſpect of ſo great a multitude, my life could not be better hazarded then for their contentment: I therefore gave my conſent to remain with them. I gave order that five thouſand of the beſt ſouldiers, with their proviſion, ſhould attend me: as for the reſt, I ſet them back every one to his own houſe. When theſe five thouſand preſented themſelves, I annexed them to the other three thouſand that I had with me, and drew out with them fourſcore horſemen, and marched on towards Chabalon Joſeph conſenteth to ſtay in Galilee.

Placidus againſt Ioſeph.

a borough upon the marches of Ptolemais, where I undertook to prepare them for the battell, expecting ſome aſſault from *Placidus*, who was come with two companies of footmen and one of horſemen, ſent by *Ceſtius Gallus* to burn the countrey towns of Galilee, and other little boroughs that bordered on Ptolemais. And for that he was entrenched before the city of Ptolemais, I encamped mine army likewiſe not farre from the borough Chabalon, ſome ſixty ſtades off: and divers times drew I out my forces to bid him battell, but never would he offer any thing but skirmiſhes. For *Placidus*, perceiving my forwardneſſe to fight, was abaſhed thereat, and retired himſelf: yet departed he not from Ptolemais. G

Ionathan letters to Ioſeph.

About that time came *Ionathan* with the other Embaſſadors, who (as we have heretofore declared) were ſent by *Simon*, and the high Prieſt *Ananus*, who laboured to entrap me by policy, for that they durſt not aſſail me in open field. They therefore wrote a letter unto me to this effect: *Ionathan* and the Embaſſadours with him, who are ſent by thoſe of Jeruſalem to *Ioſeph*, Greeting. "We are certified by the chiefeſt men of Jeruſalem, that *Iohn* of Giſ- "chala hath oftentimes ſought to betray you: for which cauſe we are ſent to repreſſe his ma- "lice, and to exhort him hereafter to ſubmit himſelf unto you: and being deſirous to confer "with you, as touching that which concerneth the publike profit, we pray you to reſort unto "us as ſoon as you can, with ſome few attendants, becauſe the borough is not able to entertain "many. To this effect wrote they unto me, hoping that one of theſe two effects ſhould fall out: either that I comming diſarmed, ſhould be eaſily ſurpriſed by them; or that bringing with me a great company, I ſhould be condemned for an enemy to my countrey. The meſſenger H

A horſeman brought the letters.

that brought me this letter was a valiant young man, mounted on horſeback, who had in times paſt born arms for the king. The time wherein he came unto me, was two hours within night, and even then was I banquetting with my friends, and the chiefeſt Governours of Galilee. After that one of my houſhold ſervants had certified me, that a certain Jew on horſeback came to ſpeak with me, I commanded he ſhould be brought in; who embracing me but coldly, and delivering me the letter, ſaid unto me: They that are come from Jeruſalem, ſend you this letter; give them a ſpeedy anſwer: For I am commanded to make a ſpeedy return. They that ſate at the table with me, were amazed at the ſouldiers boldneſſe. But for my ſelf, I willed him to ſit down, and to make merry with me: but he refuſing the ſame, I kept the letter in my hand in ſuch manner, as I had received the ſame, and began to talk with my friends of other affairs: and not long after riſing from ſupper, and diſmiſſing the reſt to their I K reſt, I onely retained with me ſome of my moſt inward friends, and commanding my page to fill me wine, I opened the letters before any man perceived the ſame: and conceiting incontinently what they meant, I ſealed them anew, and as if I had known nothing of the contents, having the letter in my hands, I gave order that the ſouldier ſhould receive twenty drachmes for to bear the charges of his voyage. He having received the ſame, and giving me thanks, I perceived well that he was addicted to gain, and might eaſily be wrought with money. Whereupon I ſaid unto him, if thou wilt drink with me, thou ſhalt have a drachme for every glaſſe thou drinkeſt. To this the ſouldier liſtned willingly, and having drunk good ſtore of wine, to get him the greater ſtore of money, he grew drunken; ſo that he was unable any longer to conceal his ſecrets: but of his own accord he declared the treaſon that was prepared, and how the ſentence of death was given by them againſt me. Which when I L underſtood; I anſwered them to this effect: *Ioſeph* to *Ionathan*, and thoſe that accompany him, Health: "I am very glad to hear that you are arrived in Galilee in good health, eſpeci- "ally for that I may now deliver into your hands the government of the affairs thereof, to the "end (according as I have long time deſired) I might return into my countrey. I will not one- "ly therefore viſit you at Xallon: but in any further place alſo, notwithſtanding you had ne- "ver ſent for me. Notwithſtanding pardon me, though I come not at this preſent: for I am "now at Chabalon to confront *Placidus*, who pretendeth to invade Galilee. Reſort you "therefore unto me, who ſhall read my letters. Farewell.

Ioſephs policy. Ioſephs anſwer to Ionathan.

Ionathans meſſage and letter to Ioſeph.

After I had written this anſwer, and delivered it to the ſouldier to carry it unto them, I ſent by the ſame way thirty of my moſt approved friends of Galilee, commanding them to M ſalute them that were come, without any further ſpeech. I aſſigned alſo to each of theſe, one of my moſt reſolute and beſt ſouldiers, to take heed leſt any of thoſe I ſent ſhould conferre with *Ionathans* men. They therefore ſet forward on their way: and *Ionathan* and the other ſeeing their firſt purpoſe failed them, they ſent me another letter after this tenour which enſueth: *Ionathan* and his company to *Ioſeph*, Health: We command you that within three daies, you make your appearance before us, without any of your ſouldiers, in the borough of

Gadara;

A Gadara, to the end you may anſwer to that which *Iohn* hath objected againſt you. As ſoon as they had written this, and ſaluted thoſe whom I had ſent, they went to Japha, which is the greateſt town of Galilee, defenced with ſtrong walls, and peopled with many inhabitants. Againſt theſe the people of that City, their wives and children came forth, exclaiming againſt them with huge cries, charging them to return back, and not to deprive them of the good governour they had. *Ionathan* and his companions were provoked with theſe cries; yet durſt they not make any open ſhew of their diſpleaſure, but without returning them any anſwer they reſorted to other Cities, where they met with no leſſe effectuall exclaims from the multitude, proteſting with a loud voice, that no man ſhould be able to diſſwade them from continuing *Ioſeph* in authority in their government. Whereupon *Ionathan* with his fol-
B lowers marched forth without any further ſpeech, and came to Sephoris, the greateſt City of Galilee. But the inhabitants thereof being addicted to the Romanes, came forth to them: but for my part they neither praiſed nor blamed me. Departing from Sephoris, they came to Aſochim, where the citizens ſung the ſame ſong, that the Japheans did. Whereupon they being unable to contain their diſpleaſures, commanded their ſouldiers to beat them with their truncheons, who exclaimed againſt them, and claimed me for their Governour. And when they drew neer to Gabara, *Iohn* came out to meet them, accompanied with 3000. ſouldiers: and I having intelligence by their letters, that they were reſolved to make war againſt me, departed from Chabalon; accompanied with 3000. ſouldiers; and having committed the camp to the charge of my truſtieſt friend, I went to Jotapata, becauſe I would be within
C four ſtades of them, and ſent them this letter: *If your will be that I muſt needs come unto you, there are in Galilee two hundreth and four cities and boroughs, I will meet you in any one of them, which you pleaſe, except Gabara or Giſchala: for that the one is the place of* Johns *nativity, and the other is his aſſociates and friends.*

The Embaſſadours of Ieruſalem coldly entertained in Galilee.

Ioſeph writeth again to them.

As ſoon as *Ionathan* had received this anſwer, he replied not any more, but ſought the means to entrap me. *Iohn* was of the opinion to write unto all the cities and boroughs of Galilee, ſuppoſing that without queſtion there were one or two in them that were mine enemies, whom they might incenſe againſt me, as againſt their common enemy. He gave order alſo, that this his reſolution ſhould be ſent to Jeruſalem, to the end that thoſe of the city underſtanding that I was adjudgedged an enemy by the Galileans, might in like ſort confirm
D that their decree by their opinion. For he ſaid, that by this means it would come to paſſe, that the Galileans, who were well affected towards me, ſhould forſake me for fear they had of them. This advice of *Iohns* marvellouſly pleaſed them all, and was preſently brought unto me about the third hour of the night, by one *Sacchaeus*, who flying from them, came and brought me the news, and particularly related to me their intent. For which cauſe perceiving that the time required no longer delay, and ſuppoſing that *Iacob* was one of my moſt aſſured and truſtieſt ſervants, I commanded him to take two hundreth men with him, and to belay the waies between Gabara and Galilee, and to ſend me thoſe whom he ſhould ſurprize, that came that way; and eſpecially thoſe that carried letters. I ſent *Ieremy* alſo, who was one of my friends, to the marches of Galilee, with ſix hundreth men at arms, to keep the paſſages
E that way towards Jeuſalem, commanding him to lay hands on all thoſe that carried letters, and to commit the men to priſon, and to ſend me their packets.

The conſultation of the Embaſſadours againſt Ioſeph.

Ioſeph beſetteth the waies of Galilee.

After I had in this ſort inſtructed thoſe whom I ſent, I willed and commanded the Galileans the next day following, to take their arms, and to furniſh themſelves with victualls for three daies, and to attend me at the borough of Gabaroth. Thoſe ſouldiers that I had, I diſtributed in four companies, and kept thoſe with me in whom I repoſed moſt confidence for the guard of my perſon: and having appointed captains over them, and commanded them to be carefull, I charged them to ſuffer no unknown ſouldier to enter in among them. The next day I came to Gabaroth, the fifth hour of the day, where I found all the fields about the City full of men of warre, of thoſe of Galilee, who reſorted thither to aſſiſt me, ac-
F cording as I had commanded them. Thither alſo came there a multitude of other men from other boroughs. As ſoon as I came to their preſence, and was ready to ſpeak unto them, all of them began to cry out, calling me their benefactor, and maintainer of their countrey. After I had ſolemnly given them thanks for this favour they had ſhewed me, I charged them neither to offer warre, or attempt any ſpoil in the champion countrey, but to encamp amidſt the fields, contenting themſelves with that proviſion they had brought with them. For I told them all in generall, that I would extinguiſh thoſe troubles without effuſion of blood. It hapned the ſame day that *Ionathans* meſſenger and letters fell into their hands, who had the guard of the paſſages by my appointment, and according to my direction the

Ioſeph with his troops reſorteth to Gabaroth.

men were kept in ſecuritie, as I gave order: and finding the letters that were brought me, to G
be full of nothing but ſlanders and lies written by the Embaſſadours; I ſaid not a word to
any man, but thought it beſt policie to ſet upon them. But *Ionathans* ſouldiers having intel-
John and the Embaſſadours forces retire to Ieſus houſe. ligence of my coming, retired both themſelves and their goods, and with them *Iohn* alſo
into *Ieſus* houſe, which was a great tower, nothing different from a cittadell, in which they
hid a number of men of warre, and locked up all the other gates ſave one; expecting that I
ſhould come that way, to ſalute them. In a word, they had commanded their ſouldiers that
when I ſhould enter, they ſhould ſuffer no man elſe to enter with me, but exclude all the reſt.
For they made no other account, but that by this means they might eaſily lay hold on me.
But they were deceived of their hopes: for having notice beforehand of their intents, as
ſoon as I came thither, entring into a lodging that was right over againſt theirs, I fained that H
I went to take my reſt. Whereupon *Ionathans* ſouldiers ſuppoſing that I was aſleep, and that
in troth I was ſafe; they came forth in all haſte into the Plain, labouring to diſſwade my ſoul-
diers from their love and alleageance, and detracting my Government. But all things fell
out contrary to that they thought: for as ſoon as they were diſcovered, the Galileans gave
a great ſhout, teſtifying the good will they bare unto me, who was their Governour, and
they blamed the Embaſſadours, for that without any cauſe of injury, they were come to
diſturb the publike peace, willing them to be gone, for that they intended to admit no o-
ther Governour. When theſe things were ſignified unto me, I made no doubt to adven-
Ioſeph preſenteth himſelf among his enemies. ture my ſelf among them: for which cauſe I ſpeedily went out to hear what theſe Em-
baſſadours could alleadge againſt me. Upon my arrivall the whole troop ſhouted for I
joy, and applauded me with a loud voice, giving me thanks for my happy and peaceable
government.

Ionathan and his adherents hearing this, were affraid, leſt if the Galileans ſhould ſet upon
them, they ſhould grow in danger of their lives, and began to bethink themſelves how they
might eſcape. But perceiving that they might not retire, for that I required them inſtantly
to ſtay, they were altogether diſmaied, and paſt their ſenſes. I therefore commanded the
people to ſurceaſe their ſhooting, and planted the ſouldiers of greateſt truſt in every paſſage,
to prevent leſt *Iohn* ſhould charge them unawares. After this, I exhorted the people to be-
Ioſeph objecteth treachery againſt the Embaſſadours. take them to their weapons, to the end that if the enemie ſhould ſuddenly aſſail them, they
might not be driven to diſorder. This done, I firſt of all began to rip up to *Ionathans* follow- K
ers and fellowes, what letters they had written, and how they had certified him, that they
were ſent by the commonalty and inhabitants of Jeruſalem, to make an end of thoſe debates
that were between me and *Iohn*; and how they had incited me to come unto them: After-
wards in the ſequell of my diſcourſe I produced their letters in open view, to the end they
might not deny any thing, ſeeing themſelves convicted by their own hand-writing, and
ſpake thus unto them:

In the mouth of two or three witneſſes conſiſteth truth. *If being accuſed by* John, *I ſhould produce two or three witneſſes that were men of reputation, to teſtifie for my life, it were a matter moſt evident that thou ſhouldeſt be compelled, O* Jonathan *and you my lords Embaſſadours (after you had fore-inquired of their lives) to acknowledg mine innocency, and to acquit me of that whereof I am accuſed. But to the intent you may know that I have faithfully governed the eſtate of Galilee, I ſuppoſe that three witneſſes are too little for an upright man, for which cauſe I produce all theſe. Enquire of them how I have lived, and whether I have governed this countrey in all honeſtie and juſtice, I adjure you all therefore, who are my fellows and friends of Galilee, that you hide nothing of the truth, but that before theſe men, as before your Judges you profeſſe, if I have done any thing that is contrary to right.* L

The Galileans teſtimony of Ioſeph's good government. Whileſt I ſpake after this manner, all of them with one accord called me their benefactor
and defender, and gave teſtimony of my forepaſſed government, and exhorted me to con-
tinue the ſame hereafter. And all of them affirmed by a publike oath, that I had carefully
prevented leſt any woman ſhould be violated, or any man by my means ſhould be drawn into
any injury, or inconvenience. This done, I publikely read the two letters in the preſence of
Ioſeph openly readeth Ionathans Epiſtles. all the Galileans, which were taken from *Ionathans* meſſengers by thoſe, who were appointed M
by me to beſet the waies, and were by them ſent to me, which were full of injuries and
falſhoods, alleadging that I rather behaved my ſelf like a tyrant then a governour towards
them: and beſides that, there were divers other things written and urged very impudently.
Theſe letters (ſaid I) were voluntarily offered me by thoſe that carried the ſame. For I was
unwilling that mine adverſaries ſhould know that I had beſet the waies, fearing leſt they
ſhould forbear to write hereafter.

The people having heard this, were diſpleaſed and animated againſt *Ionathan* and his fol-
lowers,

A lowers, and flocked on to murther them; and they had ſurely done it, had I not pacified the diſpleaſure of the Galileans, As for the Ambaſſadors that accompanied *Jonathan*, I told all of them that I pardoned whatſoever was paſt, if ſo be they would repent themſelves of that which was done, and if upon their return into their countrey, they would truly report unto thoſe who had ſent them, how all things had paſt under my government. This ſaid; I diſmiſſed them, notwithſtanding that I knew they would perform nothing of that which they had promiſed. But the whole multitude proſecuted their diſpleaſure againſt them, requiring me to give them leave to puniſh thoſe with all rigour, who had committed this ſlanderous act. But I laboured all that I might to perſwade them, to lay no hands upon them, knowing full well that whatſoever mutiny it be, it cannot but breed prejudice to the commonweale. This notwithſtanding, the multitude would by no means be ſatisfied, but all of them B ran in heaps with great fury to the lodging, where *Jonathan* and the Ambaſſadors kept. Whereupon ſeeing that it was impoſſible to reſtrain their fury, I incontinently betook me to my horſe, and commanded the people to follow me to Sogan a borough of the Arabians, diſtant from thence ſome twenty ſtades. By this ſtratagem I brought to paſſe, that the beginning of the civil war might not be imputed to me.

The wrath and fury of the people againſt Jonathan and his fellow Ambaſſadors.

Joſeph pacifies the ſedition without bloodſhed.

After I came near to Sogan, I aſſembled the people, and told them that they ſhould not violently ſubmit themſelves to their froward diſpleaſures, nor entertain their unquenchable deſire of revenge: and I commanded them to pick out an hundred of the chiefeſt and oldeſt men amongſt them, who ſhould make their repair to the City of Jeruſalem; and there complain unto the people againſt thoſe that had kindled ſedition in their countrey. And I C ſaid unto them, If the people be favourable and liſten to your diſcourſe, you ſhall perſwade them to write unto me, that according to their command I remain in Galilee; and that *Jonathan* and his partners depart from hence. After I had given them this charge, and that they were furniſhed with all things neceſſary for their journey, in all expedition on the third day after the general aſſembly, I diſpatched them and ſent five hundreth armed men with them, I wrote alſo to my friends in Samaria, ſo to further them that they might finiſh their journey in all ſecurity, For Samaria was already in ſubjection to the Romans; and it behoved my men of neceſſity, who would make a ſhort journey, to paſſe that way. For from Galilee by this means a man may in three daies arrive at Jeruſalem. Furthermere, I guarded the Ambaſſadors my ſelf as farre as the frontiers of Galilee, laying forces and guards upon the waies, D to the end that no man might eaſily diſcover or know of their departure. Which done, I ſojourned for a certain time at Japha.

Joſeph ſends oue hundred Ambaſſadors to Jeruſalem.

But *Jonathan* and his companions having failed of their purpoſe intended againſt me, diſmiſſed *John* to Giſchala: as for themſelves they went to Tiberias, hoping to bring the ſame under their obeyſance; for that *Jeſus*, who was Preſident at that time, had written unto them, and promiſed them to perſwade the people to entertain them, and to take their part if they came: and under this hope they alſo retired themſelves thither. *Sylas*, who (as I declared) was left by me as mine Agent in Tiberias, certified me of all this by his letters, requiring me to uſe all diligence: and I condeſcending thereunto, was brought in danger of my life upon this occaſion that enſueth: *Jonathan* and his followers being come to Tiberias, perſwaded divers E who were mine enemies, to revolt from me; but after they was certified that I were there in perſon, they were afraid, and came unto me, and ſaluting me, told me that they reputed me happy, for that I had ſo wiſely behaved my ſelf in Galilee: and they rejoyced alſo in appearance, for that I was returned with honour, telling me that the honour that was done unto me, was their ornament, for that they were my inſtructors and fellow Citizens, and that the friendſhip which I bear them, was more juſt then that of *Johns*: they therefore required me to repair unto my houſe, promiſing very ſhortly to deliver *John* into my hands: and theſe ſpeeches of theirs they ſeconded with dreadful oathes, which made me think that I had no cauſe to misbelieve them. Furthermore, they required me to take up my lodging in another place, for that on the morrow was the Sabbath day, and it were an inconvenience that the City of Tiberias ſhould be drawn into trouble on that day. I that ſuſpected nothing, re- F paired to Taricheas, leaving notwithſtanding certain of my friends behind me in Tiberias, who might curiouſly obſerve what the common talk was of me: and all along the way betwixt Taricheas and Tiberias I laid certain men in wait, who from one to another might certifie me of that which was diſcovered by them who remained in the City. The next day therefore they all aſſembled in the Proſeucha or Oratory, which was an ample houſe wherein they prayed, and was able to contain a great multitude. When *Jonathan* was entred into this place, he durſt not manifeſtly ſpeak unto them of a revolt, but onely told them that their city had need of a better Governour. But the Preſident *Jeſus* without diſſembling, ſpake

The Ambaſſadors hope to get Tiberias into their hands and poſſeſſion.

Joſeph falleth in danger.

Jonathan and his confederates policy.

The people aſſemble in the Proſeucha.

» ſpake plainly after this manner unto them; It were better for you (my friends) that you were G
» ſubject to four men of nobility and great wiſdome, then to one: and thereupon he ſhewed
» them thoſe who accompanied *Jonathan*. Hereupon *Juſtus* aroſe and praiſed that which *Jeſus* had propoſed, and drew ſome of the people to his opinion. But the greater part took no pleaſure therein: and there had preſently followed a mutiny, had not the aſſembly been diſmiſſed, by reaſon it was mid-day, which is the ordinary hour amongſt them to take their repaſt in. Thus did *Jonathans* conſorts remit the determination of the matter untill the next day, retiring themſelves without any good done. Which being preſently reported unto me, I reſolved with my ſelf the next morning to repair to the City of Tiberias: and on the morrow I arrived there in due time, for I found the people already aſſembled in the place of prayer, and they that were drawn to the convocation, knew not the cauſe why they were aſſembled. H

The Jews ſixt hour is to us eleven or twelve a clock at noon.

Jonathan and his aſſociates ſubtilty.

Jonathans partners ſeeing me there in perſon contrary to their expectation, were very ſore troubled, and bethought themſelves of this ſubtilty. They told the multitude that a certain friend of theirs had informed them, that he had diſcovered certain Romane horſemen upon the frontiers of that Territory, ſome thirty ſtades from the City, in a place called Homonœa: and that the news being brought to them, thoſe of *Johns* faction had preſently ſignified the ſame unto them, to the intent they ſhould not endure their Countrey to be ſackt by the enemy. They uſed this ſpeech, ſuppoſing that under pretext of reſcuing the countrey, they might drive me abroad, and ſtrengthen the City for themſelves.

Now although I knew very well what their intent was, yet gave I ear unto them, leſt I ſhould drive the Tiberians into an opinion, that I was negligent and careleſſe of their ſecurity: I therefore rode out, and came to the place of which they had ſpoken: where finding ſcarce a footſtep or appearance of an enemy, I returned ſpeedily without delay to Tiberias. I

Falſe accuſations and Epiſtles produced by the Embaſſadours againſt Joſeph.

When I came there, I found the whole Councel aſſembled with a multitude of people, and *John's* partakers urging againſt me a very vehement accuſation, that I made no account to relieve them in their wars, but that I ſtudied nothing but mine own pleaſure. And whileſt they ſpake theſe words, they produced four letters, as being written unto them by thoſe who were upon the marches of Galilee, requiring them to come and ſuccour them, for that the Romane horſemen and footmen would within three daies forrage and ſpoil their countrey: for which cauſe they made haſte, and would not neglect their ſuit who beſought them. The Tiberians hearing theſe allegations, and ſuppoſing them to be true, cryed out, ſaying, K That it behoved them not in that manner to dally time, but to go and ſuccour their countreymen invironed with great dangers. Whereunto I anſwered, that I was ready to obey them, and promiſed to march forth againſt the enemy with all expedition. Now I knew well the pretence of *Johns* partakers; and was of the opinion, that ſince thoſe letters ſaid that the Romanes gathered head in four divers places, it was requiſite to divide our power into five companies, appointing every one of them a Chieftain over them. For it is an honour for good men not onely to give counſel, but alſo when need requireth, to be the firſt and formoſt in action: For I told them that it lay not in my power to lead any more then one company. This my advice was pleaſing unto all the people, who preſently conſtrained theſe men to march out unto the war: whereby it came to paſſe, that they were greatly confuſed L to ſee that they might not finiſh that which they had imagined, becauſe I croſſed all their enterprizes. Hereupon, one amongſt them called *Ananias*, a wicked and perverſe man, counſelled the people to celebrate a ſolemn faſt the next day in honour of God, and gave direction at the ſame hour, that all of them ſhould gather together in that place in arms, to proteſt before God, that if they obtained not ſuccours at his hands, they held all ſort of reſiſtance unprofitable. He ſpake this not for any piety that was in him, but to the end to ſurprize both me and my followers unarmed. To this advice of his was I enforced to condeſcend, to the end it might appear that I contemned not that which appertained to the ſervice of God. As ſoon therefore as we retired every one of us to our ſeveral lodgings, *Jonathan* and his partakers wrote unto *John*, to reſort unto them early in the morning with his men of war, M and all the power he could make; for that they might eaſily lay hands on me, and accompliſh that which they had ſo long time longed after. He receiving this letter, willingly obeyed. The next day I commanded two of my ſtrongeſt and faithfulleſt Souldiers to hide their ſhort ſwords under their gownes, and to attend me, to the end that if in any ſort we were aſſailed by the enemy, we might defend our ſelves. I put on my curets alſo, and girt my ſword by my ſide in ſuch ſort, as no man might perceive the ſame, and came with them to the place of prayer.

Joſeph diſcovereth the ſubtilty of the Embaſſadors.

Ananias one of the Embaſſadors, a wicked man.

Jonathan writeth to John to come unto him.

But *Jeſus*, as ſoon as I was entred with my friends, having the guard of the gate, would not permit the reſt of my followers to enter with me: and at ſuch time as we were ready to

A begin our prayers according to the cuſtome of our countrey, *Jeſus ariſing* demanded of me what was become of the houſhold ſtuffe that was taken out of the Kings palace when it was burned, and where the bullion of ſilver was, and with whom I had left the ſame: of all which he therefore made mention, that he might delay the time till *Johns* approach. I anſwered that *Capella* had all, and thoſe ten of the chiefeſt nobility of Tiberias, and willed him to ask of them whether it were true that I ſpake: who confeſſed that they had it. What (ſaid he) are become of thoſe twentie pieces of gold, that you received by the ſale of a certain weight of maſſive ſilver, where are they? I anſwered him, that I had delivered the ſame to the Ambaſſadors, to defray their charges in their voyage towards Jeruſalem. Hereupon *Jonathans* partakers ſaid, that I had done amiſſe, in employing the publick treaſure to the uſe of private Ambaſſadors. The people being diſpleaſed herewith (for I very eaſily perceived B the wicked diſpoſition of theſe men) and ſeeing that a ſedition was likely to ariſe, I thought it beſt to whet and animate the people the more againſt them: I ſaid, that if I had done amiſſe in rewarding the Ambaſſadors on the common ſtock, they ſhould need to take no further diſpleaſure for that: for ſaid I, I will repay thoſe twenty pieces of Gold out of mine own purſe. Hereupon the people were incenſed the more againſt them, in that they manifeſtly diſcovered what hatred they wrongfully bare unto me. Whereupon *Jeſus* fearing leſt ſome change might ariſe, commanded the people to depart, and required the Councel to ſtay, for that it was unpoſſible to examine matters diſcreetly, where ſo much trouble and turmoil was. The people cried out, that they would not leave me alone among them. Whereupon there came one unto *Jeſus*, who ſecretly informed him that *John* with his armed C men was at hand, who for that cauſe being unable to contain and conceal his joy, God ſo providing for the conſervation of my life (for had their purpoſe taken effect, *John* and his followers had utterly overthrown me.) Forbear (ſaid he) ye Tiberians, to enquire of the twentie pieces of Gold: but *Joſeph* meriteth not puniſhment for this matter, but becauſe he affecteth the tyranny, and that by his words he hath deceived the people of Galilee, and gotten the ſoveraignty to himſelf. Whileſt he ſpake theſe words, they ſought ſuddenly to lay hands on me, intending to murther me. But thoſe two, whom I had with me, perceiving their intent, drew their ſwords, threatning thoſe who ſhould dare attempt to offer me violence. The people likewiſe gathered ſtones to caſt at *Jonathans* partakers, and pull'd me away violently from mine enemies: and for that if I ſhould have gone but a little further, I had D met with *John* and his army, through the fear I had, I turned another away. For croſſing down a privy way that led me to the lake, I betook me to a boat and went by water to Tarichea, avoiding this danger beyond all hope.

Whereupon I incontinently ſent for the chiefeſt men of Galilee, and told them how contrarie to all law and right I had almoſt been murthered by *Jonathan* and the Tiberians. For which cauſe the Galileans were grievouſly diſpleaſed againſt them, and willed me without delay to make warre againſt them; or if I liſt not my ſelf to ſuffer them with all expedition to cut off both *John* and *Jonathan*, with all their followers. Yet did I reſtrain them the beſt I could, and pacified their diſpleaſure, and prayed them to expect untill ſuch time as we knew what news our Ambaſſadors would bring that were gone to Jeruſalem. For I told them E we ought to execute no kind of thing without their approbation and conſent: and by theſe means I perſwaded them. But *John* ſeeing at that time that his policy had but very ſlender ſucceſſe, returned back again to Giſchala.

Some few daies after, our Ambaſſadors, who were returned from Jeruſalem, certified us that the people of Jeruſalem were ſore diſpleaſed with *Ananias* the High Prieſt, and *Simon* the ſonne of *Gamaliel*, for that without their common conſent they had ſent Ambaſſadors into Galilee, and ſought to diſplace me of the government there, and their diſpleaſure was ſo kindled, that they were ready to ſet their houſes on fire. They brought me alſo letters, by which the Governor of Jeruſalem, upon the inſtant requeſt that the people had made unto them, confirmed me in the Government of Galilee, commanding *Jonathan* and his aſſociates to return back again with all expedition. After I had received theſe letters, I repaired to F the borough of Arbela, where I aſſembled the Galileans: before whom I commanded the Ambaſſadors to report how much the people of Jeruſalem were diſpleaſed and diſcontented, in regard of thoſe things which *Jonathan* had injured me in; and how they confirmed me in the government of this countrey, and had called and commanded *Jonathan* and his confederates back again to Jeruſalem: to whom I ſpeedily ſent that letter that was directed to them, commanding the meſſenger to obſerve very carefully both their actions and acceptance. After they had received the letters, they were greatly troubled, and ſent for *John* and thoſe of the Councel of Tiberias, with the Governor of Gabara, and conſulted with them

Jeſus talks with Joſeph

Joſephs debate with Jeſus for twenty pieces of gold.

The peoples love to Joſeph.

Joſeph almoſt ſuddenly ſurprized by the enemy, is delivered from peril.

Joſeph certifieth the Galileans, how traiterouſly Jonathan and the Tiberians had dealt with him.

The hundred Ambaſſadors return from Jeruſalem.

An aſſembly in Arbela.

The Councel held againſt Joſeph by Jonathan and his companions.

them what they were beſt to do. The Tiberians opinion was, that they ſhould continue G
and maintain their eſtates, and that they ſhould not forſake the City which had already ſub-
ſcribed to their authority, eſpecially for that I would invade them: for that I had ſo threat-
ned them, they were not aſhamed to fain and imagine. This advice not onely pleaſed *John*,
but he furthermere gave this counſel, that ſome two Ambaſſadors ſhould be ſent from
them to the people of Jeruſalem, to accuſe me for that I had unjuſtly governed the com-
mon-weale of Galilee, telling them that they might very eaſily incenſe the people againſt
me, both in regard of their authority, as alſo for that the common people are by nature
variable and inconſtant. This counſell that *John* gave was allowed by them all: whereupon
it was thought fit that *Jonathan* and *Ananias* ſhould in perſon repair to Jeruſalem, and that
the other two ſhould remain at Tiberias, and for their convoy they gave them a hundred
armed ſouldiers. H

The Tiberians intend warre againſt Joſeph. Jonathan with his followers taken and kept captive.

The Tiberians had before this provided for the ſecurity of their walls, and gave com-
mandment to all the Citizens to take armes, and afterwards ſent for ſome ſupplies to *John* to
ſtrengthen their garriſon, if they ſhould any waies be provoked by me. For *John* kept at
Giſchala. Mean-while *Jonathan* travelling onwards of his Journey, came to Dabaritta, a City
ſituated upon the uttermoſt borders of Galilee in a great Plain: and there met he about
midnight with ſome of my troopes that kept the watch, who commanded them to lay by
their armes, and kept them ſafely bound, as I had commanded them. Hereof *Levi*, who had
the charge of this quarter, certified me by his letters: wherefore diſſembling the matter
for ſome two dayes, I ſent letters to the Tiberians, by which I counſelled them, that laying
their armes aſide, they ſhould diſmiſſe every one to his own dwelling place. But they re-
turned me an injurious anſwer: for they ſuppoſed that *Jonathan* and his train were already
arrived in Jeruſalem. But I ſetting light by their injuries, reſolved to circumvent them by
this cunning ſtratagem: For I thought it a dangerous matter to kindle warre againſt the
citizens. Being therefore very willing to draw them out of their walls, I choſe out ten thou-
ſand of my beſt ſouldiers, whom I diſtributed into three bands, and lodged one company
of them ſecretly at Dora, to lie there in ambuſh: I encamped alſo another thouſand in a cer-
tain borough ſituate in a mountainous place, ſome four ſtades diſtant from Tiberias; com-
manding them that as ſoon as I gave them a watchword or ſign, they ſhould break forth: as
for my ſelf, I withdrew my ſelf and kept in the open field, and ſate me down on the graſſe. K

The Tiberians ſcoffe very bitterly againſt Joſeph.

Which when the Tiberians perceived, they made continual excurſions towards me, uſing
many bitter and injurious taunts againſt me: and ſo great folly poſſeſſed them, that they
ſpread a magnificent couch in the open Plain; and marching round about the ſame, they
ſcornfully ſeemed to lament me, as if I had lien therein, whileſt in the mean time I took
pleaſure to laugh and look upon their follies.

But being very deſirous to ſurprize *Simon* by ſome policie, and *Joazar* alſo with him, I ſent
unto them, requiring them that they would march forth a little without their walls, attended
by their friends and guard for their ſecurity ſake; for that I was determined to conferre
with them upon a peace, and to confirm the one half of the government unto them. Here-
upon *Simon* deceived by his folly, and overcome and blinded with greedy deſire, came forth L

Joſeph ſurprized Simon by ſubtilties, and leadeth him away priſoner.

with all expedition: but *Joazar* ſuſpecting ſome ſtratagem, would not adventure without
the walls. As ſoon as I ſaw *Simon* attended by his friends and guard, I went out to meet him,
and embraced him kindly, giving him thanks for that he was come down; anon after walk-
ing along with him, as if I intended to communicate ſomewhat with him in ſecret, I with-
drew him from his friends, and laying hands on him, I delivered him to my friends to lead
him into the borough, and gave a ſign unto my ſouldiers that they ſhould come down, and
with them I aſſaulted the city of Tiberias. There was a ſharp skirmiſh on both ſides,
and the Tiberians had well nigh gotten the victory: For my ſouldiers began to flie; but per-
ceiving how the matter went, I animated thoſe of my company, and with them gave a vali-
ant onſet on the Tiberians, who almoſt had the better, and chaſed them into their City, M

Joſeph ſurprizeth Tiberias.

and ſent another company by the lake, to ſet on fire thoſe houſes which they ſhould firſt fall
upon. Hereupon the Tiberians thought that their city was taken by force, and caſt down
their weapons for fear, praying me to have compaſſion on their wives and children, and to
pardon their city. For this cauſe being moved with compaſſion, I reſtrained the fury of
my ſouldiers; and for that it was late, I retired my ſelf with my ſouldiers, both to the intent
I might ſpare the city, and relieve my wearied and wounded ſouldiers. Hereupon I ſent for
Simon to come and banquet with me, and comforted him in his misfortune, promiſing him
to ſend him to Jeruſalem, and to aſſure him in his journey homeward, and to furniſh him for
his ordinary expences with all things neceſſary. The next day I aſſembled ten thouſand
ſouldiers,

A souldiers, and presently made mine entry into Tiberias; and having assembled the chiefest citizens in the horse-race, I commanded them to discover unto me who they were that were the authors of that rebellion: who having satisfied me, I laid hands on them and bound them, and sent them incontinently to Jotapata. As for *Jonathan* and his consorts, I set them at liberty, and gave them money for their charges, and sent them back to Ierusalem with *Simon* and *Joazar*, and five hundred souldiers for their guard. Hereupon the Tiberians reassembled themselves before me, beseeching me to pardon their misdeeds, promising me to recompence by their future fidelity their forepassed and foul faults: beseeching me also to restore those goods unto the citizens, which in way of pillage were taken from them. Whereupon I gave a present command, that all the prey should be brought and laid before me: and B whereas the souldiers delaied to perform the same, I espying one of those souldiers that stood by me, better apparelled then he was wont to be, asked him where he had gotten that garment: who confessing that he had taken it in the spoil of the city, I chastised him with strokes, and threatned a worse punishment to all those that would not restore that which they had taken away: whereby recovering a great part of the prey together, I gave every citizen that which he knew to be his own.

Ioseph sends the authors of the sedition to Iotapata.

Those goods that were taken from the citizens are restored.

In this place I cannot chuse but in some sort I must reprehend *Justus*, who wrote upon this argument; and others, who promising a History, are not afraid in contempt of truth, either for favour or hatred, to commit lies to their posterity. For they differ nothing from counterfeiters of evidences, and razers of records, but that these men are more corrupted by im- C punity. For he, to the end he might seem to imploy his time well, undertaking to set down the events of this war, hath belied me in many things, and hath not been ashamed to belie his own countrey. For which cause I am necessarily enforced in this place to discover that which hitherto I have concealed, and to reprove that which he hath falsely testified of me: neither is it to be wondred at, that I have so long time deferred the performance thereof. For whosoever writeth a History, ought of necessity to speak the truth; yet is it not lawful for him to inveigh against the wickeder sort too vehemently, not for that they are worthy of this favour, but for his own modesties sake.

A reproof of Iustus the Historiographer, that falsely accused Ioseph.

"Tell me therefore *Justus* (for thou desirest to be held for the man of greatest note amongst "all other Historians, and art not ashamed to vaunt and boast thy self of that title) till me I "pray thee in familiarity (for I must so talk with thee as if thou wert present before me) how D "I & the Galileans have been the authors of that rebellion, which thy countrey began both "against the Romans and their King. For before I was chosen governor of Galilee by the "people of Jerusalem, both thou and all the Tiberians were not onely up in arms, but had "already made war against the ten Cities of Syria. Thy self hadst burnt their villages, & one "of thy servants died in that encountry: yet not I alone protest this, but it is extant also in "writing in the records of the Emperour *Vespasian*, how the inhabitants of these ten cities "cryed out to *Vespasian* in the city of Ptolemais, requiring that thou mightest be punished, as "the author of their mischiefs: and assuredly thou hadst been punished by the Emperour, had "not *Agrippa*, who had received commission to execute thee, upon the instant request of his "sister *Bernice* spared thy life, and kept thee bound in prison for a long time. Furthermore, E "thy politick behaviours do sufficiently expresse what the rest of thy life hath been, & how "thou hast caused thy countrey to rebell against the Romans: whereof I will produce here- "after most evident arguments, and for thy cause will I urge somewhat against those other "Tiberians; and I will make it plain to those that shall read these Histories, that thou hast been "no friend to Rome nor faithful to thy King. And I enforce these my authorities from the "greatest cities of Galilee, Sephoris, and Tiberias, in which thou *Justus* wert born. For Sepho- "ris is situate in the heart of Galilee, having round about it a number of villages, and being a "city sufficiently able in it self to attempt and execute any noble action at their pleasure, yet "notwithstanding the citizens thereof resolved to observe their faith to the Romanes, and F "thrust me out of doors, forbidding every man among them to bear arms for the Jews. And "to the end they might be more assured in my behalf, the inhabitants deceived me, in that "they entreated me to encompasse their city with a wall: and that done, they willingly "entertained a Garrison which was sent them from *Cestius Gallus*, who was generall of the "Romane Legions in Syria in contempt of me, although at that time I had a great power, "and terrified the countrey round about. But when our great city of Jerusalem was be- "sieged, and that Temple which was common to all our nation, was in danger to fall into "the enemies hands, the Sephorites sent no succours, to the end it might not be said that they "took arms against the Romans: But thy countrey, *Justus*, being scituate upon the lake of

Tiberias, Iustus countrey.

Sephoris and Tiberias two chief cities of Galilee.

Genazareth

Genazareth diſtant from Hippus thirty ſtades, from Gadara ſixty, from Scythopolis ſix- G
ſcore, in a countrey obedient to the King, having not any city of the Jews round about it, might have very eaſily kept their faith to the Romans, if they had liſted. For both the City and people were furniſhed with munition in all abundance: But as thou ſayeſt, I was the cauſe at that time. And who afterwards? For thou knoweſt that before the ſiege of Jeruſalem, I was in the Romans hands, and that Jotapata was taken by force, and divers other caſtles; and that many other Galileans were ſpent in divers battels. At that time ſhouldeſt thou have delivered thy ſelf of that fear thou hadſt of me, laying thine arms aſide and preſenting thy ſelf to the King and the Romans, when thou undertookeſt theſe arms not of thine own accord, but enforced. But the truth is, you expected *Veſpaſians* coming, even until ſuch time as he begirt your citie with a ſige, and then laid you your arms aſide for fear of H
danger: yea even then had your citie been overthrown, except the King in excuſe of your folly, had obtained your pardon at *Veſpaſians* hands. It was not therefore my fault, but your offence, that behaved your ſelves like enemies. Do you not remember how oftentimes I have obtained the victory againſt you, and how few times you could complain of bloodſhed? But you falling at diſſention one with another, having been the inſtruments of your own ruin; and not for the love you bare either to the King, or the Romans, but of your own malice ſlew an hundred eighty five citizens, at ſuch time as I was beſieged by the Romanes in Jotapata. Nay more, is not this true, that during the ſiege of Jeruſalem, whereof I have made mention, there were more then two thouſand Tiberians ſlain, or otherwiſe taken priſoners? But perhaps thou wilt alleadge, that at that time thou wert no enemie, for that thou wert fled to the King; but I tell thee that thou fleddeſt thither for the fear thou hadſt of me. I am a wicked man, as thou ſayeſt: but what art thou? whom King *Agrippa*, upon many preſents delivered from puniſhment, at ſuch time as thou wert condemned by *Veſpaſian* to loſe thy head, For what cauſe having made thee priſoner twice, and having ſo many times paſt the ſentence of baniſhment againſt thee, and having once commanded thee to be thine own murtherer, hath he given life upon the importunate ſollicitation of his ſiſter *Bernice*? And after ſo many crimes committed by thee, having entertained thee for his Secretary, when he found thy corruption in that office, he baniſhed thee from his preſence. I

Juſtus condemned to death.

But I will not too exactly touch thee with theſe matters, yet notwithſtanding I wonder at thine impudence, that haſt openly proteſted, that thou haſt written more exactly and perfectly of this matter, then any man; whereas thou art utterly ignorant of thoſe things that were done in Galilee. For at that time wert thou at Berytum with the King, & wert no waies privie to the ſiege of Jotapata; ſeeing thou didſt not follow us. Neither couldſt thou be able to learn how I behaved my ſelf therein, for that there was no one left alive to give thee certain intelligence. Thou wilt perhaps ſay, that thou haſt carefully deſcribed that, which happned during the ſiege of Jeruſalem. And how may this be poſſible? For thou wert neither agent nor looker on in that war; neither haſt thou read the commentaries of *Veſpaſian*. But I conjecture hereby that thou haſt not read them at all, foraſmuch as thou haſt written clean contrarie to that which is contained therein. And if thou art ſo confident, that thy Hiſtorie is truer then other mens, why didſt thou not publiſh it during *Veſpaſians* and *Titus* lives, who L
were the Generals of that war; neither before King *Agrippa*, and thoſe of his race, who were all of them verie expert in the Greek tongue? For thou haſt kept it written by thee above twentie years, and mighteſt have produced witneſſe of thine exact diligence before them, who were privie to all things. But now when they are dead, and thou thinkeſt that no man liveth that may repove thee, thou haſt undertaken boldneſſe to publiſh thy work. But I have uſed no ſuch policy or fear in my books, but have preſented them to the Empirerours themſelves, who have been eye-witneſſes and actors thereof. For I knew in mine own ſoul that I had ſet down all things truly: Whereupon I obtained my expected approbation. Moreover, I communicated the ſame Hiſtory with divers others, whereof ſome of them were preſent in the war, as was King *Agrippa*, and ſome of his kindred. And *Titus* the Emperour himſelf was ſo deſirous that men ſhould ſearch for the truth of that Hiſtory out of M
theſe books, that he placed them in a Library, and cauſed them to be publiſhed, being ſubſcribed with his own hand. As for King *Agrippa*, ſent me ſeventie two Epiſtles, teſtifying the truth of my books, wherof two of them are under written, to the end that the truth may appear thereby. King *Agrippa* to his dear friend *Joſeph*, health: "I have with great contentment over read thy book, wherin thou ſeemeſt in my opinion to have handled this matter "more exactly, then any other. For which cauſe I pray thee ſend me the reſt. Farewell my "friend. King *Agrippa* to *Joſeph* his dear friend, Health; I perceive by my own writing, that "thou needeſt no intelligence from me, how matters have paſſed from the beginnning: yet

Juſtus knew nothing of the wars of the Jews.

Juſtus publiſht his book when Titus and Veſpaſian were dead.

Manifeſt teſtimonies of the truth of Joſephus Hiſtory.

The firſt Epiſtle.

The ſecond Epiſtle.

when

A "when we meet next, I will between me and thee certifie thee of certain things which thou "knoweſt not. Thus was he a witneſſe of the truth of my accompliſhed Hiſtory: not flatter- "ing me, for it became him not; neither deriding me, as you perhaps may object; for far was "it from ſo notable a mind to be ſubject to ſo ſervile a folly: but onely to this end, that the "truth of my writings might be commended to the reader by the worth of his teſtimony. And thus much have I thought good to ſet down in way of anſwer to *Juſtus*.

Joſephus proſecuteth his Hiſtory, and leaveth to debate with Juſtus.

Now as ſoon as I had pacified theſe troubles in Tiberias, and had eſtabliſhed a councel of ſuch as were well affected towards me, I bethought my ſelf of that which concerned me to to do in reſpect of *John*. All they of Galile were of the opinion, that I ſhould arm them all, and that in battel aray I ſhould march againſt *John*, and do juſtice upon him, as he that had
B been the author of all this miſchief. But for mine own part, I miſliked their counſels, for that my deſire was to extinguiſh theſe troubles without blood-ſhed; and for that cauſe I incited them with all diligence that was poſſible, to learn the names of all thoſe who ſerved under him: which being done, & I made privy what they were, I publiſhed a proclamation, by which I promiſe both ſafety and pardon to all thoſe, that ſhould forſake *John*, aſſigning them the terme of twenty daies, to determine of that which ſeemed beſt for their own ſecurity: and I threatned to ſet fire on their houſes, and confiſcate their goods, except they gave over their armes. They hearing theſe things, were greatly troubled, and forſook *Iohn* and after they had laid down their weapons, they came unto me to the number of four thouſand: ſo that onely fifteen hundred men remained with *Iohn* or there abouts; either of Citi-
C zens, or ſtrangers of Tyre. When *Iohn* perceived that he was circumvented by this policy, he ever after remained quiet in his countrey in great fear.

Four thouſand of Iohns followers forſake him and follow Ioſeph.

At that time the Sephorites grew ſo bold, that they took arms under the confidence and ſtrength of their walls, and for that they ſaw me diſtracted with other buſineſſe. They therefore ſent to *Ceſtius Gallus* Governour of Syria, praying him to repair unto them, with all expedition, to take poſſeſſion of their City, or to ſend them a Garriſon of men at the leaſt. *Gallus* promiſed to come unto them, but he ſet down no certian time of his approach: whereof when I was advertiſed, I took the men of war that I had, and marched againſt the Sephorites, and took their City by force. The Galileans very glad of this opportunity, and ſuppoſing the time was come wherein they might ſatisfie the inſatiable hatred that they bare
D againſt that City, marched on with that intent; as if they would have wholly ruinated the City, with all the inhabitants. They therefore traverſed the ſtreets, and ſet fire on the houſes, which they found wholly deſolate: for the inhabitants were fled away for fear, and were retired into a fortreſſe. They therefore ranſackt all things, and left nothing unſpoiled; neither was there any kind of miſery which they inflicted not on their countrimen. Which when I ſaw, I was ſore grieved, and commanded them to give over; ſignifying unto them that it was impiety in them, to ſhew themſelves ſo ſavage towards their countrimen. And ſeeing that neither by any prayer or command that I made, I could draw them to obedience for that their hatred ſurpaſſed my connſels, I commanded thoſe that were about me, and whom I moſt truſted, to ſpread a rumour that the Romanes charged us on the other ſide of the City, with great force. All which I did, to the end that by this rumour, I might pacifie
E the fury of the Galileans, and ſave the City of Sephoris: and this poliey took good effect. For when they heard this news, they were afraid, and forſook their pillage, to truſt to their heels, in ſpecial, for that I who was their General did the like. For I made a ſhew, that I beleived the rumour to be as true, as they believed it: and by this ſtratagem the City Sephoris was ſaved beyond all hope.

Sephoris ſpoiled.

And hardly eſcaped Tiberias from being ſpoiled by the Galileans, through this occaſion which enſueth: The chiefeſt of their councel wrote unto the King, that he ſhould come unto them, and take poſſeſſion of their City. The King promiſed to ſatisfie them very ſhortly, and anſwered them by his letters, and delivered them to one of his chamber, called *Cri-*
F *ſpus* a Jew born, to carry them to the Tiberians. The Galileans knowing this meſſenger, took him and brought him unto me: which when the common people underſtood, of meer ſpleen they fell to arms, and the next day divers of them aſſembled themſelves from all parts and came to the City of Aſoch where I made my abode, and made huge acclamations, calling the Tiberians traytors, and the Kngs friends, and demanding of me licence and liberty that they might repair to Tiberias, and raze it to the ground, being as much diſpleaſed againſt the Tiberians, as they were againſt the Sephorites.

Tiberias in danger of ruin.

Which when I heard, I ſtood in great doubt how I might deliver the Tiberians from that diſpleaſure, which the Galileans had conceived againſt them; for I could not deny but that

the

the Tiberians had written and sent for the King: for the answer which he made them, did G
Joseph consulteth with himself. evidently expresse the truth. And having a long while debated the matter with my self, I said unto them, I know as well as you, that the Tiberians have offended: neither will I hinder you from spoiling their City, yet must you proceed to the execution thereof with some judgement. For the Tiberians alone do not betray our liberty, but others also, who are more accounted of in the countrey of Galilee. Stay therefore untill such time as I am throughly enformed, who they be that are authors of this treason: and then you shall have them all under your hands, with all those amongst them, whom you may particularly think worthy punishment. By these perswasions I won the people, who departed from me wholly contented and pacified. As for the messenger that was sent by the King, I caused him to
The Galileans wrath pacified, conceived against the Tiberians. be imprisoned, having respect to an urgent necessitie of mine own, which constrained me to H depart out of the Kingdome within a little while. And calling *Crispus* secretly unto me, I charged him to make those souldiers drunk, who had the charge of him, to the end that he might in all security flie back to the King. This Tiberias being ready to be destroyed, the second time by my government and providence, avoided at that time a great and fatal danger.

At the same time *Justus*, the son of *Pistus*, fled unto the King without my knowledge: the cause of which flight of his, I will orderly expresse. As soon as the Romans had begun their
Justus desireth to command Galile. war against the Jews, the Tiberians concluded to obey the King, and in no sort to rebel against the Romans. But *Justus* egged them on to take arms, thirsting after alteration, and hoping both to obtain the government of Galilee, as of his own countrey: but his hope failed I him of a successful end; for the Galileans being enviously bent against the Tiberians, for those injuries they had suffered at their hands before the war, could not allow *Justus* to be their Governour. My self also, whom the people of Jerusalem put in trust with the government of Galilee, was oftentimes so much moved, that I failed little of killing *Justus*, so intolerable was his wickednesse. He therefore fearing lest my displeasure should shorten his daies, went unto the King, supposing that he might live more freely and securely with him. The Sephorites beyond their expectation having escaped this first danger, wrote unto *Cestius Gallus* the second time; requiring him to come unto them, to the end that he might be the sooner seized of their City; or that he should send them forces to withstand the incursions of their enemies: and finally they wrought so much, that *Gallus* sent them store of horse- K
Joseph assailed the walls of Sephoris. men, and after them foot men, who came by night, and were received into their City. But seeing that the countrey round about them was but in poor estate, by reason of the Roman horsemen, I took my souldiers, and came to Garizim, where I encamped some twenty stades off from Sephoris, and by night I approached the same, and set ladders to the wall, with which I entred a great number of my souldiers, and became master of the better part of the City; from whence notwithstanding we are afterwards constrained to retire, for that we knew not the place, killing before our departure twelve Romane footmen and two horsemen, with some Sephorites, to the onely losse of one of ours. Afterwards a fight happening betwcen us and their horsemen in open field, we fought for a long time with disadvantage: For the Romanes having invironed me on all sides, my rereward through the fear they conceived, began to retire. In this skirmish I lost one of my guard, called *Justus*, who in times L past had served in the very same place under the King. At that very time the Kings forces both of horse and foot came thither, under the government of *Silas* Captain of the guard,
Silas Captain of the Kings guard. who encamping some five stades off from Iulias, beset the high-wayes that bended towards Cana with men of war, and the fort of Gamala, to hinder the inhabitants from receiving any commodities from the countrey of Galilee.

As soon as I received news hereof, I sent out two thousand souldiers, with *Jeremy* their Coronel; who shrowding themselves within a stade of Iulias, near unto the floud Iordan, offered nothing else but light skirmishes, until such time as I had gathered three thousand souldiers more, and was come unto them. The next day having planted an ambush in a certain trench M near unto the enclosure of their camp, I touled out the Kings souldiers to skirmish, having first forewarned my souldiers to fain a flight, until such time as they had drawn their enemies as far as the ambush; which they cunningly executed. But *Silas* supposing that our men fled
Joseph putteth the Kings souldiers to flight. for cowardice, set forward to follow them as fast as he might possible: but they that lay in ambush charged him on the back, and discomfitted his army: and I presently turning and making head against them, constrained the Kings forces to trust to their heels. At that time the estate of the countrey was at a good point, had not some cursed spirit thwarted mine honest purposes. For the horse whereon I road, falling into a certain bogge, cast me on the ground:

A ground: whereby mine hand being thruſt out of joynt about the wriſt, I was carried into a borough of Cepharnom. My ſouldiers hearing hereof, and fearing leſt ſome more ſiniſter misfortune had befalne me, then indeed had done, reſtrained themſelves from purſuing the enemy any further, and turned their backs through the grief they had conceived by reaſon of mine accident. Having therefore ſent for Phyſicians, and cauſed my ſelf to be dreſſed, I ſtayed there for that day; and being ſeized with a fever, I was carried by night to Tarichæas, according to the advice of my Phyſicians.

Silas and his ſouldiers having news of mine accident, recovered their courages; and underſtanding that we kept but ſlender watch in our camp, they laid an ambuſh by night on this ſide Jordan, with their horſmen, and as ſoon as the day appeared, he drew out our ſoul- B diers to fight: who willingly condeſcended thereunto, and being come into the Plain, they perceived the men that lay in ambuſh, by whom they were put to flight, and ſix of our men were ſlain. But they purſued their victory no further: For having news that certain ſouldiers had paſt the water of Tarichæas to Julias, they were afraid and returned back.

Ioſephs misfortune animateth the enemy.

Not long after, *Veſpaſian* arrived at Tyre, accompanied with king *Agrippa*. Againſt whom the Tyrians began to utter many reproaches, telling *Veſpaſian* that the king was both an enemy to the Tyrians and the Romans, alleadging that *Philip* his General had betrayed the kings Palace and the Romans army in Ieruſalem, and that by the kings Commiſſion. Which when *Veſpaſian* underſtood, he reproved this impudent boldneſſe of the Tyrians, for blaming a king of that power, and a friend to the Romans: and adviſed the king to ſend *Philip* C to Rome, to yeeld account of his actions. But notwithſtanding that *Philip* was ſent thither, yet preſented he not his ſelf before *Nero*; for finding him extremely buſied with troubles and civil wars, he returned unto the king without doing any thing. When *Veſpaſian* was arrived at Ptolemais, the Governours of the ten cities of Syria cryed out againſt *Juſtus* the Tiberian, accuſing him for burning of their boroughs. *Veſpaſian* therefore delivered him bound unto the king, to the end that the ſubjects of his kingdome might have him puniſhed. But the king before that time, unwitting to *Veſpaſian*, had kept him priſoner, as it hath been heretofore declared. The Sephorites alſo reſorted to *Veſpaſian* to ſalute him, and receive a garriſon from him, with their Commander *Placidus*, who made many roads into the countrey, and purſued them untill ſuch time as *Veſpaſian* arrived in Galilee: of which arrival I D have amply ſpoken in my Books of the Wars of the Iews, how he came, how he fought againſt me, the firſt time near to the city of Tarichea; how I departed from thence to repair to Iotapata, by taking my deliverance, and all my actions and fortunes during the wars of the Iews, and the ſiege of the City of Jeruſalem. But now me ſeemeth that it is neceſſary that I deſcribe other things exploited by me during my life time in other places, then in the Wars of the Iews. After the ſiege of Iotapata was ended, I was priſoner with the Ronans, and kept very carefully: yet notwithſtanding, *Vepaſian* did me much honour. For by his commandment I married a virgin; that was one of thoſe that had been taken captive in Cæſarea. But ſhe remained not long time with me: for after I was ſet at liberty, and that I followed *Vepaſian*, ſhe retired her ſelf to Alexandria. After which, I married another wo- E man in Alexandria, from whence I was ſent to *Titus* to the ſiege of Ieruſalem, where I was oftentimes in danger of death. For the Iews laboured what they might to take and puniſh me: and the Romans ſuppoſing that as many and oftentimes as they were repulſed, it was by my treaſon, cryed out continually to the Emperor to execute me for a Traitor, But *Titus* well experienced in the changes of war, pacified the violence which his ſouldiers intended againſt me, by his ſilence. And after the City of Jeruſalem was taken, *Titus* often ſollicited me to take that which I liked among the ruins of Ieruſalem, promiſing to give it me. But I making but ſmall account of any thing after the ruin of my countrey, beſought him that he would give me certain free men, and the ſacred Bible, which I received for a great conſolation in my miſeries. All which he graciouſly granted me. Not long after having beg'd my brother, and fifty other of my friends, they were given me, and I was refuſed in nothing. F Entring into the Temple by *Titus* permiſſion, I found a great number of priſoners ſhut up therein, and all thoſe women and children of my friends and familiars, whom I knew, I delivered them, to the number of one hundred and ninety, without paying any ranſome: and I reſtored them to their former free condition. Being ſent with *Cerealis* and one thouſand horſe into the City of Tecoa by the Emperour *Titus*, to eſpie if the place were fit for a camp; in returning from thence I ſaw divers priſoners, who were on the gibbet, amongſt which were three of my familiars; whereat I was grieved in my ſoul, and I came and ſignified the ſame unto *Titus* with tears: who incontinently commanded that they ſhould be

Veſpaſian and Agrippa arrive at Tyre.

The Governours of Decapolis accuſe Iuſtus.

Of Veſpaſians arrival, and the ſiege of Iotapata read Ioſeph. lib. 4. cap. 5. of the wars of the Iews.

The dangers that Ioſeph paſt betwixt the Romans and Iews.

Ioſeph diſchargeth a number of captives.

Ioſeph deliv reth three from the gibbet.

taken down, and as carefully dreſt and cured as might be: two of which died notwithſtanding the utmoſt diligence of the Phyſicians, and the third ſirvived. G

Joſeph repaireth with Titus to Rome, and is honourably entertained by Veſpaſian.

After that *Titus* had appeaſed the troubles of Judæa, conjecturing with himſelf that the poſſeſſions which I had in Jeruſalem, would yeeld me but little profit, by reaſon of the Roman garriſon that ſhould be placed there, he planted me in a poſſeſſion in a champian countrey: and intending to embark himſelf to depart for Rome, he took me with him in his own ſhip, and did me great honour. As ſoon as we came to Rome, *Veſpaſian* had great care of me; for he lodged me in his own houſe, where he kept before he was Emperour, and honoured me with the title of a citizen of Rome, and gave me an annual penſion in money; and as long as he lived, continued his good affection towards me, forgetting no kind of bounty which he might uſe towards me. Whereupon I was ſo much envied, that I grew in danger thereby to loſe my life. For a certain Jew called *Jonathan*, having ſtirred up a ſedition in Cyren, and H gathered about him ſome two thouſand inhabitants of the countrey, was the cauſe of their overthrow: and as touching himſelf, being bound by the Governour of that countrey, and afterwards ſent unto the Emperour, he ſaid it was I that had ſent him arms and money. But *Veſpaſian* knew his falſhood, and condemned him to death, and commanded him to be executed. After this, mine enemies objected divers crimes againſt me in regard that I was in good reputation: but God ſo wrought that I eſcaped them all. Moreover, I received in gift from *Veſpaſian* an ample poſſeſſion in Iudæa, and at that very time I forſook my wife, becauſe her manners pleaſed me not, although ſhe were the mother of my three children, of whom two are deceaſed, and the third, who was called *Hircanus*, is yet alive. After this I married a wife that was born in Candy, and was by nation a Iew, and by birth noble, and one of the I greateſt reputation amongſt the inhabitants, endowed with as laudable manners, as any other vertuous woman whatſoever; as her after-life moſt plainly expreſſed. By her I had two ſons, *Juſtus*, who was the eldeſt, and *Simonides*, who alſo was ſirnamed *Agrippa*. Thus farre as touching my domeſtical affairs. That bounty which I recieved from the hands of the Cæſars, hath alwaies continued mine. For after *Veſpaſians* death, *Titus*, who ſucceded him in the Empire, continued the ſame favour which his father had ſhewed me. For although I were oftentimes accuſed, yet were not mine adverſaries believed. *Domitian*, who ſucceeded him, augmented mine honours. For he puniſhed thoſe Iews that accuſed me, and gave order that the Eunuch and ſlave whom I kept to teach my ſon, and by whom I was accuſed, ſhould be puniſhed. He granted me exemption alſo from all the tributes of Iudæa, which is one of the K greateſt honours that man may receive. And as touching *Domitia* the Emperours wife, ſhe alwayes continued her good affection towards me. Behold here the ſhort recital of my whole life: whereby let each man conjecture of my manners as him liſteth.

Joſeph envied and ſlandered.

Joſephs third wife.

The perpetual favour of the Cæſars towards Joſeph.

But O thrice excellent Epaphroditus, after I have given and offered thee all this ancient Hiſtory of our nation, I will for this preſent pauſe in this place.

L

M

THE

THE LAMENTABLE AND TRAGICAL HISTORY OF The VVarres and utter Ruine OF THE JEWES.

COMPRISED IN SEVEN BOOKS,
By *FLAVIUS JOSEPHUS*,
THE SON OF *MATTHIAS*.

AND NEWLY TRANSLATED OVT
Of the *Latine*, and *French*, into *Engliſh*,
By THO. LODGE, *D.M.P.*

LONDON,
Printed by *J. L.* for *Abel Roper*, and are to be ſold at the Sunne againſt Saint *Dunſtans* Church-yard in *Fleet-ſtreet*. 1656.

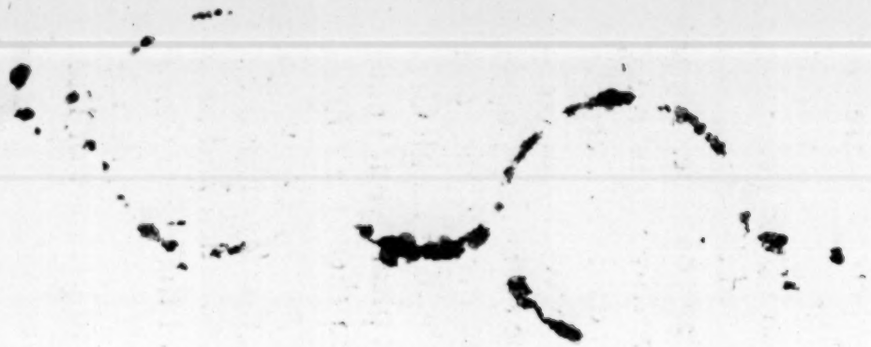
TO THE RIGHT VVORSHIPFVL

his esteemed friend, M. *ANTHONY PALMER* Esquire.

SIR, my affection, that had rather been an Actor then an Orator; (do well, then speak well) hath pickt you out to be the Patron of this tragical History of the Wars of the Iews. The reasons that drave me hereunto, are neither the expectance of worldly benefits, nor the fruitlesse up-shot of ostentation; but your vertue (which is not beloved respectively, but onely for it self) hath created this good conceit in me, which (if you so please) your acceptance may continue. Now since, as the Philosopher supposeth, it is an action worthy a good man, to do good unto his friend; so it is no lesse commendable to accept an office of kindnesse from a friend. For by giving, we bewray our well-wishing; and by receiving, we proportion and continue friendship; upon this ground I pray you build the good entertainment of my present, and nourish this good custome in me (which was usual both amongst Grecians and Latins) I mean my Translation: which if it please you, I have my wish. As for my maligners, I expect no worse from them, then *Jason* the *Thessalian*, who being assailted and wounded by an enemy (who had an intent to kill him) had an impostumation opened, that saved his life: their stab and stroke of disgrace, shall cure and heal the hidden and neglected infirmities of my mind; and notwithstanding, I shall both *Genio & ingenio* live to love you, and lament their want of charity. Thus heartily commending me, I hastily take my leave, being tied prentice of late to other mens importunities.

Your loving Friend,

THO. LODGE.



A

B

THE FIRST OF THOSE SEVEN BOOKS, WHICH WERE WRITTEN, By *FLAVIUS JOSEPHUS*, THE SON OF *MATTHIAS*, As touching the War, and deſtruction of the JEWES.

C

The Preface.

In which the Authour taxeth divers Hiſtoriographers, of untruth; and declareth his intent, and ſpecifieth the principal points of this Hiſtorie.

D

FOR as much as the war which was enterprized betwixt the Jews and Romanes, hath (amongſt all other) been the greateſt that either hath been attempted in our age, or heard of in any other; either between Citie and Citie, or Nation againſt Nation: there have been ſome, who (rather building their diſcourſe on the vain and unprobable report of others, then their own judgements) have (according to the manner of Orators) made a Hiſtorie of their hearſay, and have filled their diſcourſes not onely with vanitie, but alſo with contradiction. Others there were (who for that they were witneſſes or actors of the ſame (have according to their own fancies preferred many lies; either to flatter the Romans, or exerciſe their hatred againſt the Jews: forging ſomewhiles accuſations, otherwhiles breaking out into prayſes, without any obſervation of Hiſtoricall veritie. For this cauſe, I Joſeph *the ſonne of* Matthias, *by birth an Hebrew and a Citizen and Prieſt of Jeruſalem: who in the beginning of theſe wars bore armes againſt the Romanes, and afterwards (being thereunto forced by neceſſitie, was preſent at all thoſe things, which were attempted and proſecuted in thoſe wars; have thought good to diſcourſe in the Greek tongue (in favour of all thoſe who acknowledge the ſoveraigntie of the Romane Empire) all that which heretofore in my own language I have imparted to thoſe Barbarians that inhabite the Eaſt. For at ſuch time (as I have already ſpoken) as theſe moſt bitter and buſie wars took their beginning, the Romans were at civil wars among themſelves: and as touching the Jewes (who were in yeers valiant, and in wits turbulent) they being both ſtrong in power, and rich in money, did ſo inſolently abuſe the time, that being animated by the greatneſſe of thoſe ſeditions and troubles; they ſomewhiles ſwam in hope, ſometimes ſweltered in fear of poſſeſſing or loſing certain ſoveraignties in the Eaſt. For the Jews hope was, that all thoſe of their Nation (even they who inhabited the parts beyond Euphrates) would have both followed them in their rebellion, and ſeconded their follies wich their forces. Moreover, at that time the Frenchmen (who borderced upon the Roman) ſuffered them not to live in peace: and the Germanes alſo began to take Arms. Finally, after the death of* Nero *ſeditions reigned every where: ſo that by reaſon of the opportunitie of theſe times many men went about to make themſelves Kings, and the ſouldiers whetted on with the covetous deſire of gain, deſired nothing more then trouble and alteration. For which cauſe, I think it a matter both worthy reproof, and ill-beſeeming my reputation, if in ſo weightie affairs, I ſhould ſuffer the truth to be ſmothered in uncertainties, and ſhould permit the Parthians, Babylonians, and the furtheſt diſtant Arabians, and thoſe of our Nation inhabiting beyond Euphrates, together with the Adiabenites, to obtain the true knowledge of thoſe events by mine induſtrie; whileſt the Grecians, and divers of theſe, who have not born Armes with the Romans, being diſtracted with factions, and deceived by adulation, ſhould be ignorant hereof. Yet ſome of theſe there be, who (notwithſtanding their falſe informations) ſtick not to write Hiſtories, not onely void of all truth,*

The durie of an Hiſtoriographer, and how things that are paſt ſhould be written.

Joſeph himſelf had a hand in the wars of the Jews.

After Neros time all things full of trouble.

Joſeph had written this hiſtory in the Hebrew tongue before.

truth, but also no wayes answerable to the subject which they undertake. For whilest they labour to G
dignifie and extoll the Romans, they altogether suppress the fame and fortunes of the Jews: yet cannot I conjecture by what means they may be held great, who triumph in the conquest of men so obscure and abject. Nay whilest they thus extol the Romans valour in conquering the Iews, they nothing at all respect the continuance of the wars, nor the multitude of the Roman souldiers, nor the honour of their Captains; whose titles are much embased, if they (having laboured so much to conquer Jerusalem) should have any thing derogated from the honour and prosperitie of their attempts. For mine own part, I am not resolved to contradict those, who shall enhance the glory and noble actions of the Romans, neither to extol and dignifie the deserts of mine own Nation, but my resolution is in all truth and sinceritie to set down each occurrent, without respect or partialitie towards either part. In performance whereof, I will fashion my discourse according to the matter I entreat of, and as my grief and sorrow shall invite me, to lament the miseries of my countrey: For the civil dissention that dismembred the same, was the cause that brought it to confusion: and those tyrants that raigned amongst H
us were such, who forcibly drew the Romanes with sword and fire to seek the desolation of our holy Temple. The truth whereof Titus Cæsar himself can justifie, who destroyed the same; who during all those wars still pitied the people, for that they (as he well perceived) were kept in awe by the seditious: and who oftentimes of his own accord deferred the surprizal of the citie, purposely protracting the siege, to the intent that in the mean time the authors of the sedition and bloody wars might have leisure to repent and submit themselves. Now if any man think that I write this, as one that exclaimeth against the tyrants and their thieveries; or that in bewailing the miseries of my lost Countrey, I accuse their villanies, and thereby transgress the limits of a History, let it be imputed to my grief, and so pardoned: For amongst all the Cities that ever were governed by the Romans, our Citie one- I
ly attained to the top of felicity, which now alas is brought into extreme misery, captivitie and desolation. Nay, if all the misfortunes and calamities which the world from the beginning hath seen, be compared with the infelicitie and fall of the Jews, they are sleight and of no moment.

And to increase our sorrow, no forrainers, but our own familiar friends and countreymen have been the actors of our Tragedy. This considered, if any man of too severe and stoical judgement shall reprehend this my lamentation, let such a one attribute the deeds I recount, to the Historie which I write; and reserve the lamentations and sorrows thereof to me, who am the Historiographer: although in my mind I may justly challenge the smooth-tongued Grecians, for that (notwithstanding, these our so miserable and memorable wars hapned in their dayes, in respect whereof all other former troubles were obscure and of no rekning) they have restrained their tongues and pens; and under- K
taken an overcurious silence, to the end they might carp at these with greater libertie, who undertake the publishing thereof: whom though in learning and eloquence they both exceed and out-strip, yet are they inferiour unto them in the matter and subject they intreat of. For they forsooth decipher and set down the valiant acts of the Assyrians and Medes, as who should say, the ancient Writers had but coldly and scarce conceitfully handled the same: and yet God knoweth, they come so far behind those ancient Authors in their writings, as they neither second them in sense, nor equal them in understanding. For such as in times past published any worthie Historie, endeavoured to write that which they themselves had seen: and for that each of them were eye-witnesses of those affairs they committed to writing, they more effectually performed all that which they promised; the rather, for L
that they accounted it to be an act of dishonestie, to report and publish lies in stead of a Historie. And truely in my opinion that man is both worthie commendation and praise, who striveth by his studious endeavours, to register not onely the occurrences of times past, but also those memorable events that have hapned in his dayes: and he only and truely is to be accounted industrious, not that altereth and pruneth at his pleasure another mans works, but he that of himself compileth a Historie, whereof no man hath before time written. For mine own part (the rather for that I am a stranger) I have been inforced to my no small labour and expence, to refresh the memorie and truth of these events in the ears of the Greeks and Romans. For as touching their own learned men their mouths are alwaies open to gains and controversies, and to this purpose their tongues still run on pattens; mary, if they come to a History wherein they should both tell truth, and with great labour enquire of those things that are past, here are they mum, the travel is too tedious, the bit is in their teeth, so that they leave M
the matter to their performance, who are incapable and unapt both in style and studie, to register the noble actions of royall Princes.

Since therefore the Grecians make no account of the truth of History it behoveth us both to esteem and honour it. Now to discover unto you the original of the Jews, what their estate hath been in times past, and after what maner they departed out of Egypt, to shew what Countries they conquered, and what Colonies they planted, were in my judgement both impertinent and to little purpose; considering that divers of mine own Nation have before my time made and written an exact History of the noble attempts of our Ancestors: yea, many Greeks also have translated these mens writings

into

The glory of the Romans is diminished, if you derogate from their labours at the siege of Jerusalem.

Titus his pietie towards the Iews.

All calamities that hapned sithence the beginning of the world, being compared with those the Iews suffered, are of no moment.

The Grecian Historiographers overpass the wars of the Jews with silence.

Who may rightly be called a Historiographer.

A *into their own tongue; and have as truely, as rhetorically exemplified the same. I will therefore be-*
gin my History in that time where these Writers and our own Prophets ceased, and set down at large
all those Wars that hapned in my time: and as for those things that exceed my knowledge and re-
membrance, I will onely touch them briefly, and in a word or two. First, how Antiochus *sirnamed*
Epiphanes, *took the Citie of Jerusalem, and possessed the same for the space of three yeers, and*
six moneths: and finally, how he was driven out of that Countrey by the Asmoneans. After this I
will set down the dissentions that hapned amongst Antiochus *successors for the Kingdome, and how*
by this means they drew Pompey *and the Romans into the managing and medling with their affairs.*
How Herod *likewise the son of* Antipater, *being assisted by* Sosius, *utterly overthrew and canceld*
their felicitie and authoritie: and how in Augustus Cæsars *time, and after the death of* Herod,
B *and during the government of* Quintilius Varro, *a sedition was raised among the people: and how*
in the twelfth yeer of Neros *reign the war began to take head and continuance. That likewise which*
hapned in Cestius *time, and what warlike executions the Jewes performed in their first attempts*
and revolts, how they strengthned the Cities and Forts about them, and Nero *(hearing of the great*
overthrow which his Army received under Cestius *their General, and fearing lest he should lose all)*
made Titus Vespasian, *the General of his Army: who being attended by his eldest son, came into*
Judæa, accompanied with as great a company of Romans as he could possibly gather; what number
of their allies invaded and spoyled Galilee, what Cities they surprized in that place, either by forci-
ble assault, or by any other composition. Besides all these things, I will expresse what order and disci-
pline the Romans observe in their wars, and wherein they are accustomed to exercise their souldiers.
C *I will note down also the places and nature of the Countrey of Galilee, and the description of Judæa,*
together with the Mountains, Lakes, and Fountains thereof, with all the properties of the same; not
forgetting those miseries which the captive Cities suffered: neither how they were surprized. All
which (together with all those evils and miseries which during those troubles befel me) will I disco-
ver and discourse withall truth and diligence, the rather in that I publish them in their ears, who are
no wayes ignorant of them.

Antiochus Epiphanes, the first Author and Fountain of the wars of the Jews.

The Epitome of the wars of the Jews.

After this I will set down how upon the declining and downfall of the Jews) Nero *died, and*
how at such time as Vespasian *had undertaken the expedition to Jerusalem, he was withheld from*
the action, to receive and enjoy the imperial dignitie: and how at that instant when he returned him-
self into Egypt to establish that estate, the Jewes began to mutiny among themselves, how many
D *Tyrants arose among them, who hatched much civil discord and debate in their government. Again,*
how Titus *departing out of Egypt, came the second time into Judæa, and ranged over the Countrey,*
and how and where he levied and encamped his Armies. How and how oftentimes the Citie hath
been vexed by sedition, especially at such time as he himself was present. What onsets he gave, and
how many Mounts he raised in begirting the Citie with a treble wall: the strength and provision of
the Citie, the scituation and plat-form of the Temple, and the Altars therein: the Rites and Cere-
monies which were used upon festival dayes, the seven Purifications and offices of the Priests: the
garments also of the high Priest, and the holy sanctuarie of the Temple. All which I will recount
without any dissimulation, or swerving from the truth of History. After this I will relate what
cruelty the Tyrants used against their own Countreymen, and what humanitie the Romanes shewed
E *unto strangers, and how oftentimes* Titus *(who desired the safety both of the Citie and Temple)*
provoked and invited the seditious to mutual amitie. Furthermore, I will report how the people of
the Jews (after these many and grievous wounds which they both suffered and sunk under, some-
times by war otherwhiles by sedition, & many times by hunger) were at length overthrown to their
utter confusion. Neither will I omit the slaughter of such as revolted, neither the punishment in-
flicted on those that were captive: but I will set down how the Temple was burned against Cæsars
will, and what an infinite masse of sacred treasure was devoured by the fire.

The signes and changes after Neroes death.

Titus besiegeth Ierusalem.

The maners and sacrifices of the Jews.

The humanity of the Romans towards the Jews.

But to shut up the Historie, I will annex the surprizal of the Citie, and what signes and wonders
hapned before the same: the captivitie also of the Tyrants themselves, and the number of those
that were led away into captivitie: and what misery every one of them endured: how the Romanes
continuing their wars, utterly raised the fortresses of their captives: Finally, how Titus *in travel-*
F *ling thorow the whole Countrey established a form of government therein; and afterward returning*
into Italy, triumphed with much honour. All these things have I comprehended in seven Books,
endeavouring as much as in me lieth, to flie and avoid all occasion of reproof and reprehension from
those men, who knew these affairs, and were actors in the wars. All which I have done for their
sakes, who rather affect truth, then follow their pleasure: and according to that order and form I have
proposed, I will begin and prosecute my Stile and History.

The burning of the Temple, and the overthrow of the Citie.

The Romans triumph over the Jews.

The cause why he wrote this History.

THE

G

The First Book of the VVarres of the Jewes:

Written by *Flavius Josephus.*

The contents of the chapters of the First Booke.

1 *The destruction of Jerusalem by* Antiochus.
2 *The succession of Princes from* Jonathan, *untill* Aristobulus *time.*
3 *Of* Aristobulus, Antigonus, Judas, Essæus, Alexander, Theodore *and* Demetrius.
4 *Of the warre attempted between* Alexander, Antiochus *and* Aretas, *and of* Alexandra *and* Hircanus.
5 *Of the warre between* Hircanus *and the Arabians, and of the expugnation of Jerusalem.*
6 *Of the warre of* Alexander *with* Hirccanus *and* Aristobulus.
7 *Of the death of* Aristobulus, *and the war of* Antipater *against* Mithridates.
8 *How* Antipater *was accused before* Cæsar, *and how* Hircanus *was high Priest, and* Herod *began to make warre.*
9 *Of the dissention of the Romans after* Cæsars *death, and of* Malichus *his deceits.*
10 *How* Herod *was accused and set free.*
11 *Of the war of the Parthians against the Jews, and of* Herods *flight and fortune.*
12 *Of* Herods *war for the recovering of Jerusalem after his return from Rome, and how he warred against the Jews.*
13 *Of* Josephus *death, brother to* Herod; *and how Jerusalem was besieged by the same* Herod, *and how* Antigonus *was slain.*
14 *Of the treacherous practices of* Cleopatra *against* Herod, *and of his war against the Arabians, and of a great earthquake.*
15 *How* Herod *was confirmed in the peaceable possession of the Kingdome of Judæa by* Augustus Cæsar.
16 *Of the Cities and Monuments repaired and builded by* Herod, *and of his felicitie and liberalitie towards strangers.*
17 *Of the discord betwixt* Herod *and his two sons,* Alexander *and* Aristobulus.
18 *Of* Antipaters *conspiracie against his father* Herod.
19 *How* Herod *should have been poysoned, and how the treason was discovered.*
20 *How* Antipaters *practices against* Herod *were known and punished.*
21 *Of the golden Eagle, and of* Antipater *and* Herods *death.*

H I K L

CHAP. I.

How Jerusalem was destroyed by Antiochus.

The yeer of the world. 3682. before Christs nativity, 162.

AT such time as *Antiochus*, sirnamed *Epiphanes*, made war against *Sextus Pompeius* for the whole government of Syria, there arose a sedition among the Jews: wherein every one endeavoured himself to have the Soveraigntie over others; and those of chiefest authoritie and nobilitie amongst the rest, disdained to submit themselves to such as were their equals. At that time a certain man called *Onias* (who was one of the high Priests) having gotten the upper hand, did drive the sonnes of *Tobias* out of the City; who flying to *Antiochus* for refuge, besought him in all humilitie that he would leade his forces into Judæa; offering themselves to be his guides in that expedition and voyage. *Antiochus* (who long before that time desired such an occasion) easily condescended to their request; and levying a great army, entred their Countrey, and took the

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Ant. lib. 12. c. 6 Antiochus being stirred up by Tobias sons, invadeth Judæa, and surprizeth Jerusalem. Ant. li. 15. c. 4.

A the city by force, and slew the most part of them, who favoured *Ptolomey*: and giving his souldiers liberty to sack the City, he himself spoiled the Temple also; and for the space of three years and six moneths, forbad all sacrifices and ceremonies, which before-time were accustomed and used in that place. Whereupon *Onias* the high Priest fled unto *Ptolomey*, and having obtained a grant of a peice of ground from him, within the liberties and precinct of Heliopolis, he built a town and Temple in that place, resembling the City and sanctuary in Jerusalem.

The year of the world, 3801. before Christs Nativity 162.

The high Priest Onias fleeth to Ptolomey. Ant. lib. 12. cap. 7.

But neither was *Antiochus* satisfied with the unexpected surprize of the City, nor with the pillage and slaughter of the citizens, but was so far transported by his passions, and incensed
B with the remembrance of those evils which he sustained during the siege of the City, that he compelled the Jews to forsake the customes of their countrey; commanding them from that time forward to use no more circumcision of their children, but that they should immolate swine upon the Altar: which when all of them joyntly refused to obey, the most constant among them were for that cause put to death. *Bacchides* being made chief of the garrisons by the appointment of *Antiochus*, what with his innated cruelty, and the impious commandement that was left him, omitted no occasion to further his wicked impiety, insomuch as he particularly tormented such as were of noble birth and qualitie: that each day for the most part, he represented unto them the fresh face and memorie of the desolation of their citie: till all of them at last being provoked and whetted on through the grievousnesse of that which both themselves and others indured, addressed themselves with confidence to
C prosecute their revenge. At length *Matthias* the son of *Asmonaus*, one of the Priests, who was born in a village called Modin, accompanied with his five sons and his own household armed with swords, slew *Bacchides*: and fearing the power and multitude of the enemies garrisons, speedily retired himself into the mountains. Thither resorted divers of the people unto him; for which cause he waxing more confident and courageous, came down from the mountains, and overcoming the Captains of *Antiochus*, drave them out of the borders of Judæa. At such time therefore as through his happy successe he became potent, and was by common consent of the people (for that he had delivered them from the subjection of strangers) made their Ruler: he died, leaving his eldest son who was called *Judas*, to succeed him in the government. Who fearing lest *Antiochus* would still continue wars against
D him, gathered together an army of his countrimen, and was the first among the Jews that made a league with the Romans; and drave back *Antiochus Epiphanes* at such time as he enforced himself once more to invade the borders of Judæa, repulsing him with a great overthrow. And whereas the remembrance of this victory was yet fresh in mens minds and memory, he assaulted the garrison of the City: For as yet they were not destroyed (in which conflict he forced them to forsake the highest part thereof, which is called holy) and betake themselves into the lower part: and having obtained the Temple, he made every place clean, and compassed it with a wall, and made new vessels for the service in the Temple, and planted them therein, because those that had been before-time consecrated there, were prophaned. He builded likewise another Altar, and began to renew the accustomed sacrifice,
E and observe the rites of religion.

Bacchides cruelty towards the Jews.

Ant. lib. 12. c. 8. Matthias confederated with others, maketh war against Antiochus.

Scarcely was the City brought to the former estate, but *Antiochus* died, who left a son and heir behind him, who was not onely inheritour of his Kingdome, but also of his hatred against the Jews: who having gathered together fifty thousand footmen, and almost five thousand horsmen, and fourscore Elephants, entred by the mountains of Judæa; and took a town named Bethsara, near which *Judas* met him in a place called Bethzachary, where the passage was something streight: and before the armies joyned battel, *Eleazer*, *Judas* brother, seeing one Elephant higher then the rest, bearing a great tower on his back, and adorned with golden furniture, thinking *Antiochus* had been there, ran from his companie, and
F breaking the ranks of the enemies, came unto the Elephant: but he could not reach him (whom he deemed to be the King) he was so highly mounted; for which cause wounding the Elephant in the belly, the Elephant fell upon him, and pressed him to death: which act of his had no other successe but this, that by attempting so great a matter, he gave a testimony that he preferred his renown, before his life.

Antiochus dieth & leaveth the Kingdome to his sonne Antiochus, who gathereth a huge power and invadeth Iewry. Ant. lib. 12. cap. 14. 15. Eleazar dieth, being slain by an Elephant. Eleazar preferreth honour before life.

Now he that governed the Elephant was but a private person, and although by hap *Antiochus* had been there, *Eleazer* had atchieved nothing else in this valiant attempt; but yet he adventured his life, under hope to perform some valiant exploit. And this act of his was a presage unto his brother of the event of the whole war that ensued. For the Jews fought stoutly, and a long time; but yet *Antiochus* army (being both more in number and more prosperous) obtained the victory, so *Judas* therefore after the losse of many of his company, fled

unto

unto the Gophonites, with thoſe of his ſide who eſcaped: And *Antiochus* went to Jeruſalem from whence after ſome ſtay, he departed for want of neceſſaries, leaving a ſufficient garriſon; as for the reſt of his army, he led them for the winter time into Syria. Yet notwithſtanding the Kings departure, *Judas* reſted not: but encouraged by many of his nation, who daily came unto him, and gathering alſo together thoſe who eſcaped out of the former battel, at a village named Adaſa, he fought with *Antiochus* Captains, where after much and many approbations of his valour in aſſaulting and ſlaughtering a great number of his enemies, he himſelf at length was ſlain, and within a few dayes after, his brother *John* alſo was betrayed, and ſlain by their treacheries who favoured *Antiochus*.

The yeer of the world, 3802. *before Chriſts Nativitie*, 162.

Antiochus departing from Jeruſalem, leaveth a ſufficient garriſon there. Ant. lib. 12. cap 18.

Judas fighteth with Antiochus captains, and is ſlain. Ant. li 13. c 1.

CHAP. II.

Of the ſucceſsion of Princes, from Jonathan *untill* Ariſtobulus.

The yeer of the world, 3805. *before Chriſts Nativitie*, 159.

After him ſucceeded his brother *Jonathan*, who carefully ſtudied for the peace and ſecurity of his people, and fortified himſelf by the friendſhip of the Romans, and was reconciled to *Antiochus* his ſon; yet did none of all theſe things profit him, or acquit him from danger. For the tyrant *Tryphon* (who was tutor to *Antiochus*) laying wait for him, and ſeeking to ſpoil him of his friends, took *Jonathan* at ſuch time as he came with a ſmall company to *Antiochus* who was at Ptolemais, and binding him, led an army againſt Judæa: from whence being repulſed by *Simon Jonathans* brother, and overcome by him, in diſpleaſure and revenge thereof, he ſlew *Jonathan*.

Jonathan taken by Tryphons ſubtilty is ſlain. Ant. l. 13. c. 9.

The yeer of the world, 3823. *before the nativity of Chriſt*, 141

But *Simon* valiantly beſtirring himſelf in the government and guide of the affairs of the common-wealth, took Zara, Joppe, and Iamnia (which were bordering towns: (and overcoming the garriſon at Accaron, he deſtroyed the city, and aſſiſted *Antiochus* againſt *Tryphon* who beſieged Dora, before that expedition which he made againſt the Medes. Yet would not the greedy mind of the King be ſatisfied, notwithſtanding that *Simon* had thus faithfully ſerved and aſſiſted him in the death of *Tryphon*: but that within ſhort time after, he ſent unto *Cendebeus* (who was the General of the army) commanding him to ſack and ſpoile Judæa, and to take *Simon*, and make him a ſlave. But *Simon* though aged in years, fought both youthfully and valiantly, and ſent his ſons with the moſt reſolute men he had, before againſt *Antiochus*, and himſelf with the reſidue of his army, aſſaulted another quarter of their enemies campe; and having laid many ambuſhes even in the mountains, he in every place was victorious: and after this his moſt famous victory, he was proclaimed high Prieſt, and delivered the Iews from the government of the Macedonians, under which they had been two hundred and ſeventy years. Finally, by the treachery of *Ptolemæus* his ſon in law, he was murthered at a banquet: who impriſoning his wife and two ſons, ſent certain men to kill the third ſon, whoſe name was *John*, otherwiſe called *Hircanus*. But the young man underſtanding the ſucceſſe of his fathers voyage, haſted unto the City accompanied with a great multitude; for he greatly hoped that the people would remember his fathers proweſſe, eſpecially becauſe *Ptolemæus* iniquity was hated of all men; *Ptolemæus* alſo haſted to enter the City at another gate: but he was ſpeedily repulſed by the people, who had already received *Hircanus*. For which cauſe he preſently retired himſelf into a Caſtle named Dagon, ſcituate beyond Iericho.

Simon encountreth with Cendebeus, and overcometh him. Ant. l. 13. c. 14.

Simon by the treachery of his ſon in law Ptolomæus, is taken and ſlain.

John, otherwiſe called Hircanus, the ſon of Simon.

After that *Hircanus* had obtained the office of the high Prieſt, which was left him by his father, and had offered ſacrifices unto God, he led forth his forces with all ſpeed againſt *Ptolomæus*, hoping to help and deliver his mother and brethren that were detained priſoners with him: and aſſaulting the caſtle, notwithſtanding that in all other things he had the better hand, yet was he overcome by juſt grief and compaſſion. For at ſuch time & ſo often as *Ptolomæus* perceived himſelf to be in danger, he brought *Hircanus* mother and brethren upon the walls, and beat them where he might behold them in their torments, threatning to caſt them down from the wall, except *Hircanus* would preſently depart. For which cauſe *Hircanus* was more moved with compaſſion & fear, then with anger & wrath. But his mother being no ways diſmaied with ſtripes which ſhe endured, nor with death wherwith ſhe was threatned, lifted up her hands to her ſon, beſeeching him that in regard of her miſeries, he would not be moved to ſpare ſo impious a perſon, for ſhe eſteemed her death threatned by *Ptolomæus*, dearer then immortalitie it ſelf; if ſo be he might receive juſt puniſhment for the villany which he had impiouſly committed againſt their houſe. But when *John* had perceived the reſolute mind of his mother and heard her intreaty, he was moved to aſſault the Caſtle, and ſtraightway ſeeing her beaten and torn, he relented with compaſſion, and was

The yeer of the world, 3831. *before Chriſts Nativity*, 133.

Hircanus obtaineth the honour of the high Prieſthood, which his father had.

Ptolomæus cruelty againſt Hircanus mother and brethren.

even

A even filled with grief. By which means the ſiege continued long, and the Jubilee yeer was come, which falleth out every ſeventh yeer: wherein the Jews ceaſe from all affairs, as their wont is every ſeventh day. *Ptolomæus* delivered from the ſiege by this accident and occaſion, put *Johns* mother and his brethren to death, and afterwards fled to *Zeno* the Tyrant of Philadelphia, who was alſo ſirnamed *Cotylas*.

The yeer of the world, 3831. before Chriſts Nativity, 33.

Ptolomæus murthereth Hircanus mother and brethren

In the mean while, *Antiochus* being grivouſly vexed at that which *Simon* had done unto him, ſent his Army into Judæa, and beſieged *Hircanus* in Ieruſalem, who opening *Davids* Sepulcher (who had been one of the richeſt amongſt all the Kings of Iudæa) took more then three thouſand talents of money from thence; and wrought ſo much with *Antiochus*, that upon the payment of three hundred talents of money, he made him raiſe his ſiege and depart
B the Countrey. This *Hircanus* was the firſt of all the Iews that with his own goods maintained out-landers and ſouldiers. But ſo ſoon as *Antiochus* had bent his power and forces againſt the Medes, he took handfaſt of that opportunitie he had offered him, to revenge himſelf, and preſently aſſaulted the towns of Syria, aſſuring himſelf he ſhould find them (as indeed they were) void of ſouldiers to defend them. Whereupon he took Medaba and Samea, with the places thereunto adjoyning, Sichem and Garizim, which border upon the Cuthæans, who inhabit the places adjoyning to the Temple, that is made after the imitation of that which is at Ieruſalem. Moreover, he took many Cities of Idumæa, and amongſt the reſt Doreon & Mariſa: and coming into Samaria (where now Sebaſte is ſcituated, which was buided by *Herod*) he beſieged it on every ſide, and left his two ſons *Ariſtobulus* and *Antigonus*, to continue the
C ſiege, who diligently beſieged the place. There was ſuch a famine in the citie, that they were conſtrained to eat unaccuſtomed meats. For which cauſe, they required aid of *Antiochus*, ſirnamed *Spondius*, who willingly aſſiſted them, but he was overcome by *Ariſtobulus* and *Antigonus*, and was purſued by the aforeſaid brethren unto Scythopolis, whither he then retired himſelf: but they retiring again unto Samaria, beſieged the Citie, and at laſt taking it by force, deſtroyed the ſame, and led away their inhabitants captives. Whileſt thus Fortune favoured them more and more, they ceaſed not to purſue their good ſucceſſe, but led their Army to Scythopolis: and taking it, they devided and ſpoiled all the Countrey.

The yeer of the world, 3839. before Chriſts Nativity, 125.

Antiochus, upon the payment of three hundreth talents, raiſeth his ſiege. Ant. lib. 13. cap. 15.

Ariſtobulus & Antigonus beſiege Sebaſte.

Sabaſte overthrown and ſpoiled.

CHAP. III.

D

Of Ariſtobulus, Antigonus, Judas Eſſæus, Alexander, Theodorus. *and* Demetrius.

THis felicitie and good hap of *John* and his ſonnes, was accompanied with the envie of many of his Conntrey-men: and this diſcontent of theirs, was the cauſe of a mutinie. For divers of the Jews riſing up in Arms againſt them, were ſo much overruled by their ambitious paſſion, that they could not contain themſelves from the proſecution of an open and bloody war: wherein notwithſtanding they were put to the worſt. From that day forward *John* paſſed the remainder of his life in all felicitie and happineſſe; and after he had governed the Common-weal for the ſpace of thirtie three yeers, he departed this
E life, leaving behind him five valiant ſons. He was a man truly happie, and ſo favoured by Fortune, that he had no occaſion to complain of her niggardice in bountie. Finally, he alone might juſtly boaſt himſelf of three excellent endowments: Firſt of all, that he was the Prince of his Countrey: Secondly, that he was high Prieſt: Thirdly, a Prophet, to whom God ſo ſpake, that he was ignorant of no future accidents. He foreſaw and foretold that his two eldeſt ſonnes ſhould not continue long in the government (whoſe lives are worth rehearſall, although they much declined from their fathers felicitie: (for the eldeſt ſonne *Ariſtobulus*, after his fathers death tranſlated the principalitie into a Kingdome; and was the firſt that put a Crown on his head; foure hundreth, eightie and one yeers and three moneths, after
F the deliverance of the people from the captivitie of Babylon. As for *Antigonus* (who was his ſecond brother, and whom in appearance he ſeemed to love moſt intirely,) he made him partaker of his dignitie, and committed the reſidue of them to priſon. He impriſoned his mother alſo, for that ſhe had contended with him as touching the principalitie, which *John* had ſolely committed to her diſpoſe) and was ſo far given over to all kinde of crueltie, that he not onely kept her priſoner in bonds, but alſo put her to death by famine. But the revenge of his impietie was this, that he ſlaughtered his own brother *Antigonus*, whom he intirely beloved, and made both a competitor and partner with him in the Kingdome. For by reaſon of thoſe ſcandalous ſlanders, which his envious and malignant Courtiers contrived and invented againſt him, he commanded him to be put to death.

The ſeditious overcome in Warre.

John after he had happily governed the Countrey for 33. yeers ſpace dieth.

The yeer of the world. 3861. before Chriſts nativity, 303.

Ant. lib 13. cap. 19.

Ariſtobulus famiſheth his mother.

Ariſtobulus loved Antigonus very deerly.

Never-

The yeer of the world, 3861. before Christs nativity. 43.

Nevertheleſs, upon their firſt information, *Ariſtobulus* (overmaſtered by brotherly affection) gave them no credit; the rather for that he was certainly aſſured, that all things for the moſt part which were objected againſt him, were rather enforced upon envie, then alleadged on good ground. G

But when as *Antigonus* returned from the warre, attended with many teſtimonies of his valour and proweſſe, upon that feſtival time, wherein according to the cuſtome of our countrey, we celebrate the feaſt of Tabernacles; it hapned at that time, that *Ariſtobulus* fell ſick and was diſeaſed. *Antignus* therefore about the end of thoſe feſtival dayes being attended by his armed men, aſcended up into the Temple to offer ſacrifice, and the rather reſorted he thither in greater pomp and Majeſtie, becauſe he intended to honour his brother. Hereupon, certain curſed and wicked detractors repaired to the King, buzzing in his ears that this great guard of ſouldiers which accompanied *Antigonus*, and that his haughtie reſolution and Kingly preſence, was rather for a Soveraign, then a Subject: inferring hereby, that he entred the Citie in this Equipage, with an intent to murther him, not contenting himſelf to have the onely honour of the Kingdome, except he might reduce the power and poſſeſſion thereof into his own hands. *Ariſtobulus* though unwillingly, yet at laſt being won to beleeve them, deſirous (in ſeeming not to ſuſpect) to ſhew himſelf provident, commanded his guard to hide themſelves in a certain obſcure place under the ground: as for himſelf he took up his loding in a certain Caſtle, which in times paſt was called Bari, and afterwards Antonia: given his Archers this Commiſſion, that if *Antigonus* came unarmed, they ſhould let him paſſe; if otherwiſe, that they ſhould kill him. He ſent certain meſſengers alſo to *Antigonus*, requiring him to repair unto him diſarmed. But the envious Queen prevented this good intent of his by a ſubtil ſtratagem complotted and acted by thoſe, that with her conſpired againſt him. For ſhe perſwaded thoſe that were put in truſt to diſcharge this meſſage, to diſcover nothing of that which the King had commanded them: but to ſignifie unto *Antigonus*, that his brother having intelligence that he had made himſelf many accompliſhed and compleat Armours, with other fair and worthy furniture for the war in Galilee (which by reaſon of *Antigonus*, ſudden departure from that place, and his own inſtant infirmitie he might not behold) would count it no little favour and felicity to behold and ſee him in his warlike Ornaments. Which when *Antigonus* underſtood (who by reaſon of his brothers diſpoſition ſuſpected no miſchief) he armed himſelf, and reſorted unto him, intending to deſlight and content him with his muſters. But no ſooner arrived he in the ſtreight, which is called the Tower of Staton, but the guard of *Ariſtobulus* ſet upon him, and ſlaughtered him, yielding by this means a demonſtrative and certain teſtimony, that detraction diſtracteth and deſtroyeth all good nature and friendſhip, and that amongſt all our moſt accounted affections, there is no one ſo defended and fortified as may abate the edge of envie.

Antigonus in honour of his brother aſcended up into the Temple.

Antigonus falſly accuſed to his brother.

Ariſtobulus commandeth his guard that if Antigonus came armed, they ſhould kill him.

The Queens cunning Stratagem againſt Antigonus. H I

Antigonus ſuſpecteth not his brother. K

At this time alſo who would not wonder at a certain man called *Judas?* who being by birth an Eſſean, was bleſſed with this felicitie in his prophecies, that his predictions were neither touched with miſtaking, nor tainted with lying. This man perceiving how *Antoginus* paſſed thorow the Temple, cried out to his familiars who attended him in no ſmall number (for ordinarily divers of his diſciples did attend upon him;) Ah, how happy were it for me at this preſent, if I were dead, ſith that truth dieth before me; and ſome one of my predictions are found faulty and deficient? For behold *Antigonus* yet liveth, who ſhould this day have dwelt with death. The place which was deſtinated for his departure is the Tower of Straton, which is diſtant from this place ſome ſix hundreth ſtounds, and yet notwithſtanding, there are but four houres of the day to be paſt: now therefore is the time wherein my divination ſhall be falſified. Having ſpoken to this effect, the old mat ſate him down being altogether diſconſolate and penſive, until ſuch time as within a while after it was told him that *Antigonus* was ſlain in a place under ground, which was called the Tower of Straton. Being of the ſame name with Cæſarea which is ſcituate upon the Sea-coſt; which was the occaſion that *Judas* ſtaggered in his divination.

Judas the Prophet foretelleth Antigonus death. L

The ſorrow which incontinently ſeized *Ariſtobulus*, for committing this hainous murther, augmented and increaſed his ſickneſſe in ſuch ſort, that his ſoul was continually troubled with the thought of his ſinne, and his body through extreme heat of paſſion dried up; and the grief that he felt was ſo vehement, that his entrails became exulcerate, ſo that he voyded bloud in great aboundance. And it ſo fell out by the divine providence, that one of his ſervants, who was deputed to that office, bearing out that blood which came from him, miſſed his way, and came to that place where *Antigonus* had bin ſlain, wherein as yet there appeared ſome ſignes and ſtains of the bloodſhed of *Antigonus*, on which he powred out the blood of the murtherer *Ariſtobulus*. Which when they perceived who ſtood hard at hand, they began to

Ariſtobulus through the grief he conceived at his brothers death falleth ſick. A ſervant ſpilleth blood in the ſame place where Antigonus was ſlain. M

A to cry out with a loud voice, as if the ſervant had purpoſely ſpilled the blood in that place, *Ariſtobulus* hearing this cry, demanded the cauſe thereof; and the more that each man fled and feared to diſcover the ſame unto him, the more inſtantly ſought he to underſtand the truth; ſo that at length after he had uſed threats and violence, he was certified by ſome one of that which had paſt. Whereupon his eyes were ſuddenly filled with tears, ſo that in vehement agony of mind, he at laſt cryed out and ſaid: it is impoſſible, but that the great eye of the divine Majeſtie ſhould ſee my wicked acts, and the ſudden vengeance of my brothers bloodſhed ſhould purſue and overtake me. How long, O thou impudent body, wilt thou detain a ſoul already condemned and adjudged to my mother and dead brother? How long B ſhall I thus lingeringly languiſh in ſpending a parcel of my blood unto them? Let them take it all at once, and let not the divine vengeance laugh any longer to ſee the effuſion of mine entrails. This ſaid, he died after he had ſcarcely reigned one year.

The year of the world, 3862. before Chriſts Nativity 102.

The eye of God diſcovereth every ſin.

Ariſtobulus dieth miſerably.

His wife after his death delivered his brother *Alexander* from priſon, and anointed him King, who was both the eldeſt, and ſeemed to be the moſt ſtayed among the reſt of his brethren. Who growing by this means to be both proud and potent, put one of his brethren to death, for aſpiring and hunting after the kingdome: as for the other that remained alive, in that he contented himſelf with a private and contemplative life, he kept him near about him. He made war alſo againſt *Ptolomey* that was called *Lathyrus*, who had ſurprized the City of Aſoth, and put a great number of his enemies to the ſword: nevertheleſſe, *Ptolomeys* ſide obC tained the victory, who retiring himſelf into the countrey of Egypt, by reaſon that his mother *Cleopatra* purſued him with open war; *Alexander* forcibly entred the City of Gadara, and the fort of Amathunt (which was one of the greateſt of all thoſe that were round about Jordan) in which place *Theodore*, *Zenos* ſon had hoorded up his chiefeſt and moſt precious movables, who ſuddenly ſetting upon him, recovered all that which was his, and furthermore laid hands on the kings carriage: in ſeizing which, he ſlaughtered many Jews, to the number of ten thouſand. But *Alexander*, after he had recovered this loſſe, invaded the frontire towns upon the ſea-coaſt, and won Raphia, and Gaza, and Anthedon, which afterwards by king *Herod* was called Agrippias. But after he had conquered and overcome theſe places, the common ſort of the Iews raiſed a mutiny againſt him during a certain ſolemne D and holy feaſt: for all mutinies and ſeditions are commonly raiſed at banquets: and it is thought that he could not have prevailed againſt thoſe treacheries, had he not been aſſiſted by the Piſidians and Cilicians, whom he hired to help him: for the Syrians, he refuſed to hire them, by reaſon of their natural hatred they bare againſt the Jews. Having therefore ſlain eight thouſand of the rebels, he warred upon Arabia; and overcoming the Galaadites, and Moabites (and impoſing upon them a tribe) he returned to Amathunt: and whereas *Theodorus* was daunted with his proſperous ſucceſſe, he finding the Caſtle without any to defend it, razed it unto the ground. After this, he preſently aſſaulted *Obeda*, king of the Arabians: who having laid ambuſhments in the countrey of Galaad, in a place fit for ſuch a purpoſe, diſcomfited him and his whole army, being driven thence into a deep valley where they were peſtered with a multitude of Camels.

Ant. lib. 13. cap. 9.

Alexander advanced to the kingdome, uſeth much cruelty.

Alexander is overthrown by Theodore.

The ſedition of the Jews againſt Alexander upon a feaſtival day.

Alexander aſſaileth the caſtle of Amathunt, and razeth it.

E But *Alexander* eſcaped unto Jeruſalem, where the people who had conceived a hatred againſt him, being encouraged by his great loſſe and ſlaughter of men, began again to rebell: but then alſo he overcame them, and in ſix years ſpace, at ſundry battels he ſlew above fifty thouſand Jews: notwithſtanding, he never rejoyced in his victory, becauſe the ſtrength of his countrey was conſumed thereby. For which cauſe giving over his wars, he began to ſeek the peoples favour by ſweet and milde ſpeeches: but they ſo much hated his inconſtant and variable manners, that when he demanded of them what he might do to win their favors, they anſwered, If he would die, for that ſcarcely they would pardon him if ſo be he were dead, who had committed ſo many hainous crimes. And thereupon the Jews ſent unto *Demetrius*, ſirnamed *Acærus* for help, whom in hope of great rewards came and joyned F his forces with the Jews about Sichem: where *Alexander* met them both, with a thouſand horſmen and ſix thouſand footmen, that were hired (having at that time ten thouſand Jews his favourites) and of the contrary part there were three thouſand horſmen, & fourty thouſand footmen. Before the fight began, the two Kings ſent meſſengers one unto anothers Army, perſwading one anothers men to forſake their colours and Captains: for *Demetrius* hoped that *Alexanders* hired men would have forſaken *Alexander* and come unto him, and *Alexander* hoped that the Jews that followed *Demetrius*, would have left *Demetrius* and come to him. But when both parts perceived that the Jews continued obſtinate in their purpoſe, and the Greeks kept their fidelity, the two Armies encountred; in which encounter *Demetrius* had the upper hand (although *Alexanders* hirelings evidently ſhewed ſtrength

Demetrius cometh to help the Iews. Ant. lib. 13. cap. 20.

The war betwixt Demetrius and Alexander, wherein Demetrius is conquerer.

strength and courage.) But the end of this victory was such as neither party expected: for G
The yeer of the world, 3862. before Christs Nativity, 102. they who sent for *Demetrius*, after his victory did forsake him; and fortune changing her colours, six thousand Iews fled unto *Alexander* into the mountains, whither for safety he had betaken himself. This revolting much displeased and discouraged *Demetrius*, for he now thought that *Alexander* uniting his forces, was able to bid him battel, and he feared that all the Iews would at that present follow *Alexander*: for which cause he returned home. Yet the rest of the Jews having thus lost the help of *Demetrius*, would not for all this desist from their rebellion; nay they so long warred with *Alexander*, till at last (the most of them being slain) he drave the rest into the City of Bemeselin, and when he had surprized and sackt the City, he led them captives into Ierusalem. But immoderate anger turned his cruelty into impiety: for having crucified eight hundred captives in the midst of the City, he killed their wives, and the children he massacred before their mothers faces; and this pitiful spectacle he beheld with pleasure, drinking and making merry with his concubines. Whereat H the people were so terrified, that the night after, eight thousand of the contrary part fled out of the countrey of Iudæa, who staied in banishment during the life of *Alexander*. Thus, after he had by those actions sought for the tranquility of his kingdome, which he obtained not but with long time and great difficulty, he ceased to make war against his countrey.

The Iews revolt from Demetrius.

Alexanders immoderate wrath, who crucified eight hundred captives.

Alexander ceaseth from war.

CHAP. IV.

Of the war of Alexander *with* Antiochus, *and* Aretas, *and of* Alexander *and* Hircanus. I

After this, *Antiochus* (who likewise was called *Dyonisius*, the brother to *Demetrius*, who was the last of all the race of *Seleucus*) raised up new broiles against *Alexander*, who fearing him because he had prepared war against the Arabians, drew a deep trench along that ground which lyeth between *Antipatris*, and the Sea-coast of Joppe: and before the trench he builded a very high wall, and raised towers of wood to hinder his enemies passage. But all this could not keep out *Antiochus*, but that burning the towers, and filling up the trenches, he entred and passed over them with his forces. And not tarrying at that time to revenge himself of him who had thus forbidden him passage, he presently K marched forward against the Arabians. But the king of Arabia retyring himself into certain places of his countrey which were fittest for defence, & returning suddenly to battel with his horsemen (who were in number 1000.) rushed hastily upon *Antiochus* souldiers, and found them unprovided; so that a hot skirmish began betwit them, in which the souldiers of *Antiochus*, whilest he lived, shewed themselves valiant (though they were on every side massacred by the Arabians) but so soon as he was slain (who was alwayes ready to assist those that were in danger) all of them fled: and the greatest part of them were slain in the battel and in flight; as for those that escaped, they fled into the town of Cana, where they all (except very few) died for hunger. After this, the people of Damascus being incited by the hatred they bare to *Ptolomey* the son of *Mineus*, sent for *Aretas*, and established him King over L Cœlosyria: who warring against Iudæa, and overcoming *Alexander* in battel, retired himself upon composition. *Alexander* having taken Pella, resorted once more to the town of Gerasa, in that he was desirous of *Theodorus* riches: and took the place, notwithstanding that it was fortified with three walls: and that upon every wall there was planted a garrison. He took Gaulan, and Seleucia, and that town which is called the valley of Antiochus. Moreover, having taken Gamala, which was a most strong Castle, and imprisoned the Governour thereof, who was called *Demetrius*, because he was a wicked person, he returned into Judæa, after he had spent three years in war: where for his prosperous successe he was joyfully received of his nation. But no sooner ceased he from war but he fell sick, and falling into a quartane ague, he thought that he should drive away his sickness, if he employed M himself in some businesse: for which cause being not rid of his disease, he applyed himself to war, and labouring above his strength, amidst those tumults yeelded up the ghost in the 37. yeer of his raign: leaving the kingdome to *Alexander* his wife, fully accounting that the Iews would in all things obey her, because that she alwayes by misliking and seeking to hinder his cruelty and iniquitie, had won the hearts of the people. Neither was he deceived; for she being admired for her piety amongst them, obtained the principality: the rather for that she was well acquainted with the customes of her countrey, & even from her

Alexander feareth Antiochus, Demetrius brother.

The king of the Arabians invadeth Antiochus souldiers unawares.

The king of Arabia puts Antiochus forces to flight and killeth a great number of them.

They of Damascus, and Aretas against Alexander.

Alexander sick of a quartane feaver. Antiq. lib. 13. cap. 22.

Alexandra Alexanders wife, through the opinion of vertue, obtaineth the kingdome.

A her childhood deteſted them, who violated the holy law. She had by *Alexander* two ſonnes, the eldeſt was called *Hircanus*; whom by reaſon of his yeers ſhe proclaimed high Prieſt, and becauſe of his dull nature, ſhe thought that though he were in Princely authority, yet he would moleſt no man: and therefore alſo made him King. As for the youngeſt ſonne *Ariſtobulus*, becauſe he was of a hot ſpirit, ſhe was willing that he ſhould lead a private life.

The year of the world, 3862. before Chriſts Nativity, 102.

Now there was a certain ſect among the Jews, which were called Phariſees, who joyned themſelves with the Queen: theſe people were thought to be of the godlieſt ſort, and to be more skilful then other, in interpreting the Scriptures: and for that cauſe *Alexandra* favoured them the more, becauſe ſhe was ſuperſtitiouſly given to religion. Theſe having by little and little inſinuated themſelves into the favour of a ſimple woman, now did domineer at their
B pleaſure, diſplacing, diſpoſing, impriſoning, and reſtoring to liberty whom they pleaſed, for no other purpoſe, but that they might enjoy the profits and commodities of the kingdome; and *Alexandra* bare all charges. This Queen was alwaies deſirous of high attempts, and daily ſtudied to encreaſe her wealth: ſhe levied two armies, and hired a great many ſtrangers; whereby ſhe did not onely ſtrengthen her own countrey, but alſo made her ſelf to be feared of other nations. ſhe ruled others, but her ſelf was ruled by the Phariſees, who at laſt killed *Diogenes*, who was a gallant man, and highly in favour with King *Alexander*; affirming that through his counſell, the King commanded thoſe eight hundreth before mentioned to be crucified: and further, they perſwaded the Queen *Alexandra*, that ſhe ſhould put to death all others, through whoſe counſel *Alexander* her husband had been incited againſt thoſe
C eight hundreth. The Queen being blinded with ſuperſtition, thought it unlawfull to deny any thing which they requeſted: ſo that they put to death whom they pleaſed, till ſuch time as the chiefeſt of thoſe, who were in this danger, in humble wiſe came to *Ariſtobulus*, who perſwaded his mother to ſpare them for their dignity, and baniſh others, whom ſhe thought had deſerved puniſhment: who having obtained their liberty, diſperſed themſelves thorow the whole countrey. Now *Alexandra* ſent an army to Damaſcus, and becauſe *Ptolomæus* daily vexed the city, ſhe took it without doing any thing worthy of memory: ſhe did ſollicite *Tigranes* King of Armenia with gifts and promiſes, (who with an army had beſieged Ptolemais wherein *Cleopatra* was) but he for fear of troubles in his own countrey, in that *Lucullus* had entred into Armenia, withdrew himſelf from thence.

Hircanus firſt made High Prieſt, and afterward King. The Phariſees getting in favour with the Queen, are made her chief Governours, and enjoy all honours. Alexandra willingly obeyeth the Phariſees. The Phariſees by their envy and accuſations are the death of many good men.

Ariſtobulus expoſtulateth with his mother.

D In the mean time *Alexandra* being ſick, her youngeſt ſonne *Ariſtobulus* with his ſervants (which were many in number, all truſty, and in the heat of their young yeers) got all the Caſtles, and hiring ſouldiers with the money he found in thoſe Caſtles, he proclaimed himſelf King. But *Alexandra*, (pitying the complaints of *Hircanus*) impriſoned the wife and children of *Ariſtobulus* in a Caſtle neer unto the North part of the Temple, which in old time was called Baris (as we ſaid before) afterwards *Antonius* being Emperour, it was called Antonia, as in like manner Sebaſte and Agrippias, other Cities were named of *Auguſtus* and *Agrippa*. But *Alexandra* died before ſhe could revenge *Hircanus* of the wrongs which *Ariſtobulus* had done him. This Queen reigned nine yeers, and left *Hircanus* in poſſeſſion of all, whom during her life time ſhe had advanced to the Kingdome. But *Ariſtobulus* being both
E ſtronger in power, and more eſteemed in authority, encountred with his brother about Jericho, where many of *Hircanus* ſouldiers forſaking their King, fled unto *Ariſtobulus*: for which cauſe, both he and the remnant of thoſe thar followed him, were forced to flye into the caſtle called Antonia, where he found hoſtages to redeem them. For, (as we have already ſaid) *Ariſtobulus* with his wife and children were impriſoned in that place: leſt any worſe miſ-hap ſhould betide him, he concluded a peace, upon condition that *Ariſtobulus* ſhould be King, and that he as brother to the king; would content himſelf with other dignities. Upon theſe conditions, they were made friends in the Temple, where in the preſence of all the people, they in moſt friendly ſort embraced each other: which when they had done, they changed houſes, and *Ariſtobulus* went into the Kings Palace, and *Hircanus* unto *Ariſtobulus* houſe.

Ariſtobulus proclaimeth himſelf King. Alexandra impriſoneth Ariſtobulus wife and children.

The year of the world, 3873. before Chriſts nativity. 95.

Alexandra dieth, and Hircanus ſucceedeth her in the kingdome. *Ant. l. 14. c. 1.* The brethren contending for the kingdome, are accorded upon certain conditions. *Ant. lib. 14. cap. 2, 3, 4.*

F

CHAP. V.

Of the warre between Hircanus *and the Arabians; and of the taking of Jeruſalem.*

Antipater perſwadeth Hircanus to flie to Aretas King of Arabia, and to crave his aſſiſtance to recover his kingdome.

NOw a ſudden fear invaded all the enemies of *Ariſtobulus*, when they ſaw him (contrary to all expectation) made king; and eſpecially *Antipater*, above all others, whom *Ariſtobulus* a long time had hated. This *Antipater* was an Idumæan born, and for his nobility and riches, was the chiefeſt and beſt reputed of his nation. This man perſwaded *Hircanus* to flie unto *Aretas* King of Arabia, and crave his help to ſet him in his king-

dom. Furthermore, he perſwaded *Aretas* likewiſe to receive *Hircanus*, and to help him to recover his kingdome, ſpeaking much againſt the manners of *Ariſtobulus*, and praiſing *Hircanus*; adding that he being King of ſo famous a nation, ought to aſſiſt thoſe who were unjuſtly oppreſſed; and that *Hircanus* had manifeſt injury offered him, being forced to forſake his kingdome, which by the right of ſucceſſion was due unto him. After he had thus made his way, he in the night time took *Hircanus*, and fled with him forth of the city: and making all haſte poſſible, they arrived at a town called Petra, with ſafety (which is a town where the Kings of Arabia were accuſtomed to keep their Court) there he delivered *Hircanus* into the Kings hands, and through many gifts and entreaties, obtained the favour that he might be conducted into his Kingdome. And to the effecting of the ſame, *Aretas* gave him an army of fifty thouſand horſe and foot: which power, ſince *Ariſtobulus* was not able to reſiſt, he was overcome upon the firſt onſet, and was forced to flie unto Ieruſalem: and he had been ſurely taken, if *Scaurus* a captain of the Romanes by taking opportunity at thoſe troubles, had not raiſed the ſiege. For *Pompey* the Great, (who warred againſt *Tigranes*) ſent him out of Armenia into Syria: who comming to Damaſcus, found it newly taken by *Metellus* and *Lollius*; who diſmiſſing them from thence, and finding how matters ſtood in Judæa, haſted thither in hope of a booty. So ſoon as he entred into the confines of the countrey, both of the brethren ſent Embaſſadours unto him, deſiring him to take their parts: but *Ariſtobulus* having ſent him 300. talents, he neglected to do Iuſtice; for having received that ſumme, *Scaurus* ſent meſſengers unto the Arabians and *Hircanus*, threatning the diſpleaſure of the Romanes and *Pompey*, except they would preſently raiſe their ſiege: for which cauſe *Aretas* being much abaſhed, returned out of Iudæa unto Philadelphia, and *Scaurus* repaired unto Damaſcus. Yet ſufficed it not *Ariſtobulus*, that he had eſcaped from being taken, but that gathering all his forces together, he purſued his enemies: and joyning battell with them about Papyron, he ſlew ſix thouſand of them, in which number was *Cephalon Antipaters* brother. But *Hircanus* and *Antipater* being deſtitute of the Arabians help, were driven to hope for ſuccour even at their adverſaries hand. For which cauſe, as ſoon as *Pompey* after he had entred Syria came to Damaſcus, they in humble manner came to him, and giving him many gifts, proteſted unto him that which before they had done to *Aretas*; earneſtly requeſting him, that he would conſider the violence offered by *Ariſtobulus*, and reſtore *Hircanus* to the Kingdome: to whom both by years and manners it was due.

Mean-while *Ariſtobulus* ſlept not, but having corrupted *Scaurus*, came in as royall pompe as he could; but not abiding to debaſe himſelf, and thinking it diſparagement in more abject manner then beſeemed a King to ſeek his own commodity, returned from Dioſpolis. Whereat *Pompey* being angry, at the requeſt of *Hircanus* and his followers, he went againſt *Ariſtobulus*, accompanied both with the Roman Army and the Syrians, who aſſiſted them. When they had paſſed Pella and Scythopolis, and came to Corea (where the confines of Judæa begin) as they paſſed thorow the midſt of the countrey, they underſtood that *Ariſtobulus* was fled to Alexandrium (which was a Caſtle richly built and ſcituate upon a very high hill.) *Pompey* arriving in that place ſent meſſengers unto him, commanding him to deſcend; but he becauſe he was called in queſtion about the kingdome, determined rather to hazard himſelf, then obey. But when he ſaw that the people began to fear; and that his friends willed him to think of the power of the Romans, whoſe ſtrength he was no wayes able to reſiſt: he allowed their counſel, and came unto *Pompey*: where having alleadged many reaſons to ſhew that he had juſt title unto the Crown, he returned again into the Caſtle. And afterwards being urged by his brother to come and plead his title, he came and returned thither again, without contradiction from *Pompey*. Thus wauering he betwixt hope and fear, and doubting how the matter would go with him, he came to *Pompey* as it were to entreat him to pardon all. and returned again unto the mountain, leſt he ſhould ſeem to derogate any thing, from the Majeſtie of a King: yet becauſe *Pompey* willed him to depart from his Caſtles, and to warn his Governours thereof to do the like, (whom he had commanded to diſobey, except they received letters written by his own hand) in this he fulfilled *Pompeys* mind: yet being angry and diſcontented, he departed into Jeruſalem, and now fully determined to fight with *Pompey*. But *Pompey* not thinking it beſt to let him have time to prepare himſelf, followed him with all ſpeed, and ſo much the willinger, becauſe that neer unto Jericho he had news of *Mithridates* his death, even in the fruitfulleſt place of Judæa, where there are great ſtore of palms and balm. This balſom is a ſhrub, whoſe ſtem being cut with ſharp ſtones, droppeth balm out of the wounds thereof, which men gather as it droppeth from the wounds thereof. After he had reſted there that night, he in the morning haſted to Jeruſalem: At whoſe ſudden arrival *Ariſtobulus* being daunted, in humble manner came unto him

and

The yeer of the world, 3873. before Chriſts Nativity, 95

Antipater with Hircanus flye from Jeruſalem by night, to Aretas King of Arabia.

Aretas furniſheth Hircanus with 50000. ſouldiers.

Scaurus Captain of the Romans.

The yeer of the world, 3899. before Chriſts nativity. 95.

Scaurus receiveth 300. talents from Ariſtobulus, & commandeth the Arabians and Hircanus to depart out of the country

Antipater and Hircanus ſeek for Pompeys help.

Ant. lib. 14. cap. 6, 7.

Pompey furniſhed both with the Syrians and Romane army, ſetteth forth againſt Ariſtobulus.

Pompey commandeth Ariſtobulus to deſcend.

Ariſtobulus reſorteth to Pompey.

Ariſtobulus intends to fight with Pompey.

Hedio.

Idumæa.

A and promising him money, and to yield himself and the Citie into his hands, he by this means appeased *Pompeys* anger. But he performed no part of his promise; for *Aristobulus* his associates would not suffer *Gabinius* (who was sent for the money) to enter into the Citie: For which cause *Pompey* being moved to displeasure, put *Aristobulus* in hold: and coming neer the Citie, he took a view at what place it might be easilieſt entred, for he did not lightly perceive how he might batter the walls, they were so strong. Moreover, there was a huge ditch before the wall, and hard by he beheld the Temple so strengthened, that although the Citie were taken; yet it might be a second refuge for the enemy. Whileſt thus he long deliberated what to do, there arose a sedition within the City, wherein *Aristobulus* confederates thought it meet to fight, and deliver the King out of prison: but those that favoured *Hircanus*, would that the gates should be opened to *Pompey*. At last *Aristobulus* friends having the B worst, fled into the Temple; and to the end that they might fight it out to the last, they cut down the bridge, by which men go out of the Citie, into the Temple. When the rest had received the Romans into the Citie, and delivered unto them the Kings Palace, *Pompey* sent a Captain called *Piso* with souldiers to seize the same; who leaving a garrison in the Town (seeing he could perswade none of them that were in the Temple to peace) prepared all places about it to batter it. All which time *Hircanus* and his friends shewed themselves ready to help them with councel, and to do whatsoever they were commanded. *Pompey* at the North side filled the ditch and valley with all kind of matter, which his souldiers carried: although that by reason of the huge depth, and for the depth, and for that the Jews made resistance, it was a thing hard to be done: and it had been left undone, had not *Pompey* (observing the seventh day, wherein the Jewes religion forced them to abstain from all labour) caused C it to be filled up those daies; forbidding the souldiers to fight at that time, to the intent he might fill the ditch more conveniently (for it was lawfull for the Jews onely to fight for their bodies upon the Sabbath.) At last when the ditch was filled, and the Towers were built upon the rampire, he beat the walls with those engines that he brought from Tyre; but they were beaten back by those who resisted from the top of the walls, who darted divers stones at them. Against the violent power whereof, the Towers that were builded in that quarter, being of a great and goodly building, resisted as valiantly, and as long as they possibly could. But the Romans found it but hard measure in this place, and *Pompey* admired the constancy of the Jews; who being amongst the thickest of their enemies darts, yet omitted not any ceremony: but (as though they had firm peace) they every day observed their ceD remonies, offered sacrifices and offerings, and most diligently observed all honour and divine service: yea in the very taking of the place, although every day they were killed at the Altar, yet did they not cease from the lawful rites of their religion. At last in the third moneth of the siege, whereas scarcely one Tower was beaten down, they brake into the Temple, and the first that attempted to climb over the wall, was *Faustus Cornelius*, *Silas* son, and after him two Centurions, *Furius* and *Fabius* with their Regiments; who compassing the Temple about (while some sought to hide themselves, and other some resisted) they slew them all. There were many Priests also among the rest; who, although they saw the enemies with naked swords rushing upon them, yet being nothing at all dismayed thereat, continued still their sacrifices; and were slain even whileſt they offered and incensed in the Temple: preferring the dutie they ought to religion, even before their own safetie. Many also were slain by E their own Countrey-men that favoured the adverse part: and many cast themselves down headlong upon the rocks; othersome in their fury having desperately fired all things upon the wals, burned themselves for company. So that there, twelve thousand Jews were slain, but very few Romans: yet many were hurt, and amongst all that Massacre, there was nothing so lamentable, as that the holy Sanctuary (which never any man saw before that time) was revealed to strangers. Finally, *Pompeius* accompanied with his followers, came into the Temple, where it was lawfull for none but the high Priest to come, and saw the candlesticks, lamps, table, censers, and all the golden vessels, and whatsoever was within the Temple. Moreover, he beheld the great quantitie of odoriferous drugs, which were kept in store in that F place, and two thousand talents of holy money: yet did he not take away these things, nor any thing else belonging to the Temple. But the day after it was taken, he commanded the Sacristans to purge and make clean the Temple, and to offer solemn sacrifice. He likewise proclaimed *Hircanus* high Priest (who had in all things shewed himself very forward, and especially at the time of the siege: as also for that he hindred a multitude of swains (who addressed for warre) from joyning themselves with *Aristobulus*: and therefore like a good Captain got he the good will of the people more by love, then by fear.

The yeer of the world, 3093. before Christs Nativity, 61.

Pompey beſieged Jerusalem.

Aristobulus humbly presenteth himself to Pompey. Ant. lib. 14. cap. 7. 8.

Pompey vieweth the Citie which way it might most easily be battered.

Sedition within the Citie, betwixt Hircanus and Aristobulus friends.

Pompey & his enter the city, and search the Kings house.

Aristobulus with his friends flie to the Temple.

Twelve thousand Jews slain in the Temple.

Pompey and his followers enter the Sanctuary.

Pompeius conclancie.

Hircanus made high Priest.

Amongst others that were captives, there was *Aristobulus* father in law, who was also his

uncle: as for those that had been the chief cause of these wars, *Pompey* caused them to be be- G
headed. He rewarded *Faustus* likewise; and those who fought valiantly with him, with very
rich gifts, and imposed a Tribute upon Ierusalem, and took from that nation the cities which
they had gotten in Cœlosyria: and appointed them to be governed by him who then was
Prefident for the Romans; making them keep within the bounds of their own Countrey.
And in favour of *Demetrius* of Gadara (a libertine of his) he reedified Gadara which the
Iews had destroyed: he delivered the Medeterranean cities from their government (for they
had not as yet destroyed them, because they were suddenly prevented) namely, Hippon, and
Scythopolis, and Pella, and Samaria, and Marisa, and Azotum, and Iamnia, and Arethusa. The
towns also upon the Sea-coasts, Gaza, and Ioppe, and Dora, which before was called Stratons
tower, and afterward by *Herod* was altered, who builded most sumptuous buildings in that H
place, and called it Cæsarea: All these cities he restored unto the inhabitants, and made them
under the rule of Syria. And of this place and Iudæa, and of all places from the borders of
Egypt unto Euphrates, he made *Scaurus* Governour, leaving him two legions of souldiers.
Which done, he took his journey to Rome by Cilicia, leading *Aristobulus* and his Fa-
milie captives, who had two daughters and two sonnes, the elder whereof called *Alexan-*
der, escaped in the way; As for the younger, whose name was *Antigonus*, he with his sisters
was carried to Rome.

The yeer of the world, 3903. before Christs Nativity. 61.

Pompey causeth the chiefest conspirators to be beheaded.

Pompey delivereth many goodly cities from the subjection of the Iews.

Aristobulus and his family carried to Rome.

CHAP. VI.

Of the warre of Alexander, *with* Hircanus, *and* Aristobulus. I

AT that time *Scaurus* took his journey into Arabia: but by the difficultie of the place
he was so hindred, that he could not come to Petra, yet wasted he all the countrey
adioyning to Pella: although whilest he staied to doe this, he endured much evill:
For there arose a great famine in his army, notwithstanding that *Hircanus* by *Antipaters*
means sent them victuals. *Scaurus* also sent the same *Hircanus* as his familiar friend unto
Aretas, to perswade him that by disbursing some money, he should work his peace. Upon
whose motion *Aretas* condescended and gave him three hundreth talents, and so *Scaurus*
with his army, departed out of Arabia.

Ant lib. 14. cap. 9. The Arabian is reconciled to Scaurus. Ant lib. 14 cap. 10.

In the mean time *Alexander* the sonne of *Aristobulus* (who in the way to Rome escaped K
from *Pompey*) gathered together a great army, and desperately set upon *Hircanus*, wasting
all Iudæa, which he hoped quickley to win yea the wall which was destroyed by *Pompey* at Ie-
rusalem, had been builded up again as he hoped, had not *Gabinius* (who was sent into Syria,
to succeed *Scaurus*) who had oftentimes before shewed his valour, at that time also with an
army come against *Alexander*. Who fearing the worst, assembled all the forces that he could
to make resistance, so that he had ten thousand footmen, and a thousand and five hundreth
horsemen; he fortified also the commodious places of the Countrey, to wit, Alexandrium,
Hircanium, and Machærunt, which were neer unto the mountains of Arabia. *Gabinius* sent
Marcus Antonius before him with part of the Army, and followed after with the rest; and L
certain chosen men out of *Antipaters* company, and other companies of the Iews, whereof
Malichus and *Pitholaus* were made chief, joyned themselves with *Marcus Antonius*; and pre-
sently after them followed *Gabinius* with all his company, who all went to meet *Alexander*.

The yeer of the world, 3964. before Christs nativity. 60.

Alexander Aristobulus son gathers a great power against Hircanus.

Alexander gathereth 10000 footmen, & 1500 horsemen.

Ant pater with his forces goeth out to meet Alexander.

But *Alexander* perceiving himself unable to encounter with all their united forces, fled:
but drawing neer unto Ierusalem, he was constrained to hazard the fight; where losing to the
nnmber of six thousand (whereof some three thousand were taken alive, and other three
thousand slain) he escaped with the rest. But *Gabinius*, as soon as he came to the Castle cal-
led Alexandrium, understanding that many had forsaken their places, he by promising them
pardon sought to unite themselves unto him before the war began: but when he perceived
that they hammered on no abject resolution, he slew the most of them; as for the rest, he shut
them up in the Castle. In this battell, Captain *Marcus Antonius* did many things worthy of M
redown, and although he had alwayes and at all times shewed himself valiant, yet there espe-
cially his valour appeared. *Gabinius* leaving some to winne the Castle, went unto the Cities,
and strengthned those that were not yet assaulted, and reedified those that were destroyed,
and by his commandment Scythopolis and Samaria, and Anthedon, and Apollonia, and Iam-
nia, and Raphia, and Marisa, and Dora, and Gadara, and Azotus, and many more began to be
inhabited; so that their inhabitants joyfully peopled and dwelt therein. Which when he had
done, he returned to Alexandrium, and began a more urgent siege; whereat *Alexander*
being terrified and made desperate, he sent Embassadors to him, beseeching him to pardon

Alexander gathereth 10000 footmen, & 1500 horsemen.

Ant pater with his forces goeth out to meet Alexander.

Alexander fighteth with his enemies, and loseth six thousand men.

Marcus Antonius a Captain.

What Cities the Iews received to inhabit.

his

A his offences, promiſing to render unto him the caſtles of Macherunt and Hircanium, which were in his power, and beſides them Alexandrium: All which *Gabinius* by counſell of *Alexanders* mother deſtroyed, leſt they might be occaſion of new warres. This woman accoſted and flattered *Gabinius*, for that ſhe feared leſt her husband and the reſt of the captives at Rome ſhould be any waies damnified. After this, *Gabinius* carried *Hircanus* to Ieruſalem; and committing the Temple unto his charge, he made others of the Nobility Rulers of the Common-wealth, and divided the whole nation of the Jews into five parts and Governments, whereof one was eſtabliſhed at Jeruſalem, another at Doris, the third at Amathunt, the fourth at Iericho, the fifth at Sephoris a City of Galilee: and the Iews being delivered from the government of one man onely, willingly ſuffered themſelves to be ruled
B by the Nobility. But ſhortly after, *Ariſtobulus* eſcaping from Rome raiſed new troubles: who gathering a great army partly of thoſe that deſired a change, partly of them that loved him before, took Alexandrium and began to compaſſe it again with a wall: but hearing that *Gabinius* had ſent *Siſenna*, *Antonius*, and *Servilius* againſt him with an army, he went to Macherunt; and forſaking thoſe that were not fit for warre, he took with him almoſt 8000. armed men, amongſt whom was *Pitholaus* Governour of them that wer revolted, who with 1000. men fled out of Ieruſalem. But the Romanes followed and purſued them: and joyning battell with them, *Ariſtobulus* with his men fought valiantly, till being by force overcome, the Romanes ſlew five thouſand of them, and almoſt two thouſand fled into a mountain; and the other thouſand breaking the ranks of the Romanes with *Ariſtobulus*, were forced to Macherunt; where the king hiding himſelf the firſt night amongſt the ruines,
C hoped that having reſpit, he might gather another army, and fortifie the Caſtle: but having for two daies ſuſtained the forces of the Romanes, although unable to do it; at laſt was taken: and with his ſonne *Antigonus*, who had been impriſoned with him at Rome, he was carried to *Gabinius*, and from thence to Rome; and the Senate put him in priſon: but his ſonnes they ſent into Iudæa, becauſe *Gabinius* writ that he had ſo promiſed *Ariſtobulus* his wife upon condition the caſtles might be yeilded. Now *Gabinius* being prepared to warre againſt the Parthians *Ptolomeus* hindred him, who returning from Euphrates went into Egypt, leaving *Antipater* and *Hircanus* his friends to diſpoſe of all things belonging to the war: for *Antipater* helped him with money, weapons, corn, and men, and he perſwaded the Iews
D who kept the waies that lead unto Peluſium, to ſuffer *Gabinius* to paſſe. Now in the other part of Syria, at the departure of *Gabinius* there began a commotion, and *Alexander Ariſtobulus* ſonne once more incited the Iews to rebellion, and having gathered a mighty power, purpoſed to deſtroy all the Romanes, that were in that countrey: which *Gabinius* fearing (who was returned out of Egypt at the beginning of theſe tumults) he ſent *Antipater* before, who perſwaded ſome of the rebells to be quiet, yet 30000. remained with *Alexander*. For which cauſe he was very forward to fight, and went out to battell: the Iews came againſt him, and neer unto Itabyrium they fought, where 10000. were ſlain, and the reſt were put to flight: and *Gabinius* returned to Ieruſalem through the counſell of *Antipater*: who having eſtabliſhed that eſtate, went from thence and overcame the Nabathæans in battell: he like-
E wiſe permitted *Mithridates* and *Orſanes* privily to depart, who were fled from the Parthians, ſaying that they had eſaped from the ſouldiers. In the mean time *Craſſus*, who was appointed to be his ſucceſſour, had Syria delivered him, who toward the maintenance of the Parthian wars, took all the gold that was in the Temple of Ieruſalem, and 2000. talents which *Pompeius* had forborn to do: who paſſing over Euphrates, was both himſelf and his whole army utterly overthrown: of which thing it behooveth us not to ſpeak in this place. After the death of *Craſſus*, the Parthians endeavoured themſelves to enter Syria; but *Caſsius* who ſucceeded him in the government, repulſed them: and having gotten the upper hand he ſpeedily reſorted into Iudæa, and taking Tarichea, he carried away about 3000. men captives; and put *Pytholaus* to death, for gathering a company of ſeditious people unto *Ariſtobulus* his part.
F He that cauſed and counſelled his death was *Antipater*, who was married unto a noble woman of Arabia called *Cypris*, by whom he had four ſonnes, *Phaſælus* and King *Herod*, *Joſeph*, and *Pheroras*, and one daughter called *Salome*; who ſought the friendſhip of all Potentates round about him by courteſie and hoſpitality, and eſpecially he got the good will of the King of Arabia by affinity, unto whoſe fidelity he committed his ſonnes, becauſe he had undertaken the wars againſt *Ariſtobulus*. But *Caſsius* made a truce with *Alexander*, and in the mean time went to Euphrates to hinder the paſſage of the Parthians, of which we will ſpeak hereafter.

The yeer of the world, 3864. before Chriſts nativity. 60.

Ant. lib. 14. cap. 11.

Alexanders mother ſtriveth to pacifie Gabinius with rewards.

The change of the government of the Iews.

Ant. lib. 14. cap. 12.

Ariſtobulus eſcaping from Rome, raiſeth new troubles.

Ariſtobulus fighteth with the Romanes.

The Romanes obtain the victory, and carry away Ariſtobulus and his ſonne to Rome.

Alexander Ariſtobulus ſonne, once more provoketh the Iews to rebellion.

The Iews overcome by the Romanes.

Gabinius overcometh the Nabathæans in battell.

Ant. lib. 14. cap. 13.

Marcus Craſſus taketh away the reſt of the gold of the Temple.

Antipaters wife a noble woman of Arabia.

CHAP. VII.

Of the death of Aristobulus, *and the warre between* Antipater *and* Mithridates.

The yeer of the world, 3917. before the nativity of Christ, 47

After that *Cæsar* had forced the Senate and *Pompey* to flie beyond the Ionian sea, and by that means made himself sole master of all at Rome, he set *Aristobulus* at liberty, and with two legions of men sent him in haste into Syria, hoping through his means, speedily to win both it, and also all places adjoyning to Iudæa: but both the hope of *Cæsar*, and the forwardnesse of *Aristobulus*, was overthrown through envy: for he was poysoned by *Pompeys* favourites, and even in his own countrey his body lay unburied, which notwithstanding was preserved from putrefaction with honey, till such time as *Antonius* sent it unto the Iews, commanding them to bury it in the Kings sepulchre. His sonne *Alexander* also, was beheaded at Antiochia by *Scipio*, being first according to the tenour of *Pompeys* letters accused before the tribunal seat, of such things as he had committed against the Romanes, *Ptolomæus* the sonne of *Minæus*, who ruled Chalcis which was under Libanus, having taken his brethren, sent his sonne *Philippio* with them to Ascalon; and he violently taking away *Antigonus* and his sisters from the wife of *Aristobulus*, brought them to his father, and falling in love with the youngest, took her to wife: for which cause, he was afterward put to death by his father. For *Ptolomæus* having slain his sonne, married *Alexandra*; and for that affinity sake, was more carefull for her brethren. After the death of *Pompey*, *Antipater* sought all means to get *Cæsars* favour: and when *Mithridates* of Pergamenus was hindred by the Garrison at Pelusium to passe any further with an army into Egypt, and was by that means stayed at Ascalon, he perswaded the Arabians to assist him, the rather, because he was but a stranger, and he himself seconded him with almost three thousand armed Iews.

Ant. lib. 14. cap. 14 Cæsar deliverеth Aristobulus from his bonds. Aristobulus and his sonne slain by Pompeys friends.

Ant. lib. 14. cap. 15. Ptolomæus sonne marrieth Antigenus younger daughter, and for that cause is slain by his father.

Moreover, he incited the Potentates of Syria, and *Ptolomæus* who inhabited Libanus, and *Iamblicus*, and another *Ptolomæus* to assist him; for whose sakes the cities of that countrey did willingly undertake the wars. And now *Mithridates* strengthned by *Antipaters* means came to *Pelusium*, and because they would not suffer him to passe, he besieged the city, in which siege *Antipater* shewed his valour: for making a breach on that side of the wall, where his quarter was, he first of all with his company brake into the city, and so *Pelusium* was taken. But the inhabitants of *Onias* countrey, who were Egyptians and Iews, suffered him not to passe any further: yet did *Antipater* handle the matter so discreetly with them, that they did not onely suffer him to passe, but also provided victualls for his army. Whereupon the city of Memphis would not fight, but yeelded of their own accord unto *Mithridates*: so that passing thorow Delta, he fought with the other Egyptians in a place called the tents of the Iews; and being with all his company in danger, he was rescued by *Antipater*, who marching along the river side, set upon and discomfited the left wing of the enemies battell, and rushing upon them that pressed upon *Mithridates*, he slew many, and pursued the rest that fled, till he got their tents, and all with the losse of fourscore men. But *Mithridates* flying, lost eight hundred men, and being against all hope preserved out of those wars, was without all envy a true witnesse before *Cæsar* of all that which *Antipater* had both done and deserved. Whereupon *Cæsar* redoubled his courage with praise and promises unto him, and made him forward to hazard himself for him. In a word, he proved and shewed himself a stout warriour, and having many wounds in every part of his body, he bare a badge and testimony of his valour and vertue. Afterward when the estate of Egypt was quiet, he returned into Syria, where he made him a citzen of Rome, and granted him the immunities thereof: and did so honour him in other things, and used him so friendly, that he made him a pattern for all to imitate: and for his sake confirmed *Hircanus* in the high Priesthood.

Mithridates goeth to Pelusium, and thereby obtaineth Antigonus help.

Mithridates victory against the Egyptians.

Antipater performeth many noble exploits, and exposeth himself to all danger for Cæsars sake. Cæsar maketh Antipater a free citizen of Rome.

CHAP. VIII.

How Antipater *was accused before* Cæsar: *of the Priesthood of* Hircanus, *and how* Herod *made warre.*

Antigonus Aristobulus sonne cometh to Cæsar to accuse Pompeys friends for his fathers death.

AT the same time, *Antigonus* the sonne of *Aristobulus* repairing to *Cæsar*, against his will was a cause of *Antipaters* greater felicity: for coming to complain of his fathers death (who was as it was thought, through *Pompeys* envy poysoned) and to accuse *Scipio* of cruelty, which was used against his brother; whereas he should have abandoned all passion which moved him to mingle hatred with his miseries, contrariwise he accused *Hircanus*, and *Antipater* as though they had unjustly driven him

A him and his brethren out of their native ſoil, and grievouſly injured the people, to obtain their intent; alleadging that they had ſent aide into Egypt to *Cæſars* forces, not for good will, but for fear of ancient enmity, and that hereby they might acquit themſelves of the good will they bare to *Pompey*. At theſe words *Antipater* (caſting away his veſture) ſhewed the number of his wounds, ſaying, it was not needful to uſe words, to prove what affection he had born to *Cæſar*; for his very body ſhould ſhew it, although he himſelf held his peace: adding, that he admired the impudent boldneſſe of *Antigonus*, who being ſon to an enemy of the Romans, and a fugitive from the Romans, and ſtill continued his fathers purpoſe novelty and ſedition, ſhould dare to accuſe others before the Romane Emperour, demanB ding of him how he durſt hope to obtain any good thing, who ought to be contented with his life onely: alleadging that he craved not maintenance for that he wanted, but that he might raiſe a rebellion amongſt the Jews, and againſt them who ſhould beſtow any thing upon him.

The yeer of the world. 3917. before Chriſts nativity, 47.

Antigonus falſly accuſeth Hircanus and Antipater.

Antipater caſting off his garment, ſheweth his many wounds.

Which when *Cæſar* heard, he ſaid that *Hircanus* was moſt worthy to be high Prieſt, and bad *Antipater* wiſh what dignity he would have: who leaving that to the pleaſure of the giver, he was made Governour of all Judæa. And moreover, he obtained to reedifie the razed walls of his countrey, and *Cæſar* commanded that thoſe honours ſhould be engraven in the Capitol, that it might be a token in time to come of *Antipaters* juſtice and vertue. *Antipater* having attended *Cæſar* out of Syria, firſt of all repaired the ruined wals of his countrey which *Pompey* had razed: and going thorowout all the countrey, he threatned the obſtinate, and C perſwaded the ſeditious to obedience, admoniſhing them, that if they obeyed *Hircanus*, they might live in wealth and peace, and enjoy happineſſe, and an univerſal felicity; but if they ſuffered themſelves to be led with the vain hopes of thoſe, who for their private commodities ſought for alteration, that when they ſhould find him in ſtead of a Procurator, the Lord of all; and *Hircanus* in ſtead of a King, a Tyrant; and the Romanes and *Cæſar*, in ſtead of friends, deadly enemies: for that they would not ſuffer his power to be overthrown, whom they themſelves had eſtabliſhed for King. But notwithſtanding he ſpake theſe words, yet (becauſe he ſaw *Hircanus* more dull, and not of ſo fervent a ſpirit as the care of a Kingdome required) he himſelf ſettled the eſtate of the couutrey, and made *Phaſelus* his eldeſt ſon GoD vernour of the army, and the Lord of Jeruſalem, and of his own living, and ſent *Herod* his youngeſt ſon to govern Galilee (although he was very young:) who being by nature of a valiant courage, found out a preſent occaſion to ſhew his brave mind; for he took *Ezechias* which was Captain of theeves, who as he underſtood was wont to prey upon the confines of Syria with a great multitude, and put him to death with many other theeves: which thing was ſo grateful unto the Syrians, that in all towns and villages they made ſongs of *Herod*, as though he had reſtored them to peace, and to their poſſeſſions.

Cæſar createth Hircanus high Prieſt, & to Antipater he giveth the government of Judæa. Ant. l. 14. c. 16.

Antipater repaireth the walls of his countrey.

Antipater chargeth his ſubjects to obey Hircanus.

Phaſælus, and Herod, Antipaters ſonnes.

Herods fortitude.

Herod baniſheth the theeves out of Syria.

At length, the glory of this fact came to the ears of *Sextus Cæſar*, who was *Cæſar* the Emperours kinſman, who then ruled Syria. *Phaſelus* alſo did ſtrive to overcome the towardneſſe and good reputation of his brother, by daily increaſing, & winning to himſelf the good wils of the inhabitants of Jeruſalem: ſo that during the time he governed the City, he did E nothing inſolently through might or power: for which cauſe the people honoured *Antipater* as their King, and reverenced him as Lord of all, yet was his fidelity, and good will never the leſſe towards *Hircanus*. But it is impoſſible that any man that liveth in proſperity, ſhould not be envied. For *Hircanus*, although beforetime he were moved ſomething at the glory of theſe young men, and eſpecially with the proſperous ſucceſſe of *Herod*, being often annoyed with freqent meſſengers, who ſpred his praiſe for every thing he did; yet in particular he was ſtirred up by many envious perſons, who are wont to haunt the Courts of Princes, who were grieved that *Antipater* and his ſons ruled without offence. Theſe men told *Hircanus* that he onely enjoyed the bare name of a King, and that *Antipater* and his ſons ruled all; and that he ſo long would permit and wink at them, till that at the laſt, they would make themF ſelves Kings; for they now did no more ſuch as pretend themſelves to be Procurators. But leaving that title, they took upon them the dignities of Lords and Maſters, without any regard or reverence towards him; for *Herod* had put to death a great multitude of Jews againſt the law, whereas neither by word of mouth, nor by writing, the King had given him any ſuch authority: and that *Herod*, if he were not a King, but a private perſon was to be brought into judgement, there to anſwer the matter, and ſhew the King a reaſon, and ſatisfie the laws of his countrey; which permitted no man to be put to death, before by law he was convicted. By theſe perſwaſions *Hircanus* grew angry: ſo that not concealing his wrath, he cauſed *Herod* to be ſent for to anſwer the matter: who both for that his father advertiſed him thereto: and becauſe he truſted to the equity of his cauſe, firſt leaving a Garriſon

Phaſælus obtained the favour of the people of Ieruſalem.

Hircanus animated by envious men againſt Antipater and his ſons.

Herod called to his anſwer before the councel.

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in Galilee, he repaired unto the king; and came accompanined with a ſtrong guard, leſt either he ſhould ſeem to derogate from *Hircanus* dignity, if he ſhould lead forth many; or that for want of defence, he ſhould expoſe himſelf to the envy of his adverſaries. *Sextus Cæſar* alſo fearing the young man, leſt any evil ſhould betide him amongſt his enemies, ſent unto *Hircanus*, manifeſtly warning him to free *Herod* from the crime of murther. For which cauſe *Hircanus* who loved *Herod*, & was willing ſo to do of his own accord, did acquit him. Whereupon, he ſuppoſing that he had eſcaped againſt the kings will, went to Damaſcus unto *Sextus*, purpoſing not to obey, if hereafter he were ſent for. Natheleſſe, *Hircanus* was once again incited by bad people againſt *Herod*,, who certified him that he was gone away in a rage, and that he would enterprize ſomething againſt him: which *Hircanus* believing, knew not what to do, ſeeing his enemy more potent then himſelf. G

The year of the world 3922 *before Chriſts Nativitie*, 24.

Hircanus abſolveth Herod.

Hircanus once more incited by the wicked.

Shortly after, *Sextus Cæſar* proclaimed him General of the army, both in Syria and Samaria: ſo that now he was greatly to be feared, not onely for that he was highly in favour with the commonalty, but alſo for the forces which he commanded. So that hereupon *Hircanus* fell into an extreme fear, verily perſwading himſelf that *Herod* with his whole army, would preſently come againſt him. Neither was his ſuſpicion in vain: for *Herod* angry at the pretended crime whereof he was accuſed; came with a great army to Ieruſalem, intending to depoſe *Hircanus*; which he had effected, had not his father and brother gone forth to meet him, and pacified him, intreating that he would account that terrour (wherein he had put his enemies) and his own indignation for a ſufficient revenge, and that he ſhould ſpare the King, by whoſe favour he came to be ſo potent: adding moreover, that he ſhould not think it a diſdain, that he was called to anſwer his accuſations; but ſeeing that he was acquitted of them, he ſhould ſhew himſelf grateful to the King. Neither ought he to revenge the diſcontent he had taken, that he ſhould ſhew himſelf unthankful to him who had ſaved his life. Moreover, he was to conſider the fortune of wars, together with the cauſe thereof, and think that the wars he now pretended, were very unjuſt; bidding him not to be too confident of the victory, being to fight againſt his own king, who had alwayes been gracious unto him, and never cruel; onely being as it were urged thereunto, by ſome of his councel, who being meerly envious, rather to ſatisfie their own miſlikes, then in regard of his diſgraces, framed a ſhadow of an accuſation, *Herod* pacified herewith, ſuppoſed it to be ſufficient for him to obtain the thing he hoped for, to have ſhewed his forces unto his nation. H

Herod gathering a great army, cometh to Jeruſalem to depoſe Hirca. Herod diſſwaded by Antipater from attempting againſt Hircanus.

Baſſus murthereth Sextus Cæſar by treaſon.

At this time began civil war among the Romans neer unto Apamia: for *Cæcilius Baſſus*, for the love he bare to *Sextus Pompey*, ſlew *Sextus Cæſar* at unawares, and made himſelf Governour of his army: and other Captains of *Cæſars*, to revenge his death, made after *Baſſus* with all their forces, unto whom *Antipater* by his two ſons ſent aide both for *Cæſars* ſake, that was ſlain, as for *Cæſars* ſake that was yet alive: for he was an intire friend and well-willer unto them both, and theſe wars continuing long, *Marcus* came out of Italy to ſucceed *Sextus*. K

CHAp. IX.

Of the diſſention among the Romans after Cæſars *death, and of the treachery of* Malichus. L

Marcus, Sextus ſucceſſour. Ant. l. 14. c. 2. Julius Cæſar ſlain by Brutus and Caſſius.

AT this time aroſe great and bloody civil wars amongſt the Romans, at ſuch time as *Cæſar* was traiterouſly ſlain by the treaſon of *Caſſius* and *Brutus*, after he had ruled the Empire three years and ſeven moneths. By reaſon of which murther their troubles daily increaſed, and the nobility being at variance amongſt themſelves, every one followed that courſe, that they thought moſt expedient for themſelves. Whereupon *Caſſius* preſently marched into Syria, to take poſſeſſion of the government of the army which was about Apamia, where he made *Marchus* and the legions that were at variance, and *Baſſus* friends: and raſing the ſiege from Apamia, and leading the army in his own perſon, he forced every City to be tributary; ſo that he grew to exact without meaſure. Whereas therefore he commanded the Jews to contribute ſeven hundred talents; *Antipater*, who feared his diſpleaſure, appointed his ſons, and other of his friends preſently to gather the money; and eſpecially among the reſt, he gave this charge to one *Malichus* a friend of his, being of neceſſity enforced thereunto. But *Herod* firſt of all got *Caſſius* his favour, who brought an hundred talents which he had collected out of Galilee, which was his part or Province: For this cauſe *Caſſius* accounted him as a dear friend. As for the reſt, he accuſed them of negligence, and was angry at the other Cities: So that for that cauſe he deſtroyed Gophna and Ammauntes, and other two of the baſeſt Cities, marching onward as if he intended to kill *Malichus*, for that he had been ſo careleſſe and negligent in gathering the tribute M

Caſſius leveth money in the Cities.

Herod, Caſſius friend.

Caſſius ſevere in his exaction

A tribute money. But *Antipater* (presently disbursing unto *Cassius* a hundered Talents) saved both him and all the rest of the Cities. Yet *Malichus* after *Cassius* was departed, did no more remember how beneficial *Antipater* had been unto him, but oftentimes did treacheruosly lie in wait for to murther *Antipater*, who hindred and withstood his villanous pretence; notwithstanding that himself had often confessed that *Antipater* had saved his life. *Antipater*, fearing both his power and subtiltie, passed over the river Jordan to gather an Army, that he might revenge those treacheries. But *Malichus* being discovered, by his impudencie overcame *Antipaters* sons: for though many oaths and excuses, he won *Phasælus* chief of the Garrison in Jerusalem, and *Herod* also who was master of the Armory, that they should be a means to reconcile him to *Antipater*. Whereupon, *Antipater intreating Marcus* (who was Generall of the Army in Syria, and had determined to kill him, he was saved. The B reason that *Marcus* would have put him to death, was becaule *Malichus* sought to make an alteration.

The yeer of the world, 3922. before Christs nativitie, 42.

Malichus forgetfull of Antipaters kindnesse.

Antipater gathereth an army against *Malichus*.

Now *Cæsar* being young, and *Antonius* warring against *Cassius* and *Brutus*; *Brutus* and *Cassius* having gathered an Army in Syria, in consideration that *Herod* had stood them in stead where need required, they made him Procurator of all Syria; giving him a band of horsemen and footmen, Moreover, *Cassius* promised him, that if the wars had a happy end, he would make him King of Judæa. But it so came to passe, that the power and expectation which all men had of *Herod*, was the cause of *Antipater* his fathers death. For *Malichus* being hereby put in fear, hired one of the Kings officers for a certain sum of money to poyson *Antipater*; by which means he died, being thus unjustly rewarded for his good will toward wretched *Malichus*. He was a worthy man, and fit to govern, who had recovered the Kingdome being C loft, for *Hircanus*. *Malichus* (perceiving that the people was incensed against him, because they suspected that he had poysoned *Antipater*,) pacified and moderated their displeasure by denying the fact; yet to the intent he might be stronger, he gathered about him a Guard of armed men: for he thought that *Herod* would not let the matter slip so, but that he would presently come with an Army to revenge his fathers death. But by the counsel of his brother *Phasælus* (who sent him word that he should not openly be revenged upon *Malichus*, lest a sedition might arise among the people) he patiently permitted it so to be, and suffered *Malichus* to purge himself, and permitted him to be freed from suspition, and celebrated a most solemn funeral for his father: which done, he went unto Samaria, and appeased the sedition, wherewithall the Citie was disquieted. After this he returned to Jerusalem, intending in D that place to celebrate the festivitie, sending certain of his armed men before him, and appointing the rest to accompany him. But *Malichus*, who feared this approach of his, had solicited *Hircanus* to give order, that no stranger should intermingle themselves among the people, who were at that time purified.

Octavius Augustus succeedeth after Cæsar.

Cassius promiseth Herod after the war, to make him King of Judæa.

Antipater poysoned by *Malichus*.

Herod intendeth to revenge his fathers death.

But *Herod* contemning both him that commanded, and his commission entered the Citie by night: whereupon *Malichus* once more came unto him, and wept for *Antipater*. *Herod*, although he could very hardly bridle his displeasure, yet dissembled he the same: and sent letters unto *Cassius*, wherein he complained of his fathers death: the memory of whose hate being refreshed by this offence, he writ again unto *Herod*, willing him to revenge his fathers death; which that he might the better effect, he secretly commanded the Captains of his E Regiment that they should assist *Herod*. Now for that after the surprizal of Laodicea, all the best of the Citie came to *Herod*, bringing gifts and crowns, he appointed this for a fit time of his intended revenge. Now *Malichus*, suspecting that *Herod* would work revenge at Tyre, purposed secretly to get away his son, who was there a pledge, and he himself purposed to flie into Judæa: But despair of his own safetie urged him to greater matters; for he hoped to incite the Jews to take arms against the Romans, for that *Cassius* was now busie in the warres against *Antonius*: so that he thought he might easily depose *Hircanus*, and so make himself King. But he was prevented by the destinies: for *Herod* suspecting his purpose, invited him him and *Hircanus* to supper: at which time he made a shew as though he had sent one of his F servants, to cause a banquet to be prepared, but indeed he sent him to the Captains to foretell them that they might lie in wait for *Ealichus*: who remembring what charge *Cassius* gave them, came forth of the Citie unto the shore next adjoyning unto the town, all armed with swords; where compassing *Malichus* round about, they killed him with many wounds. *Hircanus* hereat astonished, fell in a swoune, and being scarcely come to himself, he demanded who killed *Malichus*? One of the Captains answered, that *Cassius* gave that commandment: whereupon he answered, Truely *Cassius* hath preserved me and my countrey, in killing him who was a Traitour to us both: but whether herein he spake as he thought, for that for fear he approved the fact, it is uncertain. And thus was *Herod* revenged upon *Malichus*

Malichus joineth with Hircanus.

Cæsius chargeth Herod by letters to revenge his fathers death.

The decree of fate laugheth at humane hope.

Herods tribunes murther Malichus.

CHAP.

CHAP. X.

How Herod *was accuſed, and revenged.*

The yeer of the world, 3623. before Chriſts nativity, 41.

AFter *Caſsius* was departed from Syria, there aroſe another ſedition among them in Jeruſalem: for *Fœlix* came with an Army againſt *Phaſælus*, thinking ſo to be revenged upon *Herod*, for killing *Malichus*. It chanced that *Herod* at that time was at Damaſcus with *Fabius* a Roman Captain, who coming to aſſiſt *Phaſelus*, by the way fell ſick; ſo that he could not ſuccour him: but it ſo fell out, that *Phaſalus* without any help, did of himſelf overcome *Fœlix*, and therewithall reproved *Hircanus* as ungratefull, who had both favoured *Fœlix*, and ſuffered *Malichus* his brother to take and keep his Caſtles, (for already had he ſeized many of them, and eſpecially one of greateſt ſtrength called Maſſada) yet all theſe did not protect him from the violence of *Herod*, who was no ſooner recovered of his ſickneſs, but preſently he took all the reſt, and Maſſada: and at *Hircanus* humble ſute, permitted him him to depart from thence. He alſo chaſed *Marion* the Tyrant of the Tyrians out of Galilee, who occupied three Caſtles in that Countrey: as for all the Tyrians that he tooke, he ſpared their lives, and ſent ſome away mith rewards; whereby he got the good will of the Citie, and the hatred of the Tyrant. This *Marion* was made Tyrant of Tyria by *Caſsius*, who through the means of ſuch like inſtruments, had gotten into his hand all Syria: and *Marion* for the hatred he bare to *Herod*, took with him *Antigonus*, *Ariſtobulus* his ſon: and by *Fabius* his means, whom *Antigonus* had gained unto himſelf for money, he alſo got *Ptolomæus* to aſſiſt him in this expedition. Now *Ptolomæus*, who was father in law to *Antigonus*, furniſhed him with all neceſſaries: *Herod* likewiſe preparing himſelf againſt them, gave them battell in the entrance into Judæa, and got the victory: and having put *Antigonus* to flight, he returned into Jeruſalem, where he was honoured by all men for his deſart in that victory, ſo that even they that before deſpiſed him, by reaſon of his affinitie newly contracted with *Hircanus*, ſought his friendſhip and familiaritie. This *Herod* long before this time had a wife which was a noble woman of that Countrey, named *Doris*, and had by her a ſon named *Antipater*; but he then married *Mariamme*, *Alexanders* daughter, who was *Ariſtobulus* his ſon, and *Hircanus* his neece, by reaſon whereof he came to be familiar with the King. But when *Caſsius* was ſlain neer unto Philippi, *Cæſar* departed into Italy, and *Antonius* into Aſia; at which time the chief of the Jews came and accuſed *Phaſalus* and *Herod*, alledging that they by force got unto themſelves the rule and diſpoſition of the Countrey, and left *Hircanus* onely the bare name of a King. But *Herod* being then preſent, ſo won and wrought himſelf into *Antonius* favour by a great ſum of money, that he permitted not his enemies to ſpeak one word more; who thereupon returned home. Afterward a hundred men of the moſt honourable amongſt the Jewes, repaired to Daphne neer to Antiochia unto *Antonius* (now doting on the love of *Cleopatra*) who being choſen from amongſt the reſt, becauſe of their eloquence and Nobilitie of birth, propounded an accuſation againſt the two brethren. *Meſſala* preſented himſelf to return them anſwer, being aſſiſted by *Hircanus* whom he thought to be the fitteſt to govern their Common-wealth: who anſwered, *Herod* and his brethren. Whereat *Antonius* was exceeding glad (for he had been their fathers gueſt, and was moſt courteouſly entertained by *Antipater*, when he came with *Gabinius* into Judæa) and thereupon he made them both Tetrarchs, leaving unto them the rule of all Judæa: which when the Jewes Embaſſadours miſliked, he took 15 of them and put them in priſon, where he almoſt killed them, and rejected and derided the reſt: whereupon there aroſe greater tumults amongſt them in Jeruſalem. At laſt, the Jewes ſent another Embaſſage of a thouſand men unto Tyre, where *Antonius* ſojourned, with an intent to come to Jeruſalem with violence. *Antonius* hearing their exclaims, ſent out the Magiſtrates of Tyre againſt them, commanding them to kill all they could catch of the Jews, charging them alſo to confirm their authoritie, whom he himſelf had conſtituted Tetrarchs. But *Herod* and *Hircanus* went before them toward the Sea ſhore, admoniſhing them earneſtly to be contented, leſt they by this their indiſcreet proceeding, ſhould become not onely the cauſe of their own deaths, but alſo of War againſt their own Countrey; but for that they would not be reclaimed by theſe admonitions, *Antonius* ſent out certain armed men, who killed many of them, and wounded the reſt. *Hircanus* after this diſaſter both cauſed the dead to be buried, and the wounded to be cured; notwithſtanding all this, they that eſcaped would not contain themſelves in peace, but they ſo troubled the Citie, that *Antonius* in his diſpleaſure, ſlew thoſe that he had in hold.

Ant. lib. 14. cap. 20 Fœlix cometh with an army againſt Phaſælus.

Phaſælus overcometh Fœlix and toucheth Hircanus with ingratitude.

Antigonus, Ariſtobulus ſon put to flight by Herod.

Doris, Herods firſt wife, of good birth, by whom he had Antipater.

The chiefeſt Jews repair to Cæſar to accuſe Phaſælus and Herod. Ant. l. 14. c. 21.

The Jews once more complain againſt the two brothers.

Antonius maketh the two brothers Tetrarchs.

Antonius commandeth in Tyre.

A

CHAP. XI.

Of the war of the Parthians against the Jews: of the flight of Herod *and his fortune.*

The year of the world, 3023 before Christs Nativity, 41.

TWo years after this, *Barzapharnes* Governour of the Parthians, accompanied with *Pacorus* the Kings son, seized upon Syria, and *Lysanias* who succeeded his father *Ptolemæus*, son of *Mineus*, promising a thousand talents, and five hundred women, perswaded him to put *Antigonus* in possession of the kingdome of Judæa, and depose *Hircanus*.

Ant. l. 14. c. 21. Lysanias perswadeth Barzapharnes to depose Hircanus, and enstate Antigonus.

B *Pacorus* induced by these promises, went himself along the Sea coast, giving commandement to *Barzapharnes* to passe through the midst of the countrey; but amongst the rest of the places bordering on the Sea, the Tyrians would not recieve *Pacorus* (notwithstanding that the Citizens of *Ptolemais* and Sidon had given him entertainment) wherefore he gave part of his horsmen unto one who was the Kings Butler, called *Pacorus*, as himself was; commanding him to passe into Judæa, and learn what their enemies meant to do, and to help *Antigonus* where need required. Who as they wasted the countrey about Carmelus, many Iews came of their own accord and joyned with *Antigonus*, shewing themselves very prompt to fight: for which cause he sent them before to take a place called Drymos; where having fought with his enemies, and put them to flight, he pursued them with all speed as far as Jerusalem: and his number being augmented; he came unto the kings house. But

C *Hircanus* and *Phasælus* met them with a strong company, and fought with them in the market-place: where the enemys was forced to flie, and part of them were by *Herod* shut up in the Temple; and he appointed sixty men to keep them, which he placed in the houses next adjoyning; but the people bearing a grugde to his two brethren, burnt them with fire: whereat *Herod* being angry (for that his men were consumed with fire) set upon the people, and killed a great many of them, and every hour one laid wait for another: so that every day some was murthered. Now the feast of Pentecost drawing nigh, all places about the Temple, and all the whole City was filled with people of the countrey, whereof the most part was armed, and *Phasælus* kept the walls, and *Herod* with a small company kept

A fore fight in the market-place, betwixt Antigonus and Hircanus. Daily slaughters in Jerulem.

D the Kings Palace, assaulting their enemies upon a sudden as they were in the suburbs, kild a great many of them, and put all the rest to flight: part of them he couped up in the City, others he shut in the Temple, and the rest between the uttermost Rampire. Whereupon *Antigonus* requested that *Pacorus* might come and conclude a peace betwixt them. *Phasælus* moved by these his prayers, received the Parthian into the City, and entertained him into his house, accompanied with five hundred horsmen, who came under a pretence to make peace; but in effect he resorted thither to help *Antigonus*; he craftily conspiring against *Phasælus*, perswaded him to repair unto *Barzapharnes* as an Embassadour to treat a peace; notwithstanding that *Herod* altogether disswaded him, willing him to kill the Traitor, and not to trust his subtiltie: adding that the Parthians were naturally unfaithful.

Phasælus entertaineth the Parthian, and with him five hundred horse.

Pacorus treason and subtilty.

The year of the world, 3924 before Christ Nativity 40.

E *Pacorus* departing out of the City, took *Hircanus* with him that he might be the lesse suspected, and leaving some horsmen with *Herod* named * *Eleutheri*, he followed *Phasælus* with the rest. When they came near unto Galilee, they found the inhabitants at variance, and up in arms, and met with *Barzapharnes* (who craftily with pretence of courtesie and friendship hid his treachery) who after he had bestowed gifts upon them, and that they were retired, laid an ambush for them: whereof they had intelligence at such time as they came to a place of the Sea-coast named Ecdippon. For in this place they understood of the thousand talents that were promised, and how that *Antigonus* had given the Parthians more then five hundred women of those that were amongst them, and that oftentimes they had been laid wait for, and that they had been lately taken, but that delay was made till such time as

* Or free.

Herod in Jerusalem, and Phasælus in the campe are in danger of their lives.

F *Herod* was surprized in Jerusalem, for fear lest he hearing what was become of them, might provide for himself. Now they might perceive that these were not onely words; for they might behold their keepers not far off; yet would not *Phasælus* forsake *Hircanus*, notwithstanding that *Offilius* often exhorted him to flie (unto whom *Saranalla* the richest among the Syrians had declared all the plat-forme of their treason:) but he chose rather to go unto *Barzapharnes*, and to upbraid him to his face, that he had treacherously laid wait for him: but especially, for that in regard of money he had suffered himself to be corrupted: whereas he himself would have given more for his life and liberty, then *Antigonus* had done for the kingdome. At these words the Parthian with oathes, and protestations craftily freed himself from suspition, and no sooner repaired he to *Pacorus*, but presently the Parthi-

ans,

thians, who ſtayed behinde, and had charge ſo to do, laid hands on *Phaſelus* and *Hircanus*, who openly exclaimed againſt their falſhood and perjury. G

The yeer of the world,3914. before Chriſts nativitie,40.

In the mean time a Butler was ſent out for that purpoſe, who ſought to ſurprize *Herod*, and by ſome ſtratagem to toule him out of the City, who wrought by all the means he could, according as he was inſtructed. But *Herod*, who was alwaies wont to miſtruſt the perfideous practices of barbarous nations, being certain that thoſe letters which diſcovered the treaſons, were falne into the enemies hands, would not go forth; though *Pacorus* pretended a juſt cauſe, inciting him to ride out and meet them that brought the letters: wherein was contained neither the taking of *Phaſelus*, nor the treaſons, but onely what *Phaſelus* had done. But long before this, *Herod* by others underſtood, that his brother *Phaſelus* was taken; and *Mariamme* a very wiſe woman, *Hircanus* daughter, with many intreaties perſwaded *Herod* not to go forth: but that he ſhould beware how he truſted himſelf to the mercy of that barbarous people, who did now as it were openly aſſault him. Whileſt *Pacorus* was conſulting H with his complices, how he might privily effect his treaſons (ſeeing it was not poſſible openly to circumvent a man of ſo great wiſedome) *Herod* in the night time, whileſt his enemies neither knew, nor ſuſpected his intent, took his neereſt kinsfolk, and fled into Idumæa: which being once known, the Parthians followed him. For which cauſe, he made his mother, his brethren, and the young maiden eſpouſed, and her mother and youngeſt brother to keep on their journey, and he with his ſervants warily aſſaulted the Parthians; and having in every aſſault killed a great number of them, he haſted towards the Caſtle of Maſſada, and in his rerreat ſuſtained more harme by the Jews, then by the Parthians: who as they had been alwaies troubleſome, ſo now ſome threeſcore furlongs from the town, ſet upon him; where *Herod* obtaining the victory, killed a great many of them, and in remembrance of that valiant act, he builded upon that place a moſt rich palace for the King, and erected there a I moſt ſtrong tower, which by his own name he called Herodium. And when he fled, many joyned with him: but when he came to Threſa, a town of Idumæa, his brother *Joſeph* met him, and perſwaded him to leſſen the number of his followers: for Maſſada would not receive ſuch a multitude, (for the number of the multitude was above nine thouſand:) for which cauſe *Herod* according to his counſel diſmiſſed thoſe that were unfit for his turn, and ſent them into Idumæa, giving them neceſſaries for their journey. As for thoſe that were choſen men, and fit for his purpoſe, he retained them with him, and ſo was he received into the Caſtle: where leaving eight hundred ſouldiers to defend the women, and proviſion ſufficient for thoſe that were within, he himſelf went unto Petra, a City of Arabia.

Herod is laid for to be betrayed.

Herod in the night time flyeth into Idumæa.

Herod more hotly purſued by the Jews then the Parthians.

Herods victory.

Herodium.

Maſſada.

Petra a city of Arabia.

Now the Parthians at Jeruſalem began to ſack the houſes of them that were fled, and the K Kings palace; they onely abſtained from *Hircanus* money, which did amount to more then three hundred talents: as for other mens goods, they found not ſo much as they expected; for *Herod*, long before that time ſuſpecting the infidelity of the Parthians, had carried all his riches and jewels into Idumæa, and every one of his followers did the like. When the Parthians had taken the ſpoil, they were ſo impious, that they left no place of the whole countrey free from their tyrannous war. They deſtroyed the City of Marſa alſo, and bound *Phaſelus* and *Hircanus*, and delivered them to *Antigonus* to be ſcourged, who preſently with his teeth bit off *Hircanus* ears, to the end, that if by ſome alteration, he chanced hereafter to get looſe, he might be no more high Prieſt: for none might offer ſacrifice that wanted any L member of his body. But *Phaſelus* his fortitude prevented the cruelty of *Antigonus*; who having neither weapon, nor his hands at liberty, beat out his own brains againſt a ſtone, and dyed; demonſtrating himſelf by that act, to be the true brother of *Herod*, and that *Hircanus* had degenerated: he dyed manfully by a worthy death, and anſwerable to ſo famous a life. Yet ſome reported that he recovered after that hurt, and that *Antigonus* ſent a Chirurgion under pretence to cure the wound, who filled the ſame with venemous medicines, and ſo killed him. Well, be it as it was, it was in him gallant reſolution.

The year of the world, 3925 before Chriſts Nativitie, 39.

Antigonus biteth off Hircanus ears.

It is reported likewiſe, that underſtanding before his death by the means of a certain woman that *Herod*, was eſcaped, he ſpake theſe words; now I ſhall die with a courage: who leave behind me one that will take vengeance of my enemies, and ſo he dyed. Although the M Parthians had not yet received the women (which was the chief thing they lookt for) yet leaving them, they eſtabliſhed *Antigonus* in Jeruſalem. and led *Hircanus* priſoner into Parthia. But *Herod* with all ſpeed haſted into Arabia, as if his brother had been yet alive, to the intent he might borrow money of the King of Arabia, wherewith he onely hoped that the cruelty of thoſe barbarous Parthians might be mitigated toward *Phaſelus*: for his opinion was, that although the Arabian had now forgot his fathers friendſhip, and were hard hearted, yet at leaſt he would lend him money, ſeeing it was to redeeme his brother, whoſe

Phaſælus words before he dyed.

The Parthians eſtabliſh Antigonus King.

ſon

A sonne he meant to leave in pawn for it. For *Herod* took with him a sonne of his brothers into Arabia that was seven yeers old, and purposed to have given three hundreth talents for his ransome, and had made the Tyrians intercessors for him to the Parthians: but fortune prevented his endeavours, so that his love and care for his brother prevailed nothing. He found also that the Arabians had now cast away the league of amity: for *Malichus* their King sent to him as he was yet in the way, charging him with all speed to depart out of his dominions framing an excuse that the Parthians had sent Embassadours unto him, to request him to drive him out of his countrey; but indeed the cause was, that he should repay that which *Antipater* had deserved, nor recompence his sons now comfortlesse, for those good turns
B that he had received at their fathers hands: and those who counselled him to this, were such as offered to forswear those summes, which *Antipater* had put them in trust with, who were the chiefest men about him. For which cause, *Herod* perceiving the Arabians to be his foes for that which he thought would have procured him friendship, answered the Messenger according as grief moved him, and took his journey towards Egypt: and the first night he lodged in a countrey temple, to the intent that those of his company that were behind him might overtake him. The next day coming to Rhinocolura, his brothers death was told him; where, after he had there mourned his fill, he went forward.

The year of the world, 3915. before Christs Nativity, 39.

Herod perceiveth the Arabians to be his enemies.

Now the King of Arabia (though too late) repented himself of that which he had done to *Herod*, and sent speedy messengers after him, to will him to return, repenting himself that
C he had so injuriously intreated him. When *Herod* was come to Pelusium, the watchmen of the city would not permit him to passe: for which cause he himself in person went to the governours, who reverencing the fame and dignity of the man, conducted him to Alexandria; whither he no sooner resorted, but *Cleopatra* received him very honourably, intending to make him the generall of her army which she was preparing at that present. But he neither regarding the offers and requests of the Queen, nor yet discouraged by the hard winter season, nor the dangers of the seas, took his journey towards Rome; and being in great danger of shipwrack neer unto Pamphilia, both he and the rest of the passengers were inforced to cast away the most part of their loading: with much adoe he arrived safe at Rhodes, which had been sore molested by *Cassius* wars; there was he entertained by certain of his friends,
D *Ptolomeus* and *Saphinius*: and although his money grew scant, yet there he builded a great Galley with three ranks of oars, and in it (being accompanied with his friends) he sailed to Brundusium, and from thence went presently to Rome. Where first of all (in regard of familiarity between his father and him) he went to *Antonius*, declaring unto him both his own calamity, and the miserable desolation of the whole countrey: and how leaving his deareſt friends besieged in a Castle, himself in humble manner through the stormy winter seas was come unto him, humbly craving succour at his hands. Whereupon *Antonius* compassionating his calamity, and remembring his familiarity with *Antipater*, and contemplating the vertue of *Herod* who stood before him, determined upon the present to make him king of the Jews, whom before he himself had made Tetrarch: for he loved not *Herod*
E so well, but ho hated *Antigonus* as much: for he held him both for a seditious person, and for an enemy to the Romanes. Now to the accomplishing of this, he found *Cæsar* farre more ready then himself, who called to mind the service that *Antipater* did in Egypt under his father, and his entertainment and friendship in all things: and beside all these, he was wrought and wonne by *Herods* courage and valour. For which cause, he procured the Senate to be assembled; at which time *Messala*, and after him *Aratinus*, in the presence of *Herod* recounted his fathers deserts and fidelity towards the Romanes, declaring *Antigonus* to be an enemy; not onely becaus that not long before he had revolted, but for that now lastly in despight of the Romanes he had by the assistance of the Parthians usurped the Kingdome. Upon which considerations the Senate being moved, and *Antonius* affirming it to be expedient for
F the Romane warres, that *Herod* should be created king, the whole Senate condescended: and after the Senate was dismissed, *Antonius* and *Cæsar* went forth with *Herod* between them, and the Consuls went before accompanied with other Magistrates to offer sacrifice, and to register the decree of the Senate in the Capitoll. And *Antonius* feasted *Herod* the first day of his reign.

Herod in great dangers repaireth to Rome.

Herod repairing to Rome, hath conference with Antonius.

Ant. l. 14. c. 13 Herod findeth both Cæsar & Antonius favourable unto him.

Herod praised before the Senate.

Herod made King by the Romane Senate.

CHAP. XII.

Of Herods *war after he returned from Rome to recover Jeruſalem, and againſt the theeves.*

The yeer of the world, 3925. before the nativity of Chriſt, 39

Ant.l. 14.c.23 Antigonus getteth Maſſada.

AT this time *Antigonus* beſieged thoſe that were left in the Caſtle of Maſſada, who had great ſtore of victuals; and wanted nothing but water. For which cauſe *Joſephus*, *Herods* brother purpoſed to flie unto the Arabians with two hundreth of his deareſt friends, for that he had intelligence that *Malichus* repented him that he had given *Herod* no better entertainment. Yea he had forſaken the Caſtle, had not great ſtore of rain falne that very night, wherein he intended to flie: for the wells and ciſterns being now filled with water, there was no cauſe to flie: ſo that voluntarily iſſuing out of the Caſtle, he aſſaulted *Antigonus* ſouldiers, and killed very many of them; ſometime in open warre, and ſometime by policy: yet fought they not alwaies with fortunate ſucceſſe, but returned ſometimes with loſſe. In the mean time, *Ventidius* (who was generall of that Romane army which was ſent to expulſe the Parthians out of Syria) after he had repulſed them, reſorted into Judæa, under pretence to ſuccour *Joſeph* and the reſt that were beſieged, but in effect to get *Antigonus* money. When as therefore he drew neer unto Jeruſalem and had received the money he looked for, he departed with the greateſt part of his army, leaving *Silo* behind him with a few to colour his pretence: and *Antigonus* hoping for a ſecond ſupply from the Parthians, free'd *Silo* not to moleſt him for the preſent, ſeeing he was in great poſſibility. By this time *Herod* having ſailed from Italy to Ptolemais, and gathered a great army of ſtrangers and his own countrey-men together, came into Galilee againſt *Antigonus*, being aſſiſted with the forces of *Ventidius* and *Silo*, whom *Delius* who was ſent from *Antonius*, perſwaded to eſtabliſh *Herod* in his kingdome. But *Ventidius* was buſie in appeaſing the broyles that the Parthians had made in the cities, and *Silo* was corrupted by *Antigonus*: yet did not *Herod* want aid, for every day the further he marched into the countrey, the more his army increaſed, for all Galilee (a very few excepted) yeelded unto him. Whereupon he purpoſed firſt of all to go to Maſſada, to deliver his friends that were there beſieged, but Ioppe hindred his purpoſe; which for that it was an enemy town, he thought it beſt to take it before he went further, leſt that whileſt he was going to Jeruſalem his enemies ſhould have a place behind him to flie unto. Now *Silo* joyned armies with *Herod*, rejoycing that he had found occaſion to reſiſt, becauſe he was perſecuted by the Iews; whom *Herod* with a looſe wing of his army and a ſmall company of men, terrified, and preſently put to flight, and ſaved *Silo* alſo who had much adoe to make reſiſtance againſt them. This done, and Ioppe taken, he haſted to Maſſada, and the people of the countrey (ſome of them for his fathers ſake, otherſome for his own, and many for both) joyned themſelves unto him: and many alſo came unto him for hope, becauſe he was now king; ſo that now he had a very puiſſant army: but *Antigonus* hindred his jouruey, by planting certain ambuſhes in places convenient where *Herod* was to paſſe, and yet for all this he little harmed him.

The wars between Antigonus ſouldiers and Ioſeph, Herods brothers.

Ventidius the Romane General taketh money from Antigonus.

Ant.l. 14.c. 24. Herod againſt Antigonus.

Herod intendeth after he hath taken Maſſada and Joppe, to beſiege Jeruſalem.

Herod begirteth Ieruſalem with a ſiege, and proclaimeth the cauſe of his coming.

Herod having eaſily taken Maſſada, and reſcued his friends from thence, he went to Jeruſalem; where both *Siloes* ſouldiers, and many of the city came and followed him, being now terrified with the greatneſſe of his forces: there pitching their tents at the Weſt ſide of the town, they that guarded that part aſſaulted them with darts and arrowes; and others iſſuing by troups forth of the city, aſſaulted the fore-front of the army. Whereupon *Herod* cauſed one to go about the walls of the city, and to proclaime how that he was come for the good of the whole city, and that he would not take revenge of any, though he were his open enemy, and that he would pardon even them that had been moſt ſeditions. But when *Antigonus* his followers with loud exclamations hindred the criers voice from being heard, leſt any man ſhould alter his mind: *Herod* preſently commanded his men to beat the enemies off from the wall, who with their arrows ſpeedily forced all that were in the towers to flie. At this time *Silo* was detected to have been hired with money: for he ſolicited many ſouldiers to cry out, that they wanted all things; and to aſk money and victualls, and to crave to be diſmiſſed and ſent into ſome place of opportunity, there to abide during the winter, nay he himſelf ſought to be gone. But *Herod* went unto the captains that ſerved under *Silo*, and called many of the Souldiers together requeſting them not to forſake him at that exigent, whom *Cæſar*, *Antonius*, and the whole Senate as they knew had ſent thither, promiſing them that within one day he would relieve all their neceſſities. When he had thus entreated them, himſelf went about the fields, and brought them ſo much proviſion

Siloes ſubtilty being corrupted by the Iews.

Herod gathereth great ſtore of proviſion.

that

A that he cut off all *Siloes* excuſes: and forecaſting leſt hereafter there ſhould be any want, he ſent letters to Samaria (for that City about this time had rendred it ſelf unto him) willing them to bring victuals, and wine and oyl, and cattell unto Iericho. *Antigonus* hearing this, preſently ſent certain of his men to lie in ambuſh in the fields, and ſuddenly to ſet upon thoſe that came for proviſion, and kill them, and ſo hinder them from carrying any victualls to the camp: who obeying his commandement, went with a great number of ſouldiers to Jericho, and placed themſelves upon the mountains, with an intent to eſpie if any body carried proviſion to the army. In the mean time *Herod* reſted not; for taking with him ten companies (five of the Romanes, and five of the Jews, amongſt whom were mixed three hundreth that B were hired, and beſides them a few horſemen) He came to Jericho, where he found the citie without inhabitants, and 500. with their wives and families had placed themſelves upon the tops of the mountains; whom when he had ſurprized, he permitted them to depart. But the Romanes brake into the city, and ſacked it, where they found the houſes ſtored with all manner of riches: and the King leaving a garriſon at Iericho, returned. He ſent likewiſe the Romane ſouldiers to the cities which were on his ſide, to wit, Idumæa, Galilee, and Samaria, that they might abide there till winter was paſt. *Antigonus* alſo through *Silo* his means (whom he by money had made his friend) obtained that a part of his army might (during the winter time) abide at Lydda, for *Antonius* ſake: and the Romanes being now diſcharged from the warres, abounded in all things.

The yeer of the world, 3925. before Chriſts Nativity, 39.

Herod accompanied with ten troops cometh to Jericho

The Romanes got a great prey.

C All this time *Herod* was not idle, for accompanied with two thouſand footmen, and five hundreth horſe, he went about Idumæa, and ſent alſo his brother *Joſeph*, leſt by *Antigonus* his means the people ſhould rebell. And he himſelf having carried his mother and the reſt of his kindred, whom he took from Maſſada, into Samaria; and having placed them where no danger might betide them; himſelf went into Galilee, to ſubdue that part of the countrey, which as yet was not in his hands, and to expell from thence the garriſons left by *Antigonus*, And when he was come to Sephoris, notwithſtanding it ſnew mightily, he eaſily took it; for the garriſon before he aſſaulted it, fled; and finding there great ſtore of proviſion, he refreſhed his ſouldiers, which now with winter weather were ſore tyred, and then ſent them againſt the theeves, that lay lurking in dens and caves; who making often incurſions upon the coun-

Ant. l. 14. cap. 24.

Herod taketh the city of Sephoris.

D trey, moleſted the inhabitants no leſſe then if they had been an army of enemies. And ſending before three companies of footmen, and one troup of horſemen, into a village called Arbela, himſelf fourty daies after came thither with the whole army. For all this the theeves feared him not, but arming themſelves came to meet him, truſting to their experience in warlike affairs, and their own deſperate courage: and joyning battell, the right wing of their battell put the left wing of *Herods* to flight: but he with his right wing preſently ſuccoured them, and recalled his men that fled; and ruſhing violently upon his enemies, he a little aſſwaged the forces of the enemy, till at laſt the forefront of their battell, not able to ſtand any longer, fled. *Herod* purſued them even unto Iordan, and killed many of them; thoſe that eſcaped fled over the river; and thus he freed Galilee from that fear, ſave that yet he had

Herod ſetteth forth againſt the theeves.

left ſome lurking in the caves, and therefore he was conſtrained there to make a longer a-

E bode. Wherefore firſt of all he gave the ſouldiers the fruit of their labours, and diſtributed to every one of them an hundreth and fifty drachmes of ſilver, and unto the Captains more, and ſo ſent them where they ſhould paſſe the winter. Alſo he writ unto his youngeſt brother *Pheroras* to provide neceſſaries for them in the market; and to build a wall about the Caſtle of Alexandrium: which he performed.

In the mean-while *Antonius* paſſed the time about Athens, and *Ventidius* ſent for *Silo* and *Herod* to aſſiſt him in the war againſt the Parthians, charging them, that before their coming they ſhould ſettle the eſtate of the Jews. Now *Herod* gladly and willingly ſent *Silo* unto *Ventidius*: and in the mean time he with his army went againſt the theeves in the caves. Theſe

The year of the world, 3836. before Chriſts Nativity, 38

F caves were in very ſteep mountains, ſo that there was no way to come unto them, ſave onely by crooked and very narrow paſſages: and theſe mountains were all rocks of ſtone cleanthroughout, hanging over the vallies; ſo that the King a great while was doubtfull what to do, ſeeing the place was ſo difficult to come to. At laſt, *Herod* deviſed a way ſcarcely heard of before; for he put the valianteſt of his men into coffers, and ſo let them down into the edge of the caves, and they killed the theeves and their families, and caſt fire at them that reſiſted. And *Herod* ſeeking to ſave ſome of them, cauſed a cryer to bid them come unto him: but there was not one that willingly came unto him, and thoſe that were forced choſe rather to die, then be his captives. So that an old man having ſeven ſonnes and a wife, who all requeſted that they might go forth to the king, and ſave their lives, killed them all af-

Ant. l. 14. c. 25. The diſcription of the caves where the theeves kept.

ter this manner: Himſelf ſtood before the door of the cave, and bad them come forth one G
The yeer of the world, 3926. before the nativity of Chriſt, 38 by one, and alwaies as one of them came forth, he killed him. And *Herod* being in a place where he might behold this ſpectacle, being moved with compaſſion, ſtretched forth his hand and requeſted him to ſpare his children: but he being nothing moved to compaſſion by *Herods* words, upbraided *Herods* baſe mind: and having butchered his ſonnes, he alſo killed his wife, and caſting the dead bodies down into the vallies, finally he caſt himſelf likewiſe down headlong.

Herod having thus taken the caves, and ſlain thoſe that were in them, leaving a part of his army, ſo much as he thought might ſuffice to repreſſe any that ſhould attempt any rebellion, and making *Ptolomæus* chief over that part; returned into Samaria, carrying with him three thouſand footmen, and ſix hundreth horſemen againſt *Antigonus*. After whoſe departure H
Ptolomey Captain of Herods ſouldiers ſlain. thoſe that were accuſtomed to trouble Galilee, and moleſt it, having now (as they thought) opportunity, aſſaulted *Ptolomæus* at unawares and killed him: and waſted the countrey, retyring themſelves into mariſh grounds and ſecret places. Which when *Herod* underſtood, he preſently came to ſuccour the countrey, and killed the moſt part of the enemies; and having taken all the caſtles by force, he exacted a hundreth talents for recompence of that revolt to be paied by the cities. Now the Parthians being put to flight, and *Pacorus* ſlain, *Ventidius* being willed thereto by letters from *Antonius*, ſent unto *Herod* a thouſand horſemen, and two legions of footmen to aſſiſt him againſt *Antigonus*. Now *Antigonus* writ letters to the Generall of the foreſaid company named *Machæra*, deſiring him to help him; and complaining that *Herod* injured him, promiſed him a ſumme of money. But he thinking it not I
beſt to forſake him he was ſent to ſuccour, eſpecially ſeeing that *Herod* would give more, would not be ſuborned by him: yet counterfeiting himſelf to be *Antigonus* his friend, meaning under that pretence to creep into the knowledg of his ſecrets; which not regarding
Machæras iniquity. *Herods* counſell he went to diſcover, notwithſtanding that *Herod* diſſwaded him from it: But *Antigonus* perceiving his intent, ſhut him out of the City, and like an enemy drave him away from the walls, till ſuch time as *Machæra* was aſhamed of that he had done; and ſo returned to Amathunt unto *Herod*. And being in a rage that things fell out againſt his expectation, he killed all the Jews he found, not reſpecting whether they favoured *Herod* or *Antigonus*. *Herod* hereat was moved, and thought to be revenged upon *Machæra* as upon an ene-
The yeer of the world, 3927. before Chriſts Nativity, 37. my; yet he bridled himſelf and haſted to *Antonius* to let him underſtand *Machæras* cruelty. K
Machæra remembring how he had offended, followed the King, and with many entreaties beſought him to be friends, and obtained it. Yet *Herod* kept on his journey to *Antonius*, and hearing that he was now with a great army beſieging Samoſata (which was a very ſtrong city neer unto Euphrates) he made the more haſte; thinking it now a fit time to ſhew his vertue,
Antonius admireth Herods valour. and that hereby he might winne *Antonius* favour the more. So ſoon as he came to *Antonius* he ended the ſiege, killing a great number of enemies, and had for his labour a great part of the ſpoil: and *Antonius* though before he admired his vertue; yet then was his opinion encreaſed, ſo that he had a greater hope of his honour and attaining to the kingdome. So *Antigonus* was conſtrained to render the City. L

CHAP. XIII.

Of the death of Joſeph: *how* Herod *beſieged Jeruſalem: and how* Antigonus *was ſlain.*

Ant. l. 14 c. 27.

IN the mean ſeaſon *Herods* affairs in Judæa went backward: for he left his brother *Joſeph* Governour of all, commanding him to do nothing againſt *Antigonus* till his return. For he little truſted to *Machæras* help, becauſe of the parts he had played before. But *Joſeph* underſtanding his brother to be farre off, not regarding what charge was left him, M
went to Iericho accompanied with five companies which *Machæra* ſent with him, thinking now in harveſt time to have taken away their corn: but being aſſaulted by the enemies upon the mountains and in difficult places, himſelf was there ſlain, ſhewing himſelf in that fight
Antigonus cruelty againſt Joſephs carkaſſe. a worthy and valiant man: and there was not one left alive of all the Romane ſouldiers; for they were all newly gathered out of Syria, and they had no old ſouldiers amongſt them to aſſiſt them who were ignorant in warfare. *Antigonus* not contented with the victory, became ſuch a tyrant, that he cauſed the dead corps of *Joſeph* to be ſcourged: and having the dead bodies in his power, he cut off *Joſephs* head, although *Pheroras* his brother offered fifty talents to redeem the ſame.

After

A After *Antigonus* had obtained this victory, there was such a change in Galilee, that those who favoured him, took the chiefest of *Herods* favourites, and drowned them in a pond. Also there arose a great change in Idumæa; where *Machæra* repaired the walls of a certain castle called Githa. All this while *Herod* heard nothing of the news; for after *Samosata* was taken, *Antonius* made *Sosius* Governour of Syria, leaving order with him, that he should help *Herod* against *Antigonus*, and so he departed into Egypt. *Sosius* sent two companies of souldiers with *Herod* into Judæa to help him, and he himself with the rest of the army followed. When *Herod* was at Antiochia neer Daphne, his brothers death was manifested unto him in a dream: And whilest he was troubled thus, so that he leapt out of his bed, even at the same instant the B messengers who brought tidings of his death, entred into the house: and weeping a little for grief, as it were deferring his sorrow till another time, he went towards his enemies; so that he hasted above his strength. When he came to Libanus, he took eight hundreth inhabitants of that mountain to help him, and joyned unto them one of the Romane legions; and not expecting the day time, with them he entred into Galilee, and meeting with his enemies, he forced tham to flie unto the place from whence they came: and every day he assaulted their Castle: But before he could take it, being wearied with cruell winter, he was constrained to lead his army into the next village. Within a few daies his number being increased by one other legion which *Antonius* sent, he put his enemies in such a fear, that they in the night time fled and forsook the Castle. And now he hasted to Jericho to be re- C venged upon those that killed his brother: where there befell him a most strange accident, from the which being against all hope delivered, he perswaded himself that God bare an especiall love unto him. For when many nobles that night had supped with him, supper being ended, and every one being gone forth, incontinently the house wherein he supt fell down: *Herod* took this as a Præsagium both of the dangers and prosperous successe he was to have in his wars. And the next morning early he removed from thence, and about 6000. of the enemies descending from the mountains, assaulted the vantguard, but they durst not joyn battell with the Romanes, but molested them standing afarre off with stones and darts, and they wounded many: so that also *Herod* himself passing along, was wounded in the side with a dart. *Antigonus* desirous to shew himself most potent, as well in multitude of men, as also in courage, sent *Pappus* a friend of his, with an army into Samaria, who there got the D victory of *Machæra*. *Herod* went about the enemies countrey and took there five towns, and destroyed two thousand of the inhabitants, and firing the houses, he returned to his army neer unto a village called Cana.

The yeer of the world, 3927. before Christs Nativity, 37.

Herod certified of his brothers death in a dream.

Herods dining room fell after he had forsaken it and gone to bed.

Every day there came flocking unto him a very great number of Iews, both from Iericho and from other parts of the Countrey, some of them hating *Antigonus*, othersome loving *Herod* for his valiant deeds: for many without any reason desired an alteration. Whilest thus he hasted to fight, *Pappus* with his men neither fearing the multitude, nor strength of their enemies, came fiercely upon them, and offered battell. The battell being begun, the others a while abstained, onely *Herod* remembring his brothers death, ventured more then the rest, to the end to be revenged upon them that were the authors thereof: and so he easily over- E came the enemies army; and still assaulting the fresh men, he put them all to flight. There was a mighty slaughter: for many being forced to flie into the village from whence they came, he pursued them and slew an infinite number. Lastly, rushing amongst the enemies that fled, he brake into the village, where all the houses were full of armed men, and every house top full of men to defend it: and because he easily overcame those that were abroad, he overthrew the houses, and so forced them that were within to come forth. Others he killed in companies with the ruines of the houses wherein they were; and if any one chanced to escape, the souldiers without that were already armed, with swords kil'd them: so that there were such heapes of dead bodies, that they who had the victory could not passe thorow the streets for them. The enemies were so discouraged with this overthrow, that the whole F multitude of them (seeing those that were slain in the village) fled away: and *Herod* by the benefit of his good fortune had even then come to Ierusalem, had not winter stormes hindred him, which was the onely cause that he at that time got not a full conqueſt; and that *Antigonus* was not utterly overthrown, who through fear and desperation was purposed to leave the city. But *Herod* towards night having given his friends leave to depart to rest their weary bodies, being himself heated with his armour, after the manner of souldiers, went to wash himself, accompanied onely with one Page. And before he came to the bath, one of his enemies met him having a sword drawn in his hand; and then another; and afterwards a third; and after them more: and these escaped out of the battell, and came to the bath to hide themselves; and seeing the King there, they were sore afraid, and sought to

The number of the carcases hinder the souldiers passage.

hide themselves, and so passed by him being astonished and amazed, although the king at G
The yeer of the world, 3928. before Christs Nativitie, 36. that time was naked and weaponlesse: and in so much as none were present there to surprize them, they escaped; and *Herod* was very well contented that he had no harm by them. The next day after, he beheaded *Pappus*, who was the Generall of *Antigonus* his army, and sent his head to his brother *Pheroras*, who was made ruler of his army, in revenge of his brother that was slain: for *Pappus* was he that slew *Joseph.*

Herod beheadeth Pappus Antigonus captain.

The winter being past, he with his army came to Ierusalem, and besieged it, pitching his
Ant. l. 14. c. 11. tents before the Temple, where it was easiest to take the City, and where beforetime *Pompey* had entred it (which was about the third yeer after *Herod* was made king in Rome.) Now
Ierusalem besieged. when he had quartered his army as he thought best for his purpose, and cut off the suburbs, he caused three rampiers to be raised, and towers to be builded upon them: and leaving H
there his trusty friends that would not slack their businesse, he went into Samaria to visit his betrothed, which was the daughter of *Alexander*, who was son to *Aristobulus*, who (as we before made mention) was espoused unto him: and he wedded her even in the time of the sige, as who should say, now he contemned his enemies: after his marriage rites were performed, he returned to Jerusalem with a far greater army: *Sosius* also seconded him with a great army of footmen, and horsemen, whom he sent before him thorow the midst of the countrey; and he himself came after by Phœnicia. Now when all his whole army was assembled together, to the number of about some eleven legions of footmen, and six thousand horsemen, besides the Syrians that came to help him; which were no small number, he laied his assault and battery to the northermost wall; and the rather because he thought himself I
The year of the world, 3999 before Christs Nativity 35. warranted by the decree of the Senate, whereby he was declared to be King. *Sosius* also was warranted by *Antonies* letters, whereby he commanded him to help *Herod* with all the army that was under his government. Mean-while those Jews that were within the city were diversly troubled: for a multitude of the weaker sort, gathering themselves together about
The Iews valiantly defend themselves. the Temple, grew to this resolution; that whosoever should fortune to die in this attempt, should be most happy and beloved of God. But those who were hardiest among them, joyning themselves together, robbed and took away from the rest what they could, but in especial they took victuals from that part that was next the city: so that they neither left meat for horses nor men, and the valianteſt of them all being set to defend the walls against those that besieged them, hindred the adversary from erecting their rampires; so that they K
still found some new device to hinder the force of their engines; neither did they any waies prevail so much as by their mynes which they made. As for the theeves, the King sought to represse their incursions, by placing an ambush of men to intercept them; by which means he relieved the want and scarcity of victuals, by fetching provision from places far distant: But notwithstanding they in their fight failed in no sort to expresse their incredible valour; yet did that military experience which the Romans had, over-master them by ods. Natheless, notwithstanding the emminent danger wherein they were plunged, they fought with them in open field: but where it chanced that the Romans by digging two several mynes, brake all at once into the midst of them; yet suddenly repaired they the breach that was L
made in the wall, and fortified the other part thereof. In a word, they neither spared hands nor engines, but were all of them determined to fight it out even unto the last cast: and al-
Herods souldiers after five moneths siege enter the city. Slaughter in Ierusalem. though they were besieged with so huge an army, yet they defended the town from them five moneths, till such time as certain of *Herods* chosen men, valiantly scaling and clearing the walls brake into the city, & after them *Sosius* his Centurions. Those places that neareſt adjoyned the Temple, were the first of all that they intercepted, and the whole army entering the city, it was lamentable to see how in every corner the people were massacred: for the Romans being displeased that the siege continued so long time, became more cruel, and *Herods* army endeavoured to let no one of the adverse part escape. By which means many were slain, both in the narroweſt places of the streets, as also in their own houses: yea even M
then also when they fled into the Temple, without respect of age or woman-hood. For although the King intreated the souldiers to spare the people: yet for all that, they never re-
Sosius taketh Antigonus. strained their cruel hands, but like mad men they raged against all; men, women, and children. At that time also *Antigonus* neither respecting his former condition, nor his present estate, came and prostrated himself at *Sosius* his feet, beseeching him to be merciful unto him; but *Sosius* nothing compassionating his calamity, cruelly derided him, and called him *Antigona*: yet did he not permit him to depart free as a woman, but put him in prison.

Now when *Herod* had conquerd his enemies, he endeavoured to the utmost to appease the fury of the souldiers; for all the whole multitude were desirous to see the Temple, and

the

A the holy veſſels therein: but he reſiſted them, appeaſing ſome by threatnings, reclaiming others by force, and the reſt by intreaties, ſuppoſing that it had been better for himſelf to have been conquered, then by obtaining the victory, to miniſter a means whereby thoſe things ſhould be diſcovered which were not lawful to be revealed. He therefore preſently repreſſed the ſouldiers from ſacking the city, inveying much againſt *Soſius*, and objecting againſt him, that the Romans would deſolate the city both of men and money, and leave him King of a place without ſubjects: adding further, that he eſteemed not the Empire of the whole world to be a recompence for ſuch a maſſacre of his citizens. Hereunto *Soſius* replied, that in equity the ſouldiers were to have the ſacking of the town, in recompence of
B that labour they had ſpent in the ſiege. But *Herod* gave him this anſwer, that he had rather recompence every man out of his own treaſury: and by this means he redeemed as it were the reliques of his deſolate countrey: and in the end performed that which he had promiſed. For he bountifully rewarded every ſouldier and captain, according to his merit, and gave *Soſius* a Kingly reward: ſo that no man went away without money. This done, *Soſius* dedicated a golden crown unto God, and ſo departed, leading *Antigonus* captive with him, to the end to preſent him unto *Antonius*. This man deſirous to continue his life, and entertaining himſelf with this cold hope even until the laſt, received in the end that reward which his faint heart deſired, and was beheaded.

The yeer of the world, 3929 before Chriſt, nativity, 35.

Herod liberally beſtowes money upon the ſouldiers.

Antigonus beheaded. Ant. l. 14. c. 1.

Herod being now King, made a diſtinction between the citizens, and thoſe who had favoured him, he uſed very honourably, and put thoſe to death who had followed *Antigonus*: and
C when money failed, he diſtributed all his Kingly ornaments, and ſent them to *Antonius* and his company. Yet did he not quite redeem himſelf from all annoyances: for *Antonius* being now captivate through *Cleopatra* her love, in all things yeelded unto her deſire: and *Cleopatra* having raged ſo againſt her own kindred, that ſhe had not left one of them alive, now turned her fury upon ſtrangers, and accuſing the Nobility of Syria unto *Antonius*, ſhe perſwaded him to put them to death, that ſhe might thereby the eaſier obtain their poſſeſſions. Afterward, her covetous mind ſought to effect the like againſt the Arabians, and the Jews alſo: inſomuch that ſhe ſecretly went about to cauſe the Kings of thoſe places, *Malichus* & *Herod*,
D to be put to death. *Antonius* made a ſhew as though he would have granted her requeſt; yet he thought it great impiety to kill good men, and ſo great Kings: yet notwithſtang, he no more accounted them his friends, but took a great quantity of ground from the limits of both their countries, and a vineyard in Jericho, where Balme grew; and gave her all the cities on this ſide the river Eleutherus, (Tyre and Sidon onely excepted.) Now when ſhe had obtained the dominion of theſe cities, ſhe followed *Antonius* unto Euphrates, who ſet forward to make war againſt the Parthians, and afterward by Apamia and Damaſcus ſhe came into Judæa: where *Herod*, having ſomething pacified her angry mind with great gifts, obtained to pay her yearly two hundred talents for that part of his countrey, which *Antonius* had given her; and ſeeking by all means poſſible to get himſelf an intereſt in her favour, he conducted her unto Pelluſium: and not long after, *Antonius* returned out of Parthia,
E and brought *Artabazes*, the ſon of *Tigranes*, captive, and gave him to *Cleopatra*: for all the money and riches which he had got, and the captives likewiſe, were beſtowed on her.

Cleopatras cruelty againſt her kindred.

Cleopatras covetouſneſſe.

CHAP. XIV.

Of the treacherous practiſe of Cleopatra *againſt* Herod; *of* Herods *war againſt the Arabians, and of a very great Earthquake.*

F ABout ſuch time as the Actiack warre was a foot, *Herod* prepared himſelf to attend *Antonius*; ſeeing for the preſent all troubles were pacified in Judæa, and he had already got the Caſtle of Hircanion, which *Antigonus* ſiſter had in her poſſeſſion. But *Cleopatra* craftily prevented him in this his journey; ſo that he could not go with *Antonius*: for ſhe deſiring the ruines of both the Kings (as was before mentioned) perſwaded *Antonius* that he ſhould cauſe *Herod* to make warre againſt the Arabians: whom if he overcame, then ſhe ſhould be made Queen of Arabia; and if ſo be himſelf were overcome, then ſhe ſhould be Queen of Judæa: intending hereby, that one of theſe Potentates ſhould ruinate the other. But this practice of hers was greatly to *Herods* gain: for firſt of all, making head againſt thoſe of Syria that were his enemies, with all the power of horſmen he could make, which was very many, and meeting them at Dioſpolis, he overcame them, though they valiantly reſiſted: who having the overthrow, ſtirred up a mighty army

The yeer of the world, 3934 before the Nativitie of Chriſt, 30.

Ant. l. 15. c. 5. Cleopatras ſubtil treaſon againſt Herod.

army of the Arabians to help them, so that an infinite company was gathered together about Cœlosyria, expecting the Jews near unto the city called Canatha. Where king *Herod* meeting them, purposed not to fight unadvisedly, but to compasse his own army round about with a wall, but his army remembring their former victory, would not be counselled, but violently assaulted the Arabians, and at the first onset put them to flight. *Herod* pursuing his enemie, was greatly endangered by the treason of the inhabitants of Canatha (who were set on by *Athenio*, that was one of *Cleopatras* captains, who had alwaies born him ill wil) for the Arabians encouraged by their help, returned again to battel; and they two joyned their forces together, and set upon *Herod* in stony and difficult places, and put his army to flight, and slew many of them: and those that escaped fled into a little village hard by, called Ormiza; where the Arabians compassing them about, took both the men and their tents with all their furniture. Not long after this overthrow of *Herods* souldiers, he came and brought help, but too late, and to little purpose: but the cause hereof was, for that the captains of his army would not obey his commandment: for if they had been obedient, *Athenio* had not had opportunity to work him that injury; yet was he revenged upon the Arabians, and daily made incursions upon their borders, and ceased not to invade and spoil them, until by many, he had cried quittance with them for their one victory.

The yeer of the world, 3934. after Christs Nativity, 30.

Ant. l. 15. c. 6.

The Arabians defeat Herods army.

The Actian war between Antonius and Augustus.

While thus he pursued his enemies, a great calamity befell him in the seventh year of his reign, and in the midst of the Actian war: for about the beginning of the spring time, there chanced a great earthquake, which slew an infinite multitude of beasts and thirty thousand people: yet the army had no harm, for it lay in an open place. With the report hereof, the Arabians were highly encouraged (for such as report an evil occurrent, do alwayes redouble the misery thereof in relating it) for which cause, the Arabians, making account that all Judæa was overthrown, and that there was no man left alive to resist them, entred into Judæa, assuring themselves to conquer the countrey: and before their coming, they slew the Embassadors of the Jews that were sent unto them. *Herod* perceiving his countrimen terrified by the sudden approach of their enemies, and not oney broken, but wearied with the greatnesse and continuance of their calamities, rowzed up their drooping spirits that were tired with suspect, and encouraged them on this wise: "I see no reason of your present "fear, neither do I admire, that you were terrified with the punishment of Gods indignation: "but it is a cowardly mind to be daunted by the coming of your enemies, who are but men; "and whose violence, if your selves please, ye may represse. For mine own part, I am so "far from being discouraged by the approach of mine enemies, that I rather think that God "hath of his providence sent this earthquake as a bait to allure and incite the Arabians to "invade us, to the end, that through our means he may punish them: for the cause that moveth them to assault us, is not the trust they repose in their own valour and great army, but "it is our misery that inviteth them. Yet who knows not that the hope is frustrated that is "founded not upon a mans private vertue, but upon another mans misfortune? there is no-"thing assured in humane affairs, in respect either of prosperous successe, or adverse fortune "which a man may perceive to alter upon all occurrents, as we our selves may witnesse by "our own experience. For in the first conflict ye overcame; in the second ye were overcome; "and now the third time (for ought I can conjecture) they, thinking themselves sure of the "victory, shall by us be overcome: for they who misdoubt nothing; are rash in their pro-"ceedings, whereas they that are fearful and timorous, providently seek to prevent their "dangers: so that I am encouraged to hope for victory even by your fear.

Another calamitie of Herods.

Herods oration to his dismaied souldiers.

Fear giveth confidence.

"For when as you were too confident, and against my will and direction rushed in upon "your enemeis, *Athenio* found opportunity to hurt us: but now sith I perceive in your minds "a certain remisnes and a forecast, it is an evident token unto me of an assured victory. It "behoveth you therefore not onely before the conflict to continue your accustomed minds, "but also in the conflict to shew that ye are men, armed both with hearts and hardinesse; to "the end, that our impious enemies may well see, that neither any humane calamity, nor di-"vine punishment can daunt the courage of the Iews, whilest their breath is in their bodies: "and that never a one of you all will suffer the Arabians to dominear over your goods and "possessions, whom many times you have almost made your slaves. Be not therfore terrified "with this motion of a body that hath no soul: neither yet perswade your selves, that the "earthquake portended any massacre, for even the elements themselves by their own nature "are subject to such defects, and portend no other mishap, but that which they bring with "them. Perhaps the plague, and famine, and earthquake have some tokens demonstrating "them before they come: but when they are once come, they signifie nothing else; but at "last, end and cease of themselves. But say we should be overcome, can war enforce more harm

A "harm againſt us, then the earthquake hath done? Truly, it is an evident token of our e-
"nemies ruine, and that by their own cauſe, who moſt cruelly, contrary to the law of all
"nations, butchered our Embaſſadours, offering to God ſuch ſacrifice for the good ſucceſſe
"of their wars. They cannot hide themſelves from the ſight of God, and from his mighty
"power, but preſently they ſhall feel puniſhment for their offence, if filled with the coura-
"gious ſpirit of our nation, we be ſtird up to revenge that impious violating the law of all
"nations, and ſo every one march on to fight, not for his wife and children, or countrey, but
"to revenge the murther of our Embaſſadours: who will lead our army, and know better
"then we that are alive to direct the ſame. For my own part (if you will be ruled by me) I
B "wil be the firſt that will lead you, and will hazard my ſelf for you: for you know full well,
"that if your valour be not eclipſed by ſome headlong raſhneſſe, there is nothing that may
"make head againſt you.

The year of the world 3914. before Chriſts Nativitie, 30.

Herods perſuation.

After he had by theſe or ſuch like perſwaſions founded his ſouldiers, and found them in ſome ſort encouraged thereby, he offered ſacrifice to God. And perſently after, with all his army he paſſed over Jordan: and pitching his tents at Philadelphia, not far from his enemy, he made a ſhew to aſſault a Caſtle that was between them and him, and ſo skirmiſhed with them a far off, deſirous to draw them to the battel: for the enemies had ſent to entercept the Caſtle, but *Herods* forces gave them the repulſe, and in deſpight of them to kept the hill. Thus every day made an offer to fight, braving the Arabians: and ſeeing they would not come to the ſhock (for they were in great fear, and *Athenus* their General for very fear was
C ready to give up the ghoſt) he aſſaulted them in their trenches, and caſt down their rampier, ſo as they were conſtrained to come forth to battel, without any order; and their horſmen, and footmen were confuſedly mixt together. And although the Jews in number were inferiour unto them, yet they were inferiour to the Jews in courage: yet they became now more hardy, becauſe they diſpaired of the victorie: and ſo long as they ſtood to it, they had no great loſſe; but when they turned their backs, then many were ſlain by the Jews, and many periſhed being troden on by their fellows. Thoſe that eſcaped, were forced to retire themſelves into their trenches, where *Herod* beſieged them: and although they were all readie to be put to the ſword, yet was there ſuch penury of water, that for drink they were all like to periſh. For which cauſe, they ſent Embaſſadours to the King, offering him fiftie talents to let
D them go: but he contemned them, and ſo much more earneſt was he, by reaſon that their want of water was ſo great, that coming out by flocks of their own accord, they offered themſelves to the Jews: ſo that in this ſort there came forth four thouſand in five daies, and the ſixth day the whole multitude (deſpairing of their lives) came out to fight, with whom *Herod* conflicting, ſlew about ſeven thouſand. Having in this ſort weakned the Arabians, that he had now extinguiſhed all their ſtrong men, the countrimen admired him, and were ſo much daunted at his puiſſance, that they wiſhed him for their Ruler.

Herod ſacrifi-ceth to God before the battel.

The Arabians through extreme thirſt are enforced to yeeld to the Jews.

CHAP. XV.

E *How* Herod *was exalted to the Kingdome.*

INcontinent after this his proſperous ſucceſſe, there did betide unto him a ſea of cares and griefs, in reſpect of the love which he bare unto *Antonius*, whom *Cæſar* had now lately overthrown at the battel which was fought at Actium: yet was he more afraid then hurt by this his ſuſpition: for *Cæſar* accounted not *Antonius* fully conquered, ſo long as *Herod* and he kept together. Wherefore, the King timely foreſeeing thoſe danders that might enſue, went to Rhodes, where at that time *Cæſar* abode: in which place, in the habite of a private man, and without a Crown, but with a Kingly courage, he preſented himſelf before him, and with unfaigned conſtancie ſpake unto him in ſuch manner as followeth; "I
F "was, O *Cæſar*, made King of Judæa by *Antonius* his means: and I muſt confeſſe, that I have
"been a king, who, what in me lay, have ſerved his turn, and ſought his profit: yea, I muſt not
"deney, but that (had not the Arabians hindred me) I had with all the power I could have
"made, ſeconded and aſiſted *Antonie* againſt thee: yea, although perſonally I could not go,
"yet did I what I could to help him, and ſent him many thouſand meaſures of corn. Nay,
"though he had the overthrow at Actium, yet did not I forſake him, who had deſerved well
"at my hands: and although I was not able to aſiſt him with force of arms, yet I confirmed
"him by my counſel the beſt I could, inculcating oftentimes unto him, that there was one
"onely way to redreſſe his adverſitie, to wit, by the death of *Cleopatra*, whom if he killed, I
"promiſed him to aſſiſt him with money, ſtrong holds, and an armie; yea, and with mine own

Ant. lib. 19. cap. 7.

Herods oration to Auguſtus Cæſar.

Herod ſpeaks freely before Cæſar.

perſon

"perſon againſt thee: but the love of *Cleopatra*,& God who had already deſigned the victory G
The yeer of the world, 3934 before the Nativitie of Chriſt, 30. "unto thee,ſtopped his ears. For which cauſe, O *Cæſar*, I am conquered with *Antonius*,and
have forſaken my Crown and dignity with his fortunes:and I am come unto thee, hoping
that at thy hands I may obtain pardon. To this *Cæſar* anſwered: "Live in ſafety,and reign
"now with greater ſecuritie then before, for thou deſerveſt to rule others, who with ſuch
Cæſars anſwer to Herod. "conſtancy didſt defend & maintain thy friendſhip. At this time endeavour thy ſelf to con-
"tinue faithful toward them that are more fortunate then *Antonius* was: for,for my part I
"have conceived a great hope and expectation of thy valour and proweſſe;yet did *Antonius*
"well,in that he rather obeyed *Cleopatra* then thee:for by his follies have we now purchaſed
"thy friendſhip. That thou haſt begun to do well, it hereby appeareth, becauſe *Ventidius*
"hath ſignified unto me,that thou haſt ſent him ſuccours againſt his enemies. For which H
"cauſe, by this my preſent decree,be thou eſtabliſhed in thy kingdome, and I will ſhortly
"let thee know, that I will be beneficial unto thee:ſo as thou ſhalt have no cauſe to bewail
"the loſſe of *Antonius*. By this ſpeech he exhorted the King not to miſdoubt of his friend-
ſhip, and withall put a Crown upon his head, and made a decree, and ſealed it, teſtifying
how he had remitted all things done by *Herod*,and confirmed him in his kingdome, and re-
hearſed many things therein, greatly tending to *Herods* praiſe. *Herod*(having firſt pacified
Cæſar with many gifts)requeſted him to pardon *Alexander*,one of *Antonius* his friends, who
earneſtly and in humble manner deſired the ſame: but *Cæſar* being verie angrie, anſwered,
that he for whom he entreated, had greatly and many times offended, and ſo repeld *Herod*
Herods gratulation toward Cæſar. with this anſwer.

Afterward,*Cæſar*,travailing into Egypt through Syria,was entertained by *Herod* with all I
royal pompe poſſible: and that was the firſt time that he ſhewed himſelf to take part with
Cæſar,when near unto Ptolemais he took a view of the ſouldiers with*Cæſar*,and made a banquet for him and all his friends, and feaſted the whole armie likewiſe. And in as much as
he travailed to Peluſium thorow drie grounds,when they returned again,he provided water
for them,and furniſhed the armie with all neceſſaries: ſo that both *Cæſar* and the ſouldiers
thought the kingdome a ſmall recompence for his deſerts. For which cauſe, after he came
Cæſar increaſeth Herods dominion. into Egypt, and that *Antonius* and *Cleopatra* were now dead, he did not onelie increaſe his
honour,but alſo reſtored unto him that portion of his countrie which was taken away, and
given to *Cleopatra*:and beſides that,Gadara, and Hippon, and Samaria,and other cities about
the ſea-coaſt; to wit, Gaza, and Anthedon,and Joppe, and Stratons tower; and moreover K
gave him four hundred Galathians, which before were *Cleopatra* her guard: and there was
nothing that ſo much moved *Cæſars* liberalitie,as the courageous mind of him unto,whom
he was liberal. After the firſt Actian ſolemnitie,he added unto *Herods* dominion Trachon
and Batanæa, and Auranitis bordering upon it. For this cauſe *Zenodorus* (who for money
hired *Liſanias* his houſe) continually ſent theeves out of Trachon to rob the people of Da-
maſcus: who in humble manner went to *Varus* (who was at that time Governour of Syria)
entreating him to inform *Cæſar* of their calamitie. *Cæſar* underſtanding thereof, writ
Herod made Governour of Syria. back again, commanding him to extinguiſh all the theeves: whereupon *Varus* with an ar-
my went to thoſe places which were moſt ſuſpected, and rid the countrey of the theeves, L
and took the territory from *Zenodorus*: and *Cæſar*(leſt it ſhould again be a refuge for theeves
to ſpoil Damaſcus) gave it to *Herod*, and made him ruler over all Syria. And ten yeers
after,returning to his own countrey, he commanded the Governours to do nothing with-
out *Herods* counſel: and after *Zenodorus* his death, he gave him all the countrey between
Trachon and Galilee. But that which *Herod* eſteemed above all the reſt, was, that *Cæſar*
loved him beſt of all next to *Agrippa*: and *Agrippa* loved him moſt of all men next unto
Cæſar. Thus now he touched the very top of felicitie, and ſo increaſing in high mind, he
imployed himſelf chiefly to pietie.

CHAP. XVI. M

Of the Cities and buildings reedefied and built by Herod, *and of his liberality towards ſtrangers, and of his felicity.*

The yeer of the world,3947 before Chriſts nativity,17. IN the fifteenth year after his reign he repaired the Temple,and encloſed twice ſo much ground as was before about the Temple with a ſtrong wall,whereon he be-
Ant.l.15.c.10. 12,13,14. Herods buildings. ſtowed great coſts and charges to beautifie it: as the great porches will teſtifie,, which he built about the Temple, and a Caſtle on the North part thereunto ad-
joynnig, which he built even from the foundation. The Caſtle was ſo rich and ſumptuous

that

A that it was equal unto the Kings Palace, and in the honour of *Antonius*, he named it Antonia. He builded himſelf alſo a Palace in the upper part of the city, and in it two houſes, huge, and richly adorned: ſo that the Temple was not to be compared unto them. And calling them by his friends names, he termed one of them Cæſarea, and another *Agrippa*; whoſe names and memories he did noy onely ſolemnize, and write in his private houſes, but alſo throughout the whole countrey, and in every part of the city. For in the countrey of Samaria he compaſſed a town with a wall, which was about twenty ſtounds, and called it Sebaſte; and he ſent thither ſix thouſand inhabitants, giving them a moſt fertile ſoil and demeans. There alſo amongſt other buildings, he erected a very huge Temple, and dedicated
B it to *Cæſar*, and gave the inhabitants of that place eſpecial priviledges. About the Temple was there a piece of ground containing three ſtounds and a half. For this monuments ſake, *Cæſar* added unto his dominion another countrey; for which cauſe he erected another Temple unto him, near unto the head of Jordan, of white marble, in a place called Panium, where there is a mountain riſing an infinite height into the air, at the ſide whereof there is an obſcure valley, where there are high rocks, that (by drops of water falling on them) are made hollow: ſo that the water, ſtanding in their concavity till they run over, falleth down with a ſtream of ſuch a length as is admirable. At the foot of this valley on the outſide, there ſpring certain fountains, and many think this to be the head of the river Jordan;
C which, whether it be true or no, we will declare hereafter.

The year of the world, 3947. before Chriſts Nativitie, 17.

At Jericho alſo (between the caſtle of Cyprus, and the other ancient Kings houſes) he erected other buildings, fairer and more commodius for them that came thither, calling them after the names of his friends. Finally, there was no convenient place in the whole kingdome, wherein he erected not ſomething in honour of *Cæſar*: and having in every place of his own kingdome deviſed and dedicated Temples unto him, he in Syria alſo where he ruled did the like, founding in very many Cities, Temples, which he called by the name of *Cæſar*. And perceiving, that amongſt the cities of the ſea-coaſt, there was one called Stratons tower, which being very old, was ruinated; and for the ſcituation thereof deſerved reparation and coſt: he repaired it all with a white ſtone, and built a very royal Palace therein, wherein chiefly he ſhewed a mighty mind. For this city ſtanding in the midſt between Dora and
D Joppe, there was no port or haven in that coaſt: ſo that whoſoever ſailed from Phænicia into Egypt, were in great danger, by reaſon of the violent winds that blew from Africa; which blowing but a very eaſie gale, inforce the water with ſuch a violence againſt the rocks on the ſhore, that the waves, rebounding back again a good way within the Sea, make the whole ſea tempeſtuous. But the king, with his liberality & coſt overcoming nature, builded a port or haven in that place, far bigger then that of Piræum, and within it made moſt ſafe ſtations for ſhips. And although the nature of that place was altogether contrary to his intent, yet he ſo overcame that difficulty, that the ſea could do that building no harm: and it was ſo gallant and beautiful to behold, as though there had been no let any way to hinder the adorning thereof. For having meaſured out ſuch a place (as we have ſpoken of) for the
E port, he laid a foundation in the bottome twenty ells deep of ſtone, whereof moſt of them were fifty foot long, nine foot thick, and ten foot broad, and ſome bigger; and all the bottome of the haven where the water came, was laid with theſe ſtones. Which done, he raiſed a wall of two hundred foot; whereof an hundred foot was builded to break the violence of the waves, and had a name according to the uſe it ſerved for. The other hundred foot ſerved for a foundation of the wall whereof the haven was compaſſed, which was repleniſhed with many goodly towers, the greateſt and faireſt whereof he named Druſius, after the name of *Cæſars* kinſman. There were very many vaults alſo to conduct ſuch things into the town as were brought into the haven, and about them a paved place for them to walk in, that came out of the ſhips: The entrance thereunto was on the North ſide; for by reaſon of the ſci-
F tuation of the place, the North wind there is the calmeſt.

The fountain-head of Iordan

Herod makes a greater port then that of Piræum.

An apt deſcription of an haven.

Before the entrance were three great coloſſus held up on every ſide with pillars; they which are on the left hand, are propt up by a tower being a ſolid rock of ſtone. But at the entrance on the right hand were two huge ſtones joyned together, which make a greater tower then the other. There is alſo a houſe adjoyning unto the haven built of white ſtone; The ſtreets of the cities coming to that place, are of one bignes & proportion. Upon a hil oppoſite to the mouth of the haven, was there builded a temple very beautiful and exceeding great, which he dedicated to *Cæſar*, wherein was placed *Cæſars* coloſſus, fully as great as *Jupiters* at Olympus: for it was made after that example, equal to that at Rome, and that of *Iunoes* at Argos. The city he builded for the inhabitants of that Province, and the port or haven for ſea-fearing men. The honour and credit he attributed to *Cæſar*; and by his name called it

Cæſarea.

Cæsarea. He also made other buildings, as the Market, the Theater, and the Amphitheater, G
which are worth the memorie. And he everie fifth year ordained certain sports, and called
them after the name of *Cæsar*. And himself first proposed very ample rewards in the 192.
Olympiade, insomuch that he not onely gave royal gifts to the victors, but also to the se-
cond and third after them. He repaired Anthedon also, which was destroyed by the wars,
and called it Agrippium: and loving *Agrippa* very dearly, he caused his name to be engra-
ven over the portal he builded in the Temple. Neither was he unmindful of his parents:
for in the richest soil of the whole Kingdome he built a city for a monument of his father:
and by his name called it *Antripatris*, being a very rich soil, both for trees and rivers. At Je-
richo also he built a very gorgeous and strong Castle, and called it Cyprus, in honour of
his mother. He likewise built a tower in memory of his brother *Phasælus*, at Jerusalem, and H
called it *Phasælus* his tower (of the compasse and beauty of this tower we will speak here-
after.) He also called another city Phasælus, which is scituate in a vally beyond Jericho, to-
wards the North.

The yeer of the world, 3947. before Christs Nativitie, 17.

Cæsarea in times past cald the tower of Straton. Ant. lib. 15. cap. 10. 12. & lib. 17. cap. 5.

Agrippium.

Antripatris.

Cyprus.

Phasælus tower.

Herodium.

Having thus eternized the memory of his friends and kinsfolk, he did not forget to do
the like to himself: for he built a castle on a mountain near Arabia, having on one side a
strong place of defence, and this castle he called Herodium after his own name. By the
same name also he called a tombe, which he builded sixty stounds from Jerusalem, artifici-
ally made in manner of a womans dug, which he richly adorned; for within compasse of the
top of it, he caused round turrets to be placed: and round about it he builded Princely hou-
ses, gallantly adorned both within and without. He also brought water from a great way off,
with great cost and charges, and made a pair of stairs of pure white marble, to go up, which I
had two hundred steps. For the whole hill was made by art, and it was made of an exceed-
ing height: at the the foot thereof likewise he built another Palace, and houses to receive
his friends and their carriges, so that this castle, for the abundance of all necessary places,
seemed a city, and yet was it all the Kings palace. Having erected thus many buildings, he
shewed his brave mind in strange cities, likewise: for at Tripolis, and Damascus, and Ptole-
mais he builded publike baths, which are called exercises. He builded the wall of Biblus; and
seats, porches, temples, and markets at Berytus and Tyre: at Sidon and Damascus he builded
a Theater, and a water-conduit at Laodicea, a Sea-town. At Ascalon he built fountains or
lakes very sumptuous, and baths with pillars, that for greatnesse and gallant work were mira- K
culous. To other places he gave woods and ports: and to many cities he added fields, as
though they had been fellow-cities of his kingdom. Also, toward the maintenance of baths
he gave a yearly annuity for ever: as namely, to those at Cous, to the intent he might be an
eternal benefactor. Moreover, he gave all poor people corn; and he often and in sundry
places gave the Rhodians mony to build a Navy of ships. At his own proper cost he repaired
Pythium, which was burnt with fire. What should I say of his liberality which he extended
to them of Lycia and Samia? or the magnificent gifts which he used towards all the people
of Ionia; yea, all things that their hearts could desire: wherby he relieved all their necessities?
Nay, both the Athenians, and Lacedemonians, and Nicopolites, and the citizens of Perga-
mus in Misia, received very many benefits at his hands. He paved also a large street in Anti- L
ochia of Syria, which was in length twenty stounds, and that with fair marble. This street
before that time was so full of durt, that no man could go thorow it; and all along it he built
galleries, that people might go dry thorow it in rainy weather.

Herodium a Castle resembling a city.

Herods bounty to all men.

Herod famous through the world.

The year of the world, 3954. before Christs Nativity 10.

Some one may say, that these benefits he thus bestowed, were done for the proper use of
those people on whom he bestowed them; but no man can deny, but that which he did for
the citizens of Elis: was not onely common to those of Achaia, but to all the world, where
the games, called *Olympica Certamina*, were solemnized. For *Herod* seeing them decay onely
for want of maintenance, and that this was the onely remainder of all the ancient monu-
ments of Greece, he not onely in his person at that time became one of the proposers of re-
wards in that Olympiade which he assisted when he went to Rome; but also gave a yearly M
stipend to maintain the same, lest for want it should be left off. It is not to be told what debts
and tributes he remitted, for he delivered the Phasælites and Balaneotes, and other towns of
Cilicia, from the payment of a yearly tribute: yet was he not so liberal to them as he would
have been, fearing lest the envy of some might accuse him of some further meaning, if he
should be more bountiful to the cities then those that were the owners thereof. He exerci-
sed his body likewise in exercises fit for so valiant a mind: for he was a very skilful hunter,
wherein he had alwayes his purpose, by reason of his skill in riding; so that in one day he
killed fourty wilde beasts. That countrey hath many Boars, but it hath more store of Harts
and wilde Asses. He was such a warriour as no man was able to encounter withall; so that

Herod a great hunter.

many

A many were aſtoniſhed to ſee him exercise himſelf, who admired him for caſting a dart, and ſhooting an arrow. Beſide the vertue both of his mind and bodie he had alſo good fortune; for very ſeldome the event of warre was otherwiſe then he expected: which if it ſometime chanced, it was not through his fault, but through the raſhneſſe of his ſouldiers, or elſe through treaſon.

The reet of the world, 3954. before Chriſts Nativity, 8.

Herod beſides the vertue of mind & bódy had the bleſſings of fortune.

CHAP. XVII.

Of the diſagreement between Herod *and his ſonnes*, Alexander *and* Ariſtobulus.

B BUt his private and domeſtical ſorrows, ſeemed to envy him in his publick felicity, & moſt adverſe fortune befel him through the means of a woman, whom he loved as himſelf. For being now made king, he put away his wife, which he firſt married (which was a Lady born in Jeruſalem, whoſe name was *Doris*) and married *Mariamme* the daughter of *Alexander*, who was *Ariſtobulus* ſon, which cauſed troubles in his houſe, both before, but eſpecially after he returned from Rome. For he baniſhed his eldeſt ſon *Antipater*, whom he had by *Doris*, out of the City, onely for his childrens ſake that he had by *Mariamme*; licencing him onely at feſtival times to come C unto the City in regard of ſome ſuſpicion of treaſon intended againſt him. And afterward he ſlew *Hircanus* his wives uncle, (notwithſtanding that he returned out of Parthia unto him) becauſe after he ſuſpected that he intended ſome treaſon againſt him; whom *Barzapharnes* after he had taken all Syria, took away priſoner with him. But his own countreymen that dwelt beyond Euphrates, in commiſeration redeemed him from thraldome; and had he been counſelled by them, and not come unto *Herod*, he had not been killed: but the marriage of his neece cauſed his death: for, for that cauſe, and eſpecially for the love of his native ſoil, he came thither. That which moved *Herod* to kill him was, not for that he ſought the kingdome, but becauſe he had right unto the kingdome. *Herod* had five children by *Mariamme*, two daughters, and three ſonnes. The youngeſt was ſent to Rome to ſtudy, D where he died. The other two he brought up like Princes, both for their mothers nobility ſake, and for that they were born after he was King. But that which above all other was moſt forcible, was the love he bare to *Mariamme*; which from day to day tormented him more violently, in ſuch ſort, that he left not any part of thoſe griefs which this his beſt beloved enforced againſt him. For *Mariamme* hated him, as much as he loved her: and having a juſt cauſe and colour of diſcontent, and moreover being emboldned by the love which he bare her, ſhe every day upbraided him, with that which he had done unto *Hircanus* her uncle, and unto her brother *Ariſtobulus*. For *Herod* ſpared him not, although he was a child; but after he had made him High Prieſt in the ſeventeenth yeer of his age, he preſently put him to death, after he had ſo honoured him: who when he came to the altar clothed in ſacred attire E upon a feſtivall day, all the people wept: and the ſame night was he ſent to Jericho, and drowned in a lake by the Galatians, who had received commiſſion to perform the murther. Theſe things did *Mariamme* daily caſt in *Herods* teeth, and upbraided both his mother, and ſiſter, with very ſharp and reproachfull words: yet he ſo loved her, that notwithſtanding all this, he held his peace. But the women were ſet on fire: and that they might the rather move *Herod* againſt her, they accuſed her of adultery, and of many other things which bare a ſhew of truth: objecting againſt her, that ſhe had ſent her portraiture into Egypt unto *Antonius*; and that through immoderate luſt ſhe did what ſhe could to make her ſelf known unto him, who doted upon womens love, and was of ſufficient power to do what wrong he F pleaſed.

Ant. l. 15. c. 3. & l. 16. c. 13.

Herod expelleth Antipater out of the city and killeth Hircanus his wives grandmother.

Herods children by Mariamme.

Mariamme hatefully upbraideth Herod with Hircanus death.

Herods mother and ſiſter do falſely accuſe Mariamme to him.

Hereat *Herod* was ſore moved, eſpecially for that he was jealous of her whom he loved, bethinking himſelf upon the cruelty of *Cleopatra*, for whoſe ſake King *Lyſanias*, and *Maliſchus* King of Arabia were put to death; and now he meaſured not the danger by the loſſe of his wife, but by his own death which he feared: For which cauſe being drawn by his affairs into the countrey, he gave ſecret commandment unto *Joſeph*, his ſiſter *Salomes* husband (whom he knew to be truſty, and one who for affinity was his well-willer) to kill his wife *Mariamme*, if ſo be *Antonius* ſhould have killed him. But *Joſeph* not maliciouſly, but ſimply to ſhew her how greatly the King loved her, diſcloſed that ſecret unto her: and ſhe when *Herod* was returned, and amongſt other talk with many oathes ſware, that he never loved woman but her, indeed (quoth ſhe) it may well be known how greatly you love me by the com-

Herod ſecretly chargeth Joſeph to kill his wife.

He ods ſuſpicion betwixt Joſeph and his wife.

mandment you gave to *Ioseph*, whom you charged to kill me. *Herod* hearing this which he thought to be secret, was like a mad man, and presently perswaded himself, that *Ioseph* would never have disclosed that commandment of his, except he had abused her; so that hereupon he became furious, and leaping out of his bed, he walked up and down the Palace: whereupon his sister *Salome* having fit opportunity, confirmed his suspition of *Ioseph*. For which cause *Herod* growing now raging mad with jealousie, commanded both of them to be killed. Which done, his wrath was seconded by repentance; and after his anger ceased, the affection of love was presently renewed: yea so great was the power of his affection, that he would not beleeve she was dead, but spake unto her as though she were alive, untill in processe of time being ascertained of her funerall, he equalled the affection he bare her during her life, by the vehemency of his passion for her death. *Mariammes* sonnes succeeded their mother in her wrath, and recogitating what an impious act it was, they accounted their father as a mortall enemy, but before, and after they went to study at Rome, and especially after they came again into Iudæa. For as they increased in yeers, so did the violence of their mind increase. And they being now marriageable, one of them married the daughter of their aunt *Salome*, who accused their mother; the other married the daughter of *Archelaus* King of Cappadocia. And now to their hatred was there joyned a liberty to speak more freely against them, and by this occasion of their boldnesse many were animated to calumniate them: so that some did openly tell the king, that both his sonnes sought to work treason against him, and that the one of them prepared an army to help the other, to revenge the death of their mother; and that the other (to wit, he that was sonne in law to *Archelaus*) purposed to flie, and accuse *Herod* before *Cæsar*. *Herod* giving eare unto those calumniations, sent for *Antipater* whom he had by *Doris*, to the end he might defend him against his two sonnes, and sought to advance him above them. But they thought this alteration intollerable; seeing one, whose mother was but a private woman, so preferred: and they moved with their own nobleness of birth, could not contain their indignation, but upon every occasion shewed themselves offended; yet were they every day lesse accounted of. As for *Antipater*, he wrought himself into favour: for he knew how to flatter his father, and raised many slanders on his two brethren, partly invented by himself, partly divulged by some of his favourites, whom he set awork about the matter, till that at last he put his brethren out of all hope of having the kingdome. For he was now by the Kings Will and Testament declared King, so that he was sent as a King unto *Cæsar*, in a kingly habit and pomp, onely he wore no Crown: and in time he so prevailed, that he wrought his mother into *Mariammes* stead; and with flatteris and calumniations so moved the King, that he began to deliberate about the putting to death of his sonnes. For which cause, he conducted his sonne *Alexander* with him to Rome, and accused him before *Cæsar*, that he had given him poyson. But he with much ado, having obtained liberty to plead his own cause, and that before an unskilful Judge, yet more wise then *Herod* or *Antipater*, he modestly held his peace in all things that his father had offended in: and first of all he purged his brother from danger of that crime, and taking the whole matter upon himself, he in very good sort acquitted himself thereof. And afterwards he inveighed against *Antipaters* subtilty, and complained of those injuries, which had been offered him, having beside the equity of his cause, sufficient eloquence to acquit himself, for he was a vehement Orator, and knew well how to perswade. Last of all, he objected that his father having a desire to put both him, and his brother to death, had laid an accusation upon him; whereat the whole audience wept, and *Cæsar* was so moved, that not regarding the accusations that were laid unto them, he presently made *Herod* and them friends, upon these conditions, that they in all things should be obedient unto their father; and that their father should leave the kingdome to whom he pleased.

Hereupon *Herod* returned from Rome, and though he seemed to have forgiven his sons; yet laid he not his jealousie and suspition aside. For *Antipater* still urged his argument to make *Herod* hate his other two sonnes, though for fear of him that reconciled them, he durst not openly shew himself an enemy unto them. Afterward *Herod* sailed by Cilicia, and arrived at Eleusa, where *Archelaus* received him very courteously, thanking him for the safety of his sonne in law, and very joyfull for that they were made friends: for he wrote unto his friends at Rome with all speed possible; that they should be favourable unto *Alexander*, when he came to plead his cause. And after this entertainment, he conducted *Herod* unto *Zephyrius*, giving him gifts to the value of thirty talents, and so took his leave of him. *Herod* as soon as he came to Jerusalem assembled the people together, and being assisted by his three sonnes, he shewed unto them the cause of his going to Rome, and blessed God, and thanked

Cæsar,

The yeer of the world, 3954. before Christs Nativitie, 10.

Herod commandeth both Ioseph and Mariamme to be slain.

Mariammes sons inheritors of her displeasure.

The yeer of the world, 3956. before Christs Nativity, 8.

Herods debate with those sons he had by Mariamne.

Ant. l. 16. c. 4.

Antipater by disgracing his brother, is declared his fathers heir.

Herod accuseth Alexander before Cæsar.

A reconciliation between Herod and his sonnes.

Archelaus kindly entertaineth Herod and his sons.

Herods worthy oration to the people; wherein he distributeth honours to his three sons.

A *Cæſar*, who had appeaſed the diſcord of his houſe, and that had made his ſonnes friends; which he eſteemed more then his kingdome: and I (quoth he) will make their friendſhip firm. For *Cæſar* appointed me king, and gave me leave to chuſe whom I pleaſed for my ſucceſſour, for the which I give him hearty thanks. And now I here conſtitute all three of my ſonnes kings: which purpoſe of mine, firſt I beſeech Almighty God, and ſecondly you to favour: for the one of them for his yeers, the other for their nobility of birth, have right to the Crown and kingdome: which is ſo large, that it may ſuffice many; ſo that you for your parts reverence them whom *Cæſar* conjoyned, and I their father ordained, giving them not unfit, nor unlike honours, but ſuch as they have deſerved. For a man cannot do a greater pleaſure unto him whom he honoureth above his yeers, then he ſhall give diſcontent unto him whom he diſhonoureth. For which cauſe, I will conſtitute to every one of them ſuch B friends and wel-willers, as with whom they be moſt converſant, and of them I will require pledges of a concord and unity amongſt them. For I know that diſcords, and contentions ariſe by malice of thoſe who are converſant with Princes, and that if they be well diſpoſed, they will increaſe friendſhip. And I requeſt not onely theſe, but alſo all ſuch as bear rule in my army, that they hope in me onely for the preſent: for I give not my ſons the kingdome, but the honour and dignity thereof; and they ſhall have pleaſure as though they were kings themſelves, yet I my ſelf will bear ſway, although I am unwilling to do it. Let every one of you conſider my age, my courſe of life, and piety: for I am not ſo old that any one may quickly deſpair of me, nor I have not accuſtomed my ſelf to ſuch kind of pleaſure, as is wont to ſhorten young mens dayes; and we have been ſo religious, that we are in great hope of long life. But if any one deſpiſe me, and ſeek to pleaſe my ſonnes, ſuch a one will I puniſh. I do not forbid them to be honoured, whom my ſelf have begotten, for that I envy them: but becauſe I know well that ſuch applauſes nouriſh pride and arrogancy in the fierce mindes of young men. Wherefore if all they that apply themſelves in their ſervice, conſider that I will be ready to reward the good; and that thoſe who are ſeditious, ſhall find their malice to have an unprofitable event at their hands, whom they ſo flatter: I eaſily perſwade my ſelf that all men will be of my mind, that are of my ſons mind. For it is good for them that I reign, and that I am friends with my ſonnes. And you O my good ſonnes, retain in your minds that ſacred nature, which maketh the very bruit beaſts to entertain natural affection: then reve- D rence *Cæſar* who reconciled us: and laſt of all obey me who requeſt, and entreat that at your hands, which I might command, namely, that you remain brethren. And I will now give yon both Kingly attire and honour, and I pray God that if you will continue and remain friends, I may continue in this mind.

The yeer of the world 3956. before Chriſts Nativitie 8.

Herod giveth not the Kingdome to his ſons, but the honours of the kingdome.

Herod converteth his ſpeech to his ſonnes.

After he had thus ſpoken, he ſaluted them very lovingly, and diſmiſſed the people, ſome praying that it might be as he had ſaid: others (who deſired alteration) made as though they had heard nothing. Yet for all this, the diſſention amongſt the brethren was not appeaſed, but each of them miſtruſting worſer events, departed from one another. For *Alexander* and *Ariſtobulus* ſtomacked the matter, that *Antipater* had his deſert confirmed, and *Antipater* was grieved that his brethren ſhould have the ſecond place after him; yet he E could ſo craftily carry himſelf, that no man could perceive his hatred towards them. And they derived of a noble race ſpake all they thought, and many endeavoured to ſet them on; and others as friends inſinuated themſelves into their company, to learn what news: ſo that *Alexander* could not ſpeak a word, but preſently it was carried to *Antipater*; and from him to *Herod* with an addition; ſo that when *Alexander* ſpake any thing ſimply, meaning no harm, it was preſently interpreted in the worſt ſenſe poſſible: and if he chanced at any time to ſpeak freely of any matter, preſently it was made a great thing. *Antipater* ſuborned men to ſet him on, that ſo his lies might be ſhadowed with colour of truth; and that if he could prove any one thing true, all lies and tales elſe divulged, might thereby be juſtified to be true. Now all *Antipaters* familiars were either naturally ſecret or elſe he ſtopped their mouthes with bribes, leſt they ſhould diſcloſe his intents: ſo that one might juſt- F ly have tearmed his life a ſecrecy of malice. All *Alexanders* friends were either corrupted by money, or flattering ſpeeches, wherewith *Antipater* overcame all, and made them theeves, and proditors of ſuch things as were either done or ſpoken againſt him: and himſelf doing all things, he dealt ſo warily, that at laſt thoſe calumniations came to *Herods* ear: and he counterfeited his brothers perſon, and ſuborned other tale-carriers, telling what they could againſt *Alexander*; and pretending good will towards his brother, at firſt fainedly reproved them, and afterwards ſeriouſly alleadged their ſayings as accuſations: ſo that hereby *Herod* was very wroth, but turned all as though *Alexander* went about treaſon, and ſought to kill his father: and nothing made ſo much credit be given to theſe calumniations, as that *Antipater*

Herod by his words did not utterly extinguiſh the hatred between his ſonnes.

Antipaters treaſon againſt his brother Alexander.

By what means Antipater corrupted his brother Alexanders friends.

Antipater whetteth Herod and his courtiers againſt Alexander.

The year of the world, 3956. before Christs Nativity, 8

colourably excuſed his brother. *Herod* incenſed hereat, every day withdrew his affection more and more from the two brethren, and daily encreaſed his love towards *Antipater*. The nobilitie alſo were inclined after the ſame manner: partly of their own accord, & partly for that they were ſo commanded: ſo did *Ptolomæus* the chiefeſt of all the nobility, and the kings brethren, and all his kindred; for all mens expectation was upon *Antipater*. And that which grieved *Alexander* the more, was, that all theſe miſchiefs, wrought to his overthrow, were done by the counſel of *Antipaters* mother: for ſhe being a ſtepmother, was cruel, and hated them being born of a Queen, far more then a ſtepmother doth her ſons in law. And although all men followed *Antipater* for the hope which they had of him, yet were they alſo compelled thereunto by the kings command, who gave an eſpecial charge to their deareſt friends, that none ſhould follow *Alexander* or his brother, ſo that he did not onely terrifie thoſe of his own kingdome, but alſo thoſe of other forraign nations. For *Cæſar* had given him ſuch authority: for he gave him licence to take any one that was a fugitive from him, out of any City, although it were not under his dominions. And the young men were ignorant of the offences laid unto their charge, and ſo were more eaſily entrapped being unaware of them: for their father did not openly tell them of any matter, but they every day perceived their fathers good will towards them to decay, which ſo much the more encreaſed their grief. In like manner *Antipater* by little and little moved *Pheroras* their uncle, and *Salome* their Aunt againſt them, daily conſulting with his wife, whom he ſhould incite againſt them.

Glaphyra Alexanders wife increaſed his conceived ſuſpition by her words.

Now *Glaphyra Alexanders* wife encreaſed their malice every day, recounting her own nobility, and bearing her ſelf above all that were in the whole kingdome: for ſhe derived her pedigree by the fathers ſide, from *Timenus*; by the mothers ſide, from *Hyſtaſpis* his ſon called *Darius*: inveying very much againſt the baſeneſſe of *Herods* wives, and his ſiſter, who were choſen for their beauty, and not for their nobility of birth. For *Herod* (as we have ſaid) had many wives, both for that it was lawful by the cuſtome of their countrey, and becauſe *Herod* delighted in many; and all of them hated *Alexander*, for *Glaphyras* pride and contumelious ſpeeches. And *Ariſtobulus* made *Salome* his enemy, although ſhe was his wives mother: for ſhe was before moved by *Glaphyras* ſpeeches, and he often upbraided his wife with her baſe birth, ſtill telling her that he had married a private woman, and his brother *Alexander* a Queen. And his wife often with weeping tears told this to her mother: adding moreover, that *Alexander* and *Ariſtobulus* threatned, that if they got the kingdome, they would make their other brethrens mothers weave with their maids: and that they would make them notaries of villages, deriding them that they applied themſelves to learning. *Salome* moved hereat, could not contain her ſelf, but told all to *Herod*, who eaſily believed her, becauſe ſhe ſpake againſt her ſon in law. Moreover, another accuſation was laid to their charge, whereat the king was greatly moved: for he was informed that *Alexander* and *Ariſtobulus* did often bewail their mother, and lament her hard hap with ſighes, and curſed him: and that often when he beſtowed ſome of *Mariammes* clothes upon his latter wives, they threatned that in ſhort time, in ſtead of Princely attire, they ſhould wear a black habit. Whereupon *Herod*, though he feared the conſtant minds of the young men, yet becauſe he would not take away all hope of amendment, he called them unto him (for he was to ſail to Rome) and as a king threatned them in few words, and like a father gave them many admonitions, and requeſted them to love their brethren, promiſing them forgiveneſſe of their former offences, ſo that hereafter they amended all: But they beſeeching him not to believe accuſations forged againſt them upon malice, and anſwering that the effect of matters would eaſily acquite them, requeſted him not ſo eaſily to believe tales, but refuſe to give malignant people opportunitie and recourſe unto him: for that there would alwayes be ſome, that would maliciouſly invent tales to tell, whileſt there was any one that would give them the hearing and believing thereof. For they knew that *Salome* was their enemy, and *Pheroras* their uncle, and both of them bare cruel minds, and were hard-hearted; and eſpecially *Pheroras*, who was fellow with his brother of all, ſaving onely the Crown, and had his own revenues amounting to an hundred talents a year, & received all fruits of the whole countrey beyond Jordan, which was given him by his brother. *Herod* alſo had obtained of *Cæſar*, to make him Tetrarch, & had beſtowed upon him a Princeſſe for his wife, eſpouſing unto him his wives ſiſter, after whoſe deceaſe he eſpouſed unto him his eldeſt daughter, and gave him three hundred talents with her for a dowry. But *Pheroras* fell in love with his maid, and forſook a Princeſſe: whereat *Herod* being angry, married his daughter unto his brothers ſon who was afterwards ſlain by the Parthians, but *Herod* preſently pardoned *Pheroras* offence. Divers before this time were of opinion that in the life time of the Queen, he would have poyſoned *Herod*;

Ariſtobulus objecteth to his wife her baſe birth. Ant. l. 16. c. 7.

Alexander and Ariſtobulus oftentimes bewail their mother, and by that means provoke their father.

The two brothers excuſe themſelves before their father Herod.

A *Herod*; and *Herod* although he loved his brother very well; yet becauſe many who had acceſſe unto him told him ſo, he began to miſdoubt: and ſo examining many that were ſuſpected, laſtly he came to *Pheroras* friends, and none of them confeſſed it: yet they confeſſed that he was determined to flie unto the Parthians with her whom he was ſo in love withall, and that *Coſtabarus*, *Salomes* husband was privy thereunto, unto whom the King married her, after her firſt husband for ſuſpicion of adultery was put to death. *Salome* her ſelf was not free from accuſation: for *Pheroras* accuſed her that ſhe had contracted matrimony with *Syllæus*, who was Procurator to *Oboda*, King of Arabia, who was a great enemy of the Kings: and ſhe being convicted both of this, and all things elſe, whereof her brother *Pheroras* accuſed her, yet ob-
B tained pardon, as likewiſe *Pheroras* did: ſo that the whole tempeſt of all their family was turned againſt *Alexander*, and light upon his head.

The yeat of the world, 3976. before Chriſts Nativity, 8

The King had three Eunuches whom he loved dearly, and every one known by their offices: for one of them was his butler; the other was his cook; and the third got him to bed, and lay with him; theſe three *Alexander* with great gifts overcame. Which the King underſtanding, by torments forced them to confeſſe it, and declared with what promiſes they were thereto by *Alexander* induced, and how he had deceived them; affirming that there was no truſting to *Herod* who was a ſhameleſſe old man; and that he died his hair, to make himſelf to ſeem young: and that he in deſpite of him would be his Succeſſour, and then he would be revenged upon his enemies, and make his friends happy, and eſpecially them: and that the whole Nobility did ſecretly obey him, and the Captains of the army and Govern-
C ours did privily come unto him. Hereat *Herod* was ſo terrified, that he durſt not preſently divulge their confeſſions, but night and day he ſent ſpies to learn what was ſaid or done; and whom he ſuſpected, them he preſently killed; ſo that his whole Kingdome was full of iniquity. For every one as his malice moved him, fained calumniations, and many deſirous of blood-ſhed, abuſed the Kings wrath as they pleaſed againſt their enemies, and credit was given to every lie, and no man was ſo ſoon accuſed, but preſently he was puniſhed; and he who preſently before accuſed others, was now accuſed himſelf, and carried to be puniſhed with him whom he accuſed. For the Kings perills ſhortned the time of triall for their lives, and he became ſo tyrannous, ſo that he afforded not a good look unto them that were not accuſed, and ſhewed himſelf moſt fierce and violent even to his deareſt
D friends: that he baniſhed many out of his kingdome, and railed againſt ſuch as he had no power over. *Antipater* increaſed this miſchief more and more, and gathering together a great company of his friends, he omitted no kind of calumniation. The king likewiſe was terrified by the rumours and tales of pick thanks, that he thought alwayes that he ſaw *Alexander* before him with a drawn ſword. For which cauſe he ſuddenly took him and caſt him in priſon, and tortured his friends, many of wich died in torments, becauſe they would not confeſſe more then in conſcience was true: others not able to endure the torments, were forced to confeſſe that *Alexander* and his brother *Ariſtobulus* thought to have wrought treaſon againſt their father, and that they expected their time till he went a hunting; reſolving in themſelves that having killed him, they would preſently flie to Rome. Although theſe
E and ſuch like calumniations were no waies probable, yet extremity of pain forced men *ex tempore* to invent them, and the King willingly beleeved them, as it were comforting himſelf thereby, in that he might not be thought to have impriſoned his ſonne unjuſtly. *Alexander* perceiving that it was impoſſible for him to aboliſh his fathers ſuſpition, thought it be better to yeeld himſelf guilty: and ſo wrote four books againſt his adverſaries, and confeſſed the treaſon: affirming that he had many partakers therein, namely, *Pheroras* and *Salome*. who were the chief; avouching that before that time he had had the uſe of her body in the night time: and how though himſelf was unwilling, yet ſhe forced him thereunto. Now the books came unto *Herods* hands, which charged the greateſt amongſt the Nobility with moſt hainous matters. *Archelaus* fearing his ſonne in law and daughter to be in great
F danger, ſpeedily came into Judæa, and ingeniouſly appeaſed the kings wrath: for ſo ſoon as he came unto *Herod*, he cried, Where is that wicked ſonne in law of mine, or where may I ſee the face of that wretch that goeth about to murther his father, that *I* may tear him in pieces with mine own hands, and marry my daughter anew to a better husband? For although ſhe be not privy to his counſell, yet is ſhe defiled, for that ſhe was wife to ſuch a man; Nay I admire thy patience who art in ſuch danger, and ſuffereſt *Alexander* yet to live: for I came thus haſtily out of Cappadocia, thinking he had been put to death, to talk with thee concerning my daughter, whom I married to him for thy ſake and honour. Wherefore now let us take counſell what to do with them both: and ſeeing thou art too father-like and not able to puniſh thy ſonne, thy treacherous ſonne; let us change rooms, and let

Alexander corrupteth his fathers Eunuches, and telleth them he is to ſucceed in the kingdome.

Herod feareth his ſonne Alexander.

Ant. l. 17. c. Herods cruelty.

Herod caſteth Alexander into priſon, and tortured his friends.

Alexander during his impriſonment wrote four books againſt his enemies.

Archelaus King of Cappadocia.

The yeer of the world, 3956. before Christs nativity. 8.

me be in thy place to revenge the: with such like invectives he deceived *Herod*, (though otherwise firm in his purpose.) Then *Herod* shewed him the books that *Alexander*, had writ: and reading every chapter with deliberation, *Archelaus* took occasion fit for his purpose; and by little and little laid all the fault on *Pheroras*, and those that were accused in the book. And perceiving the King to give ear unto him, "let us (quoth he) con-

Archelaus and Herod consult upon Alexanders books.

"sider whether the young man was not circumvented by the treachery of so many lewd per-
"sons, and not thou by the young man: for there appears no cause why he should fall into such
"wickedness, who now enjoyed the kingdome and hoped to succeed thee therein, and he
"not been perswaded thereto by other men, who seeing him a young man, enticed him unto
"such naughtiness. For we see that through such men, not onely young men, but also old
"men, and most noble families, ye, and whole kingdomes are ruinated. *Herod* upon these

Herod is incensed against his brother Pheroras.

speeches began somewhat to relent, so that he appeased his wrath toward *Alexander*, and encreased it towards *Pheroras*; for he was as it were the subject of the whole book. Who perceiving the King so to trust to *Archelaus* friendship, that he was led by him to do what he pleased; leaving *Alexander*, he in humble manner came to *Archelaus*, seeking impudently for succour at his hands, of whom he had not deserved any favour. "*Archelaus* answered him that
"he knew no waies to obtain his pardon, who was guilty of so hainous crimes, and convicted
"manifestly to have practised high treason against the Kings own person, and to be the cause

Pheroras attired in a mourning garment, with tears falleth before Herod feet and craveth pardon.

"of all these miseries that had now befallen the young man, except that he would lay aside all
"subtle dealing, and denying of his fact, and confesse the crimes whereof he was accused; and
"so in humble wise go unto his brother who loved him dearly, and crave pardon; promising
"him that if he would so do, he would do him what good he could. Hereupon *Pheroras* obeyed *Archelaus* his counsell, and putting on a black attire, he in a pitifull manner and with tears prostrated himself at *Herods* feet, and craving pardon obtained it, confessing himself to be a most wicked and vile person, and to be guilty of all that which was objected against him, and that the cause which moved him to do all these things, was the frantick and mad fits he fell into, for the love of that woman. Now when *Pheroras* became his own accuser, and a witnesse against himself, then *Archelaus* endeavoured to mitigate *Herods* wrath towards him, and excuse his faults with fit examples: for he alleadged that his brother attempted greater matters against him, whom notwithstanding for natures cause he pardoned: adding that in every kingdome as in mighty bodies, alwayes some part began to swell, which notwithstanding was not presently to be cut off, but to be cured by easie means.

Pheroras by Archelaus means pacifieth Herod.

Archelaus using many speeches unto *Herod* to this purpose, at last quite appeased his wrath toward *Pheroras*, still counterfeiting himself to be angry with *Alexander*, affirming that he would take his daughter away with him, till at last he forced *Herod* of his own accord to entreat for the young man, requesting him again to despouse his daughter unto him. *Archelaus* after much entreaty answered, that he was willing that the King should bestow his daughter upon any, save *Alexander*, for he greatly esteemed the law of affinity. *Herod* replied, that if he did not divorce his daughter from *Alexander*, he should think that he bestowed his sonne upon him: for they had no children, and his daughter was dearly loved of the young man; so that if he would permit her to stay still there, for her sake he would pardon all *Alexanders* offences. Hereto *Archelaus* with much ado agreed, and so was reconciled unto his sonne in law, and he unto his father. Yet *Herod* affirmed that he must needs be sent to Rome to speak with *Cæsar*, for he had written the whole matter unto *Cæsar*. Thus *Archelaus* craftily delivered his sonne in law from danger, and after his reconciliation was made, they spent the time in feasting and mirth. Upon *Archelaus* departure, *Herod* gave him seventy talents, and a Throne of pure gold, adorned with precious stones, and Eunuchs, and a concubine named *Panichis*; and rewarded every one of his friends according to their deserts. And all the Kings kindred by the kings appointment and consent, bestowed rich gifts upon *Archelaus*, and both he and all his Nobility accompanied him to Antiochia.

Archelaus compelleth Herod of his own accord to be entreated for Alexander.

Herod dismisseth Archelaus & his friends with great presents. Ant. l. 16. c. 11.

Not long after, there came one into Judæa farre more subtile then *Archelaus*, who both disanulled the reconciliation made for *Alexander*, and caused his death also. This man was a Lacedemonian born named *Eurycles*, who by money sought to have obtained the kingdome. This man brought unto *Herod* rich gifts, as it were for a bait of that he intended; he had so behaved himself in Greece, that it could no longer tolerate his excesse: and *Herod* again rewarded him with farre greater gifts, then those were that he gave him: but he esteemed his liberality as nothing, except he bought it with the blood of Princes. For which cause he circumvented the King, partly by flattering him, partly by praising him fainedly, and especially by his own craft and subtilty: and quickly perceiving his inclination, he both in word and deed sought to please him; so that the King accounted him among his chiefest friends,

Eurycles the Lacedemonian secretly accuseth Alexander to his father, & is the cause of his death.

A friends. For both the King and all the Nobility honoured him the more for his countrey sake, in that he was a Lacedomonian. But he very easily perceiving the feeble stay of *Herods* house, and the hatred between the brethren, and how the King was affected towards every one of them he first of all entertained himself at *Antipaters* house, making a shew in the meanwhile of good will towards *Alexander*, pretending and protesting, that in times past he had been *Archelaus* companion; and by this means he quickly crept into favour with him, as an approved friend: which was the cause that he was suddenly entertained for a faithful man; He presently likewise brought him into friendship with *Aristobulus*; & having founded every mans disposition, he accommodated himself to all humours: and to begin withall, he became *Antipaters* pensioner, and a traytor to *Alexander*. And he often used hot words to *An-*
B *tipater*, as it were chiding him, that he being eldest of the brethren, so slenderly looked after them, who pretended to put him besides the Crown, which was his right. He many times likewise used the like words to *Alexander*, admiring him who was born of a Queen, and husband to a Queen, and yet would permit such a one who was descended of a private woman, to succeed in the kingdome, especially seeing he had such occasion and opportunity to effect the contrary: for he might assure himself of *Archelaus* his help in any thing. *Alexander* supposed he had spoke as he thought, because he counterfeited friendship with *Archelaus*: so that he misdoubting nothing, disclosed unto him all his mind concerning *Antipater*, saying, that it was no wonder though *Herod* disinherited them of the kingdome, sith beforetime he had slain their mother.

The year of the world, 3496 before Christs Nativity, 8.

Eurycles by fained friendship deceiveth Alexander.

C *Eurycles*, counterfeiting himself both to pity them, and to be sorrowful for their mischance, enticed *Aristobulus* to speak the like: and having animated them both to complain in this sort against their father, he presently went to *Antipater*, and disclosed to him all their secrets, forging also the treachery which those two brethren intended against him, which was to dispatch him with their swords. For this cause *Antipater* gave him a great sum of money, and commended him to his father, and being hired to effect the death of *Alexander* and *Aristobulus*, he himself became their accuser: Whereupon he came to *Herod*, and told him how in regard of those benefits he had received at his hand, he would now bestow his life upon him, and the light of this world for recompence of his hospitality; affirming that *Alexander* had lately stretched out his hand with his sword drawn to kill him, and he onely was
D the cause that he performed it not, staying his hand, and promising him to assist him in the matter: adding that *Alexander* used these speeches; that *Herod* was not contented to enjoy a Kingdome which was another mans right, nor yet as it were to dismember his kingdome after *Mariammes* death, but he would also leave the kingdome, belonging unto their ancestors, unto a pernicious bastard, *Antipater*: and for that cause he would revenge *Hircanus* and *Mariammes* death: And that it was not convenient to receive the kingdome, from such a father without blood; and every day he had occasion given him so to do: for he could speak nothing without calumniation. For if any mention were made at any time of any ones Nobility, presently he was upbraided without cause, for his father would presently say, There is none noble but *Alexander*, whose fathers base birth is a shame and discredit unto
E him. And that going a hunting, if he held his peace, his father was offended; if he praised, then it was said, he mocked: so that in every thing, he found his fathers affection turned from him, and that he was onely favourable to *Antipater*: so that he would die with all his heart, if he failed of his purpose; if he kild him, his father in law *Archelaus* would work his safety, to whom he might easily flee. And after, he would go to *Cæsar* (who as yet knew not *Herods* manners) for he would not stand before him then, as he did before, being terrified because his father was present; neither would he onely speak of his own wrongs, but of the wrongs of the whole nation, who were oppressed by exactions even unto death. And then he would lay open in what pleasure, and after what sort, the money gotten with blood was consumed: and who, and what kind of men they were, that were thereby enriched; and what was the cause of the affliction of the City: and that there he would bewail the death
F of his uncle, and his mother, and unfold all *Herods* wickednesse: which being once made manifest unto the world, no man would account him a murtherer of his father. *Eurycles* having falsly reported this of *Alexander*, fell presently to praise, and extol *Antipater*, affirming that he onely loved his father, and hindred such practices.

The king, yet not throughly appeased for that which had past, grew into an exceeding agony, and *Antipater* once again suborned other false witnesses against him, who affirmed that they were wont to have secret talk with *Iucundus* and *Tyrannius*, who somerime were Generals of the Kings horsmen, who were then displaced for some offence they had committed.

Another false accusation of Alexander and his brother, moves Herod to indignation

mitted. Whereupon *Herod* being very angry, presently tortured them: and they affirmed, G
The year of the world, 3956. before Christs Nativity 8. that they were ignorant of all that which was laid to their charge. But there was found and brought to the king a letter, as though it had been written by *Alexander*, unto the Governour of the castle of Alexandrium; requesting him, that he would receive him and his brother *Aristobulus* into the castle, when he had killed his father, and to assist them both with weapons and other necessaries. *Alexander* affirmed, that this letter was counterfeited by *Diophantus*, the kings Secretary, who was both bold, and could counterfeit any ones hand; and having counterfeited many, was at last for the same put to death.

Diophantus the kings secretary, writeth fained letters in Alexanders name.

Herod caused the Governour of the Castle to be tortured, but he confessed nothing that was laid against him: and although he had no good proof of any thing, yet he commanded H
his two sons to be kept in hold. He likewise called *Eurycles* (who was the bane of his house, and the breeder of all the mischief) author of his safety, and one who had well deserved at his hands, and gave him fifty talents: who, departing from Iudæa before matters were well known, went to *Archelaus*, and faining that he had reconciled *Alexander* and *Herod*, he received there a piece of money. From thence he went into Achaia, and spent that he had evilly gotten, in as bad manner as he got it. Lastly, he was accused unto *Cæsar*, that he had caused dissension in all Achaia, and spoiled the Cities: for which cause he was banished. And this was the punishment which was inflicted upon him for *Alexander* and *Aristobulus* troubles.

Cous Evaratus. It is not amisse here in this place, to compare *Evaratus* of Cous, unto this *Eurycles*: who being a dear friend unto *Alexander*, and arriving about the same time that *Eurycles* did, being I
put to his oath, sware that he heard the young men say nothing: yet his oath nothing prevailed nor profited them poor souls. For *Herod* would onely hear and give ear unto accusations; and he highly esteemed them that would believe them with him, and shew themselves moved thereat.

Ant. l. 16, c. 12. Moreover, *Salome* increased his cruelty towards his sons: for *Aristobulus* minding to bring her into the same trouble with him self, who was his mother in law and his Aunt, sent unto her, willing her to look to her self, as though the King was minded to put her to death. Who being now called in question for the matters whereof she was before accused, to wit, that she purposed to marry with the Kings enemy, *Syllaus* the Arabian, to whom she privily K
revealed the kings secrets: this was the utter ruin of the young men, wherewithall they were overthrown, as it were with a violent tempest. For presently *Salome* went unto the King, and told him that *Aristobulus* had admonished her of: and he being now outrageous, caused both his sons to be bound and imprisoned in several places. Then sent he *Volumnius*, who was the General of his army, and *Olympus*, one of his familiar friends, unto *Cæsar*, to carry the informations against his sons in writing: who saying to Rome, after their arrival delivered the kings letters. And *Cæsar* was very sorry for the young men, yet he permitted the father to do what he would with his children: and so wrote unto him, that he should have licence to do what he thought good: yet he signified unto him, that he should L
do better to call his Nobles together, and let them make enquiry concerning the treasons: and then if he found them guilty of those things whereof they were accused, to put them to death.

Herod by Salomes counsel imprisoneth his sons.

The year of the world, 3961. before the nativity of Christ, 3.

Ant. l. 16. c. 13. Herod gathereth a councel against Alexander and Aristobulus. Hereupon *Herod*, according to *Cæsars* letters and appointment, came unto Berytum, and there gathered an assembly to sit in judgment; the chief in that judgment, were the Governours that *Cæsar* in his letters appointed. *Saturninus* and *Pedanius* Embassadours, & with them *Volumnius*, Procurator; next, the Kings kindred, and *Salome* and *Pheroras*: and then the Nobility of Syria, *Archelaus* onely excepted, who because he was father in law to his son, *Herod* suspected him to be partial. But he suffered not his sons to come into judgment: for he knew that the very sight of them would have moved all men to compassion. And more- M
over, if they were permitted to speak for themselves, that then *Alexander* would easily have acquitted them both: for which cause they were kept in Platan, in a Castle of Sidonia. The king beginning his Oration, was as vehement, as though they had been present against whom he spake: and he was half afraid to object any treason against them, for that he had no proof thereof: and therefore he prosecuted their opprobrious words, injuries and offences, which they had committed against him, the which he affirmed to be more grievous then death.

Herod accuseth his sons in open judgment.

Herods sentence against his sons. At last (when no man contradicted him) he began to lament, as though by overcoming in such sort, himself was also overcome, and thereupon requested every one to give their verdict. And first of all *Saturninus* condemned his sons, but not to dye: saying, that he had three sons present, and he thought it not lawful to adjudge other mens sonnes to death.

The

A The two Legats alſo affirmed the ſame, and many followed their advice: But *Volumnius* was the firſt that pronounced the ſorrowful ſentence: after whom all the reſt followed, ſome to flatter *Herod*, ſome for hatred they bare him, but none for any indignation againſt the young men. Then all Judæa and Syria expected an end of this tragedy; yet no man thought *Herod* to be ſuch a tyrant, as that he would have put his two ſons to death. *Herod* cauſed his ſons to be brought to Tyre, and from thence by ſhip he conveighed them to Cæſarea, bethinking himſef what death he ſhould put them to. In the mean time, there was an old ſouldier of the Kings, named *Tiro*, who had a ſon belonging to *Alexander*, and highly in his favour, and he himſelf greatly loved the two young men: who being very much grieved in mind
B at that which had paſt, went about, crying, that juſtice was troden under foot, truth oppreſt, that nature was confounded, and the life of man full of iniquity; and whatſoever elſe, griefe put into his mind, who nothing eſteemed his own life. At laſt, this *Tiro* came boldly to the King, and ſaid unto him: "O King thou ſeemeſt to me moſt unhappy, who doſt give credit "to wicked and vile perſons againſt the deareſt ſons. For *Pheroras* and *Salome* thou be-"leiveſt, before thine own children, whom notwithſtanding thou haſt often found to have "deſerved death; and thou perceiveſt not that they do this, to the intent to make thee want "lawful ſucceſſours, and leave thee none but *Antipater*, whom they with their hearts would "have King, becauſe they can rule him as they liſt. But bethink thy ſelf (O King) how all "thy ſouldiers will hate him for the death of his two brethren; for there is no man that doth "not pity the two young men, and many of the Nobility are diſpleaſed hereat. After he
C had ſpoken this, he named them who were diſpleaſed: whereupon the King commanded them, and him, and his ſon to be laid hold on: and preſently one of the kings Barbers, named *Tryphon*, ſhewing himſelf to be in I know not what fury, came forth, and ſaid unto *Herod*: *Tiro* perſwaded me to kill thee with my razor, promiſing me, that if I would ſo do, *Alexander* would give me great rewards. *Herod* hearing this, cauſed *Tiro* and his ſon, and the Barber to be tortured: and they denyed all, and the Barber affirmed nothing more then he had already ſaid. Then he commanded *Tiro* to be more tormented. Whereupon his ſon, moved with compaſſion towards his father, promiſed to diſcloſe all the matter to the king, ſo that he would pardon his father: who being releaſed of his torments, preſently declared how
D his father through *Alexanders* means and procurement: was purpoſed to have killed him. Many that were preſent thought this was a devtce of the young man, to free his father from torments: and yet others were perſwaded that it was true. Upon this, *Herod* made a ſpeech unto the people, wherein he inveighed againſt the Governours of his army, and *Tiro*, and made the people arm themſelves, and kill both them and the Barber with ſtaves and ſtones. Now he ſent his ſon unto Sebaſte, which was not farre from Cæſarea, and there he cauſed them to be ſtrangled: and having quickly diſpatcht the matter, he cauſed them to be brought into the Caſtle Alexandrium, there to be buried with their mothers uncle. And this was the end of *Alexander* and *Ariſtobulus*.

The year of the world, 3961. before Chriſts Nativity, 3.

Tiro, an old ſouldier, exclaimeth againſt Herods cruelty.

Tiro with his ſon are by the Kings commaund laid hands on. Ant. l. 16. c. 13.

Another falſe accuſation againſt Tiro.

Herod commandeth his ſons to be ſtrangled, and to be buried with Alexander their mothers uncle.

CHAP. XVIII.

E

Of Antipaters *conſpiracy againſt* Herod *his father.*

Ant. lib. 17. cap. 21.

BUt *Antipater* now hoping without all controverſie to ſucceed in the kingdome, was generally hated of the whole nation: for it was openly known, that he by falſe calumniations had cauſed his brethrens deaths. And on the other ſide, he ſtood in no little fear of his brothers children, whom he perceived now to begin to grow to years: for *Alexander* had by *Glaphyra* two ſons, *Tigranes*, and *Alexander*; and *Ariſtobulus* had by *Bernice*, daughter to *Salome*, five children, to wit, three ſons, *Herod*, *Agrippa*, and *Ariſtobulus*, and two daughters, *Herodias* and *Mariamme*. *Herod*, after he had put *Alexander* to death, ſent away *Glaphyra* with her dowry into Cappadocia, and married *Bernice Ari-*
F *ſtobulus* his wife unto *Antipaters* uncle: for *Antipater* deviſed this match to become friends with *Salome*, whom he before-time hated and envied. He alſo by his great gifts ſought to get *Pheroras* favour, and the friendſhip of ſuch as were friends unto *Cæſar*, ſending to that end great ſums of money unto Rome. He gave *Saturninus* and all the reſt great riches in Syria. But the more he gave, the more he was hated of all men; for every one judged that he did not conſume ſuch wealth, for that he was liberal, but that he laviſhed it out for fear, ſo that he got not the love of them, upon whom he beſtowed it; and they to whom he gave nothing, were ſo much the more his enemies. Yet he became every day more bountiful, ſeeing, againſt his expectation, *Herod* made much of their children, whoſe parents he had ſlain; Intending to ſhew how much he repented their deaths, by the pity and compaſſion

Antipater traveth by gifts & bribes to creepe into mens favours.

compassion he took upon their children. For assembling together his friends, he caused the children to be placed by him, and the tears standing in his eyes, he said, Hard, Cruel, and sinister fortune took away from me the fathers of these children: but I pity to see them orphans, and natural affection commendeth them unto me. Wherefore I will endeavour, that seeing I have been an unfortunate father, I may be a wiser and happier grand-father, & leave them who are most dear unto me, to reign after me. Wherefore brother *Pheroras*, I betroth thy daughter unto *Alexanders* eldest son, that for that cause thou maist be careful to provide for him, and assist him: and unto thy son *Antipater* I assure the daughter of *Aristobulus*, that so thou maist be a father to her who wants a father; and my son *Herod*, whose mothers uncle was high Priest, shall marry with her sister. And this is my will and pleasure touching this matter, and let no man who loveth me seek to alter this. And I beseech Almighty God, for the good of my countrey, and of these my nephews, to prosper these marriages, and to look upon these children with a more favourable eye then he did upon their fathers. Having thus spoken, he wept, and joyned the childrens hands, and courteously saluting every one, he dismissed the Councel.

The year of the world 3961. *before Christs Nativitie*, 3.

Herod grievously bemoneth his sons, expressing the same by his commiseration toward their children.

Herod betrotheth his nephews.

Upon this, *Antipater* was amazed, and all the Orphans well perceived how sorrowful he was. For now he thought himself dishonoured by his father, and that his good fortune was endangered, seeing that *Alexanders* son was like to have both *Archelaus* and *Pheroras* the Tetrarch to assist him. Moreover, he considered how he was hated, and how the people did compassionate the children for that they were fatherlesse; and affected them, remembring their fathers who were dead, and were terrified at his wickednesse. Wherefore he attempted all means possible to break off the marriages, yet he feared to insinuate any thing to his father cunningly, who was now very severe, and wary, and mistrustful. And therefore went openly unto him to make his humble sute, and request him, that he would not leave him without honour, nor deprive him of that dignity, which before-time he had judged him worthy of, giving him onely the bare Title of a King, and leaving the substance of the kingdome in other mens powers. For it would be impossible for him to obtain the kingdome, if *Alexanders* son (beside *Archelaus* his favour) were by marriage made son in law unto *Pheroras*. Wherefore he earnestly besought him, that seeing he had a great many daughters, to change the marriages: for the king had nine wives, and by seven of them he had children; *Antipater* by *Doris*, *Herod* by *Mariamme*, daughter of the high Priest, and *Antipas*, and *Archelaus* by *Malthace*, the Samaritane, and his daughter *Olympias*, whom his brother *Joseph* married: and by *Cleopatra* of Jerusalem, *Herod* and *Philip*; and by *Pallas*, *Phasalus*: he had two other daughters also, *Roxane* and *Salome*: one of them by *Phædra*, and the other by *Elpis*. He had likewise two wives, by whom he had no issue, his cousin, and his neece; and beside these he had two daughters by *Mariamme*, sisters to *Alexander* and *Aristobulus*. Wherefore *Antipater* seeing his father had such choice of daughters, he requested the marriages to be altered.

Herods children by his seven wives.

The king, well perceiving his mind and purpose towards the Orphans, was very angry: and calling to remembrance the misfortune of his sons, whom he had put to death, he greatly feared, lest *Antipater* by some false accusations should overthrow them, and so with sharp words did drive him off for that time; yet afterward, he so flattered *Herod*, that he got the marriages to be altered. And first of all, he joyned *Aristobulus* daughter with *Antipater* himself, and his son to *Pheroras* daughter. Here one may see what *Antipater* could do by flattering speeches: for *Salome* in the like matter could not speed, although she was his sister, and procured many times *Julius Cæsars* wife, to speak for her, that she might marry with *Syllæus* the Arabian: yet was she not permitted so to do, But *Herod* sware that he would account her as an utter enemy, except she would desist from that purpose, and afterward against her will he married her unto one *Alexas*, a friend of his: and one of her daughters to *Alexanders* son, and the other to *Antipaters* uncle.

Herod is perswaded by Antipaters flatteries to break off the marriges.

Ant. l. 17. c. 3.

As for *Mariammes* daughters, one of them was married to *Antipater*, his sisters son, the other unto *Phasælus*, his brothers son. When *Antipater* had quite overthrown the hope of the Orphans, and joyned affinitie as he thought good, he now held himself on a sure ground: and adding confidence to his malice, he became intolerable to all men, And seeing he could not avoid their hatred, he now sought by fear to work his own safety; & so much the more, because *Pheroras* now assisted him, as one that was confirmed, and established for king. Also the women in the Court fell at variance, and raised a new broil: for *Pheroras* wife with her mother and her sister, and the mother of *Antipater* did use themselves very insolently in many things, abusing also two of the kings daughters very contumeliously; to which matter she was chiefly set on by *Antipater*, who hated them, having the others at his command, onely

Antipater builded upon the kingdome.

A debate betwixt the Ladies in the Court.

ly

A onely *Salome* hindred their agreement: who went unto the King, and told him that their meetings were not for his profit.

The women understanding how she had informed the King, and that *Herod* was offended thereat, they came no more together openly, and abstained from their wonted familiarity, and in the Kings hearing, fained themselves to fall out one with another. *Antipater* also made the same shew, so that he stuck not openly to offend *Pheroras*: notwithstanding, they had meetings & banquets in the night, and the unity was the more confirmed because they perceived themselves to be noted; for *Salome* knew all this, and told it to the King. The King was very angry, and especially against *Pheroras* wife, whom chiefly *Salome* blamed: and having called together his kinred and friends, he laid many accusations against her before them; and told them how contumeliously she had behaved her self toward his daughter, & B that she hired the Pharisees against him, and that by her poyson, she had made his brother his enemy. And turning himself unto *Pheroras*, he asked him whether he had rather have him for his brother, or have his wife. And he answering, that he had rather die then lose his wife; *Herod* doubtful what to do, turned him to *Antipater*, and commanded him never to talk with *Pheroras*, nor his wife, nor any one belonging to them after that time. But he obeyed his fathers command openly in shew, but secretly lay in their house: and fearing that *Salome* should perceive it, he by his friends in Italy caused himself to make a voyage to Rome, by letters brought to *Herod*, wherein it was commanded, that shortly after the receit thereof, *Antipater* should be sent to Rome unto *Cæsar*. Wherefore *Herod* using no delay, sent him presently, furnishing him with all things necessary; and a great sum of money; giving him likeC wise his last Will and Testament to carry with him to *Cæsar*; wherein was written, that *Antipater* should be king, and after him *Herod*, the son of *Mariamme*, daughter of the high Priest. But *Syllæus* the Arabian, neglecting *Cæsars* commandement, at the same time sayled to Rome, there to contend with *Antipater*, about matters which were before in controvesie between him and *Nicholaus*. He had also a great contention with *Aretas* his King, whose friends he had slain, and also *Sohemus*, the most potent in all the town of Petra: and seeing *Fabatus*, *Cæsars* Procurator, he used his favour also against *Herod*. But *Herod* giving *Fabatus* a great sum of money, alienated him from *Syllæus*, and by this means dispatched that which *Cæsar* commanded: and because *Fabatus* restored nothing to him, he accused him that he was Procurator, not for *Cæsar*, but for *Herod*: wherewith *Fabatus* was moved; and being as D yet in great estimation with *Herod*, he did disclose *Syllæus* his secrets, and signified to the King, how that *Syllæus* corrupted *Corinthus*, one of his guard, whom he willed to be taken and kept in hold. And the King followed his counsel: for this *Corinthus*, though he was alwaies brought up in the Kings Court, yet was he born in Arabia. Wherefore he presently took him, and two other Arabians that were found with him; one of them was *Syllæus* friend and the other, *Phylarchus*: who upon their examination, confessed that *Corinthus*, for a great sum of money was hired to kill the King. After this they were sent to *Satunius*, Governour of Syria, and from him to Rome.

The year of the world, 3951. before Christs Nativity 3.

Ant. lib. 17. cap. 4.

Herod forbids Antipater of his brothers company, or to have conference with his wife.

Fabatus Cæsars Governour, discovereth Syllæus secrets.

CHAP. XIX.

E

How Herod *should have been poysoned, and how it was known.*

HErod still urged *Pheroras* to forsake his wife: for he knew not how to punish her, having many matters against her: at last he was so moved, that he banisht his brother and her. *Pheroras* taking this injury patiently, departed into his Tetrarchy, taking an oath that his banishment should endure so long as *Herod* lived, and that whilest he lived, he would never come any more to him; Insomuch, as he would not come at his brother to visit him when he was sick, notwithstanding he was often sent for, when (as he thought) he lay now on his death-bed, & would gladly impart something unto him: but contrary to all hope he recovered, and afterwards *Pheroras* fell sick. At which time *Herod* shewed his patient and humble mind: for he went unto him, and very kindly sought help for him; F but he was too far spent, for a few dayes after he died: and although *Herod* loved him untill his dying day, yet was it bruted abroad, that he poysoned him. *Herod* caused his body to be brought unto Ierusalem, and commanded all his nation to mourn, and buried him with a sumptuous funeral. And thus one of the murtherers of *Alexander*, and *Aristobulus* came to his end: but shortly after, the revenge of that wicked fact did fall upon *Antipater*, who was the chief author thereof: it did but begin with *Pheroras*. For certain that belonged to *Pheroras* came in mournfull wise unto *Herod*, and complained unto him, how that his brother *Pheroras* was poysoned, and that one of his wives gave him meat that

Herod banisheth his brother Pheroras and his wife.

Pheroras dyed and was buried in Ierusalem.

Ant. l. 17. c. 7.

was

was not seasoned after the accustomed manner: which when he had eaten, he presently fell sick. And that two dayes before his death, there came a Witch out of Arabia, who was sent for by his mother and sister, to give *Pheroras* a love portion, and she instead thereof, through *Syllæus* inducements, gave him poyson, for she was of *Syllæus* acquaintance. G

The year of the world, 3961. before Christs Nativitie, 3.

A Witch of Arabia.

The king daunted with so many suspicions, caused divers of *Pheroras* maids, and libertines to be put to torments, and one of them impatient herein, exclaimed in this wise: O thou God, ruler of heaven and earth, revenge us upon *Antipaters* mother, who is the cause of these our evils. When the king understood thus much, he ceased not to search out the truth: and then the women disclosed *Antipaters* familiarity with *Pheroras*, and his women, and their secret meetings: and that *Pheroras* and *Antipater*, after they came from the king, used to drink with them all night long, not suffering any servant or maid to be in the room with them; H and one of the Libertines wives revealed this. And when every one of the maids were tortured a part, all their examinations agreed; so that now it was evident, wherefore *Antipater* had compacted to go to Rome, and *Pheroras* beyond the river Jordan. For they were often wont to say, that *Herod* having killed *Alexander* and *Aristobulus*, now he would come to them and their wives: and that it was unlike that he would spare any one, who spared not *Mariamme* and her sons: and therefore it was best to flee as farre as it was possible from such a beast. And that *Antipater* was wont often to complain unto his mother, that now he grew gray-haired, and his father waxed young and lusty; and that it might so chance, that he should never live to be king; or if ever his father died, he should enjoy the pleasure of the kingdome but a short time. And moreover, the heads of *Hydra*, that is to say, *Alexanders*, and *Aristobulus* sons, began to spring up again: and that his father had injuriously cut off all hope I from his sons, appointing none of them to succeed him, but the son of *Mariamme*: wherein he was perswaded that he doated, if so be he thought his will should be of force; for he would take such an order, that he would have none of all his progeny alive, and that *Herod* was the greatest hater of his sons of any father in the world: and was not therewithall contented, but he also hated his own brethren. Furthermore, that he not long ago gave him an hundred talents, that he should have no conference with *Pheroras*: and when *Pheroras* asked wherein they hurt him, *Antipater* answered, I would to God that he would take away all men else, and leave onely us two naked, so that he would grant us life; but quoth he, it is impossible to escape this dangerous beast, who will not suffer men openly to shew friendship to one another. Lastly, though we now secretly meet, yet if we bear the hearts and K hands of men, the time will be when we may talk and meet openly. The maids in torments disclosed these speeches, and that *Pheroras* was determined to flee with them into Petra. *Herod* believed all their sayings, and the rather for that which was said concerning the hundred talents. For he said nothing of them to any one, but to *Antipater*.

The confession of the women in their tortures.

Doris, Antipaters mother is spoiled of her jewels, and thrust out of the Palace.

And first of all, he bent his fury against *Doris Antipaters* mother: and taking from her all the ornaments which he had bestowed upon her, and bought with many talents, he banisht her. When his wrath was some what appeased, he released *Pheroras* maids from torments: & now he became timorous and fearful, and prone to any suspition, torturing many that were innocent, for fear he should let any escape that were guilty. Hereupon he set upon *Antipater* the Samaritane, who was Procurator for his son *Antipater*; who through torments confessed, that his son *Antipater* had procured poyson out of Egypt to kill him, by the means of a friend of *Antiphilus*; which poyson *Theudion*, *Antipaters* uncle, took of him, and delivered to *Pheroras*: whom *Antipater* charged to dispatch *Herod* whilest he was at Rome, far from suspition, and that *Pheroras* gave his wife the poyson to keep. Wherefore the king calling for her, commanded her to bring forth that which was delivered unto her. And she, making as though she would have gone forth to fetch it, cast her self down from a house top, thereby to prevent the torments, which, if she were convicted, they would inflict upon her. But by the providence of GOD (as it should seem) it came so to passe that she fell not on her head, but on her side, and so escaped death, to the end that God might inflict punishment upon *Antipater*. And being brought unto the king, so soon as she began to come to her self (for M she was amazed with the fall) the king demanded of her, wherefore she had done so, and sware unto her, that if she would truly disclose all, he would pardon her for all; but if she told an untruth, her body should be torn in pieces with torment, and not be buried. She a while held her peace, and at last said: Wherefore should I keep any thing secret, seeing *Pheroras* is dead, to save *Antipater*, who hath caused all our overthrows? Hear O king, and God be witnesse of the truth hereof, who cannot be deceived: When I sate weeping by *Pheroras* as he lay a dying, he called me unto him and said; See wife, how much I am deceived concerning

L

Pheroras wife freely confesseth what was become of the poyson.

A cerning my brothers love towards me, for I hated and ſought to kill him, who thus loveth me, and ſorroweth ſo much for me, though I am not yet dead: but truly I am juſtly rewarded for my iniquitie. And now (wife) bring me hither the poyſon which was left by *Antipater* in thy keeping for my brother, and make it away before my face, that I carry not with me to Hell a guiltie Conſcience for that crime. So I brought it as he willed me, and the moſt part of the poyſon I caſt into the fire, where it was conſumed, and kept a little thereof to my ſelf, for fear of miſchances, and of thee. And having thus ſaid, ſhe brought forth a box which had in it a very little of the poyſon. And then the King tortured the brother and mother of *Antiphilus*, and they alſo confeſſed that *Antiphilus* brought a box out of Egypt, and that he received poyſon from his brother, who practiſed Phyſick at Alexandria. The ghoſts alſo of *Alexander* and *Ariſtobulus* went all about the whole kingdome, and became as
B it were ſpies, to give notice of ſuch things as were uncertain; who alſo cauſed thoſe that dwelt in the uttermoſt parts of the kingdome, to come and give evidence of ſuch things as were ſuſpected, At laſt, it was proved that *Mariamme* the daughter of the high Prieſt was acquainted with theſe conſpiracies, for her brethren being tortured did confeſſe it. Wherefore the King revenged the mothers fault upon her child: for having writ in his Will, that *Herod* her ſon ſhould ſucceed *Antipater* in the kingdom, now for her fault, he blotted that out.

The yeer of the world 3961. before Chriſts nativity 3.

Gods juſtice leaveth nothing unpuniſhed.

CHAP. XX.

How Antipaters *malicious practices againſt* Herod, *were known and revenged.*

C

AFter all this, *Bathyllus* joyned himſelf with *Antipater*, as it were to adde the laſt hand unto all his practices. This *Bathyllus*, was one of his libertines, who brought another ſort of poyſon, to wit, of Aſpes, and the poyſon alſo of other Serpents; that if the firſt proved too weak, and took not effect that then *Pheroras*, and his wife ſhould make an end of the King with theſe. And beſide, theſe ſhamefull practices of his againſt his father; he alſo had letters which he had counterfeited againſt his brethren. For *Archelaus* and *Philip*, two of the Kings ſonnes, were at that time at Rome to ſtudy, who were very toward young men: and for that *Antipater* feared they might be ſome hinderance to him, in that which he expected, he haſted by all means poſſible to make them away, And the better to effect this purpoſe, he counterfeited Letters in his friends names that were at
D Rome, and he for money got others to write, that theſe two young men uſed in taunting wiſe to rail againſt their father, and openly to complain of the death of *Alexander* and *Ariſtobulus*: and that they took it in bad part that they were ſent for home (for their father ſent word that they ſhould come away) and thereat *Antipater* was moſt troubled. For he before his departure from Judæa to Rome, procured ſuch like letters to be forged againſt them at Rome; and ſo delivering them to his father, that he might avoid all ſuſpition, ſeemed to excuſe his brethren, affirming ſome things that were written to be lies; other things to be offences, whereunto young men were prone. At which time he gave great ſummes of money to them, in whoſe names he had counterfeited the letters againſt his brethren: hereby as it were hiring them to be ſecret. He gave them alſo rich apparel, and Tapiſtry of curi-
E ous work: alſo ſilver and gold cups, with many things more, to the end that by the precious gifts and rewards which he beſtowed, he might have all things kept cloſe; ſo that at his return he made his fathers account that he had ſpent two hundreth Talents, the greateſt portion whereof, was conſumed in following the Law againſt *Syllæus*, *Antipaters* ſmall faults were hid by a greater; for all they that had been tortured, give evidence againſt him, how that he practiſed his fathers death, and the letters witneſſed how again he went about to make away other two of his brethren: and yet for all this, none of thoſe who came out of Judæa to Rome, bare him ſo much good will as to give him intelligence what troubles were in the Court at home, although it was ſeven moneths after he was convicted, before he came to Judæa from Rome. Peradventure they who were minded to tell him all, were forced to hold
F their peace, by the ghoſts of them who were put to death.

Antipaters treaſons againſt Archelaus and Philip his brothers.

Antipater giveth a great ſumme of money to thoſe that counterfeit letters againſt his brothers.

At laſt, he ſent letters from Rome to his father, that now he would ſhortly return home, and that *Cæſar* had diſmiſſed him very honourably. The King deſired greatly that the Traytor were in his power: and fearing that if he had an inkling of any matter, that he would looke to himſelfe, fained great kindneſſe towards him, and ſent back again unto him very loving and familiar letters, willing him to haſten his return: for if he made haſte, it might be he ſhould obtain pardon for his mothers offence: for *Antipater* underſtood that ſhe was baniſhed.

Ant. li. 18. cap. 8. Antipater is ſolicited by Herod with many kind words to haſten his return.

The yeer of the world, 3961. before Christs Nativity 3.

About this time he received a Letter at Tarentum, whereby he understood the death of G
Pheroras; and greatly lamented it, which divers thought well of. Yet as far as one may conjecture, the cause of his grief was, that his treason went not forward as he wished, and he did lament *Pheroras* so much, as though he had lost one to effect his treachery. Moreover, he feared, lest that which had passed should come to light, and lest the poyson should be found: yet when he came to Cilicia, and there received his fathers letters, which before we mentioned, he then made great haste homeward: yet when he came to Celenderis, he began earnestly to think upon his mothers mishap, his mind as it were, presaging some sinister fortune. And the wiser sort of his friends about him, councelled him not to go to his father, till such time as he were certain for what cause his mother was banished and divorced. For it was to be feared, that he should be accused also of the same that was laid to his mothers H
charge: but the unwiser sort being more desirous to see their countrey, then to bethink themselves what was expedient for *Antipater*, admonished him to make haste, lest that his long delay should breed any suspicion in his father, and lest thereby he should give occasion unto malignant people to raise up slanders. For (said they) if any thing had passed against you, it was in your absence, and were you in presence, no man durst do nor speak against you; and it were a very unwise part for uncertain suspicions, to deprive himself of certain felicitie, and not to return speedily unto his father, and receive the kingdome at his hands, who had him in whom onely his hope was. This counsell (for fortune would have it so) *Antipater* followed, and so arrived in the haven of Cæsarea passing Sebaste, where contrarie to his expectation, he fell into great sorrow and admiration: for all men eschewed his company, and no man durst come neer him. For, although that he was alwaies hated of them, I
Antipater hated in Cæsarea.
yet then they had libertie to shew their hatred. Many abstained from coming to him for fear of the King: and now the rumour of those things which *Antipater* had done was known in every Citie, and to every man, onely *Antipater* himself was ignorant thereof. For there was never any man brought thither with more majestie then he, when he was to sail to Rome: nor never any man more basely entertained at his return. And now understanding of the massacre at home, he craftily made himself ignorant thereof; and notwithstanding, that he was almost dead for fear, yet in his countenance he counterfeited confidence. For he could not now possibly make any escape, nor rid himself out of those present dangers: and yet he heard no certain news of matters at home, nor there: for the King by an Edict had forbidden all men K
to give him notice thereof: So that many times he comforted himself thus: that either all matters concerning him were yet secret, or if any thing was come to light, that he by policy, and impudencie could acquit himself thereof; for these two were his refuge and hope. Being thus determined, he went into the ~~Kings~~ Palace alone, without any of his friends and followers; which at the very first gate were most contumeliously repulsed. And by chance *Varus* the Ruler of Syria was there within: then he boldly going in to his father, came neer unto him, as though he would have saluted him. But *Herod* stretching forth his hand, and shaking his head; *Cried out, O thou that hast attempted to murther thy father, dareſt thou yet presume to offer to embrace me, who art guiltie of so many treacheries! God confound thee, wicked wretch, and come not neer me till thou hast cleared thy self of all that which is laid against thee: for thou shalt have justice, and* Varus *shall be thy Judge, who is by good fortune now here. Go, and premeditate how to acquit thee against to morrow, for I will give thy subtill and craftie brain some time to do it.* L
Antipaters entertainment at his fathers hands.

Hereat *Antipater* was astonished with fear, that he was not able to reply any thing, but so went his way. Presently, his mother and his wife came unto him, and told him all the proofs of treasons against him. Then he calling his wits together, bethought himself how to answer every point. The next day the King called an assembly of his friends and kinsfolks, and to them admitted *Antipaters* friends: and he and *Varus* sitting in judgement, commanded all proofs to be brought, and witnesses to appear: amongst whom were certain of *Antipaters* mothers servants, lately apprehended, who had Letters from her to carry unto him, to this
Antipater is judged before Varus.
effect: Forasmuch as all those things are known unto thy father, beware, that thou return M
not unto him, before thou hast obtained some Warrant of thy safetie from *Cæsar*. These and others being brought in, *Antipater* also came in with them, and prostrating himself before his fathers feet, he said, I beseech thee O father, bear no prejudicate opinion against me, and lend me an open ear, whilest I purge my self: for if thou please to give me leave, I will prove my self guiltesse. But *Herod* with a vehement voice commanding him to hold his tongue, spake thus unto *Varus*: I know, *Varus*, that both thou, or any other just and indifferent Judge, will adjudge *Antipater* to have deserved death: and I fear me lest you also should disdain me for my bad fortune, and think me worthy of all calamities, who have begotten

Herods accusation against Antipater.

A gotten ſuch ſons as you ſee. And yet this ſhould move thee ſo much the more to pitie me, who have been ſo mercifull and carefull for ſuch wicked caitifs. For I had already appointed thoſe young men that are dead to be Kings, and brought them up at Rome, and gotten them *Cæſars* favour: but they whom I had ſo much honoured, and exalted unto the Crown: became traytors againſt mine own life, whoſe death was much available to *Antipater*. "For "his ſecurity, I ſought therein, becauſe he was a young man, and the next that ſhould ſucceed "me: but this cruell beaſt, being more then full gorged with my ſufferance and patience, hath "emptied his ſtomach even upon my ſelf, and thinketh my life too long, and is grieved that I "live to be old, and hath atempted to make himſelf King, not any other way, but by murther-"ing his father. And for what cauſe did this come to paſs? for that I recalled him out of the B "field, where he was contemptible; and caſting them off whom I had begotten of a Queen, "appointed this to be heir of my kingdome. I confeſs unto thee *Varus* my errour: for I incited them againſt me, becauſe that for *Antipaters* ſake, I deprived them of their right. For "wherein had I ſo well deſerved of them, as at this mans hands? unto whom, being yet alive, "I committed the ſway and rule of my kingdome, and openly in my Will and Teſtament "declared him to be my heir and ſucceſſor, whoſe charges I with my own money have ſtill "ſupported, notwithſtanding, that I had beſtowed upon him the yeerly revenues of fiftie "Talents. And lately when he was to ſail to Rome, I gave him three hundreth Talents, and "commended him unto *Cæſar*, as the onely man of all my houſe, who had preſerved his fa-"thers life. And what was their offence, if it be compared with *Antipaters*? and what proof "was their of that, for which they ſuffered? none but that which this man treacherouſly in-C "vented. Nay, I may boldly ſay ſo of him, who hath attempted to murther his father, and "now doth hope to colour all again with craft and deceit: Beware *Varus*, that he deceive not "thee: for I know this beaſt, and I even now ſee by his fained tears, how probable a tale he "will tell. This fellow once warned me, that whileſt *Alexander* lived, I ſhould beware of him, "and not put every one in truſt with my perſon. This is he who was wont to go before me "in my bed chamber, and look about in every corner, leſt ſome ſhould have lien in wait to "have affected any treaſon againſt me. This is he who was wont to go before me in my "bed-chamber, and look about in every corner, leſt ſome ſhould have lien in wait to have "effected any treaſon againſt me. This is he who watched me in my ſleep, and through whom "I thought my ſelf ſecure: who comforted me when I mourned for them that were put to D "death. This is he who cenſured the good will of his brethren when they were alive. This "was my defender and champion. O *Varus*, when I remember his crafts and ſubtilties, and all "his counterfeitings, I ſcarcely think my ſelf alive, admiring how I eſcaped the hand of ſuch "a traitor: and ſeeing that fortune ſtirreth up thoſe of mine own houſe againſt me, and that "thoſe whom I moſt eſteem of, are my greateſt enemies, I will bewail mine own fortune, and "alone lament mine own deſolation; and not one that have thirſted after my bloud ſhal eſ-"cape, although proof be brought againſt every one of my children. And thus his heart being "ſurcharged with ſorrow, he was forced to break off his ſpeech: and preſently he command-ed *Nicholaus*, one of his friends, to ſhew all the proofs and evidences.

All this while *Antipater* lay proſtrate at his fathers feet, and lifting up his head, he cried E aloud: "Thou thy ſelf, O father, ſufficiently purgeſt me. For how ſhould I be one who "ſought to murther thee, when thy ſelf doſt confeſs, that I alwayes have preſerved thee from "all dangers? Or if, as thou ſaieſt, I did it fainedly, was it probable that I would be ſo circum-"ſpect in other affairs, and at other times, and now in ſo weightie a matter, play the part of a "tooliſh and ſenceleſs man? Nay, I might well think, that although ſuch a thought might "have been kept ſecret from men, yet it could not be hidden from God, who ſeeth all things. "Was I ignorant what befell my brethren, whom God ſo puniſht for their wicked intents "towards thee? Or what ſhould cauſe me to envie at thy life? The hope of the kingdome? "Why? I had the kingdom. Or a ſuſpicion of thy hatred towards me? I knew thou lovedſt "me. Or any fear which I had of thee? Nay: in obeying thee, I was feared of others. Perhaps F "want might cauſe me thereto. Much leſs, For who might ſpend more then I? Truly if I had "been the wickedſt perſon in the world, or the cruelleſt beaſt upon the earth, yet ſhould I "have relented, being overcome by the benefits of ſo loving a father; ſeeing, as thy ſelf haſt "ſaid, thou didſt recall and prefer me before ſo many ſons. And thou yet alive, didſt proclaim "me King, and made me a ſpectacle to all men for to emulate, through the benefits thou "beſtowedſt upon me. O wretch that I am! O unhappy time of my abſence out of my coun-"trey! what a head did I give to envie, and what opportunitie to malicious and deceitfull "people? Yet, O father, it was for thy ſake, and about thy affairs that I went to Rome, that "*Syllæus* might not triumph over thy old age. Rome can witneſs my piety, and *Cæſar* the

For the love he bare to his children.

Herod loved Antipater above the reſt, and beſtowed many benefits on him.

Antipaters anſwer, and excuſe.

Antipater calleth Rome, and Cæſar to witneſſe.

The yeer of the world, 3561. before Christs Nativity. 3.

" Prince of the whole world, who often called me a lover of my father. Receive here, O fa- G
" ther, his letter, far truer then these fained calumniations against me: let these plead my cause,
" let these shew my affection towards thee: remember how unwilling I was to sail to Rome,
" knowing I had here in thy countrey many secret enemies. Thou like an unwise father hast
" cast me away: thou forcedst me to give envie time to frame accusation against me: but now
" I will come to the proofs of these matters. Behold here I am, who notwithstanding a mur-
" therer of my father, yet did I never suffer any misfortune by sea, nor land: Is not this, O fa-
" ther, a sufficient argument of my innocencie? For I know, father, that before God and thee,
" I am condemned; and being condemned, I beseech thee, give not credit to reports extracted
" by torments: let me be burned, inflict all torments upon me, spare not my wicked body: For
" if I be a murtherer of my father, I must not die without torments: crying out a loud after H
" this manner, and weeping, he moved all that were present, and *Varus* also to compassion; but
" *Herod* onely abstained from tears, for his anger gave attention to the truth. And presently
" *Nicholaus* at the Kings commandment making a long speech of *Antipaters* craft and subtilty
" took away all hope of mercy, and began a very bitter accusation, ascribing all mischief
" which had befallen that Kingdom, unto him, and especially the death of two brethren, who
" through his calumniations were made away: affirming also that he used treacherous pra-
" ctices against those who are yet alive, fearing lest they should succeed in the Kingdome: for
" he who had prepared poyson for his father, would much lesse spare his brethren. And then
" coming to the proof of his pretence to poyson his father, he declared in order all evidences
" thereof, aggravating his offence by *Pheroras*; as though *Antipater* also were the cause, why
" he purposed to murther his brother; and how he had corrupted the Kings dearest friends; I
" and so filled the whole Court with wickednesse. And when he had accused him of
" many other things, and brought proof thereof, he ended his speech.

Nicholaus by the Kings command, beginneth a most hainous and bitter accusation against Antipater.

Nicholaus peroration.

The venome tried upon a condemned man.

Then *Varus* when he had commanded *Antipater* to make answer unto those things, and that he said nothing more, then God is a witnesse of my innocency, he called for the poyson, and gave it to one that was condemned to die, who having drunk thereof, presently died. Then *Varus* talked secretly with *Herod*, and what was done there in that Councell he wrote unto *Cæsar*. Yet notwithstanding when *Herod* had sent *Antipater* to prison, he sent messengers unto *Cæsar*, to shew him his hard fortune and calamitie. After this it was proved that *Antipater* wrought treason against *Salome*. For one of *Antiphilus* servants came from Rome, and brought letters in the name of *Acme*, who was one of *Julia* her maids, which she writ unto the King, telling him that she found a letter of *Salomes* amongst *Julias* letters; and so for good will she had sent it him: and the letters which she affirmed to be *Salomes*, contained many bitter invectives against *Herod*, and many accusations. But these letters were written and fained by *Antipater*, who for money had perswaded *Acme* so to do, as we have said: for the letter which she writ to *Antipater* evidently shewed it to be so; for she wrote as followeth: K

Another proof against Antipater.

I have written unto thy father as you requested me, and sent also other letters: and I assure my self he will not spare his sister, if he do but read the letters; and you may do well, seeing I have performed all your requests, that now you would be mindful of your promise. This letter against *Salome* and others, being found to be counterfeited, the King began to doubt that *Alexander* was made away by such counterfeited letters; and he was very angry that he had almost put his sister L to death, through *Antipaters* device. Wherefore he no longer delayed to punish him for all, yet he was hindred by a great sickness from accomplishing his purpose. He also sent letters unto *Cæsar* concerning *Acme* the maid, and *Salomes* false accusation, and changed his Testament, and blotted out the name of *Antipater*, and in his room wrote *Antipas*, leaving out *Archelaus* and *Philippus*, who were the elder brethren, because *Antipater* had accused them. And he bequeathed unto *Cæsar* a thousand talents, beside many other rich gifts: and to his wife and children, and kindred, and libertines, about five hundreth, and gave every one a great gift, either in ground or money, and honoured his sister *Salome* with most rich gifts. And thus he corrected his Will.

Herod intendeth Antipaters punishment, and therefore blotteth his name out of his Testament.

M

CHAP. XXI.

Of the Golden Eagle, and of Antipaters *and* Herods *death.*

Ant. lib. 17. cap. 8.

Herods disease encreased, partly through age, and especially for his grief and sorrow; for he was now threescore and ten yeers old; and his mind was so troubled by the death of his children, that though he were in health, yet he took no pleasure in any thing; and his sickness was so much the more grievous unto him, because that *Antipater*

was

A was yet alive; for he purposed to put him to death when he was recovered of his sickness: To encrease his calamitie, there arose a tumult amongst the people. For there were in the Citie two Sophisters, who made a shew as though they were very skilfull in their Countrey laws, and for that were renowned all over the countrey. One of them was named *Judas* who was son unto *Sepphoræus*: the other was called *Matthias*, sonne unto *Margalus*. These two were followed by a great many young men, so that when they expounded the law, they had an assembly like a great army, all young men. These two hearing, that the King partly by grief, and partly by his disease was very like to die, spake unto their acquaintance, saying, that it was now a fit time wherein God might be revenged, and those things which were made against their Countrey laws, taken away: for it was a great offence to God to permit the Images or shapes, or likeness of any living thing to be in the Temple. This they said, because the B King had set a golden Eagle upon the chiefest porch of the Temple, which the Sophisters now willed the young men to take away, saying, that it was meritorious, although danger might ensue thereon, yea, even to die for their Countrey laws. For they that died for such a cause, should have their souls immortall, and enjoy everlasting blisse: and that many unwise men, ignorant of that doctrine, so loved their lives, that they chose rather to die by sickness, then to spend their lives in a vertuous quarrel. Whilest they said thus, there was a rumour spred that the King was now at the last cast: whereat the young men being incouraged, about noon when many were walking in the Temple, they let themselves down from the top of the Temple with great ropes, and so with hatchets cut down the Eagle: Whereof C the Captain of the souldiers being advertised, accompanied with a great many souldiers, went speedily to the Temple, and took almost fourty of the young men, and carried them to the King. Who first of all asked them if they were so bold as to cut down the golden Eagle: and they confessed they had done it: then he demanded by whose commandement? they answered, By the commandement of their Countrey laws. After this, it was asked them, why they who were presently to die were so joyfull? They answered, For that after death they hoped to enjoy many good things and eternall blisse. The King hereat greatly moved with anger, overcame his disease, and went forth and made a speech to the people, wherein he inveighed against them as Church-robbers, and that under pretence and colour of their Countrey Lawes and Religion, they attempted great matters, and adjudged them as impious people worthy of death. The people fearing that he would torture many to learn who D favoured that act, requested him that first the authours of that crime, and then those that were found guiltie therein would receive punishment: and that he would remit the offence to all the people besides. The King with much adoe entreated, caused the young men that let themselves down in cords, and the Sophisters to be burned, and the rest which were taken in that act, to be beheaded. After this, the Kings sickness spred over his whole body, and he was afflicted with most grievous pain: for he had a vehement Ague, and an Itch over all his body, which was intolerable, and a dayly Collick, and his feet were swollen, as though he had the Dropsie: his belly was swollen, and privie members putrified, so that wormes bred in the putrified places. He was also short-winded, and he was grievously tormented with difficultie of breath, and a convulsion of the whole body: so that some said that this was a punishment laid upon him for the death of the two Sophisters. *Herod* notwithstand- E ing, he was afflicted with so many and grievous sicknesses, yet was he desirous to live, and sought remedy whereby he hoped for health. At last he passed over Jordan, where he used the warm waters of Calliroe which run into the lake of Asphaltites, and are so sweet, that men use to drink of them. There the Physicians caused his body to be bathed in hot oyle, and it was therewith so dissolved that his sight failed, and he was as though he were dead: whereat those that were about him being troubled, with their cries caused him to look up, and now despairing of life, he willed fiftie drachmes to be distributed to every souldier, and great sums of money to the Captains and his friends.

As he returned, when he came to Jericho, he was in very great likelyhood to die of melan- F choly, and there he devised a wicked fact: for he caused the chief men of every town, and village in all Judæa to be assembled together, and then he shut them up in a place called the Hippodrome: and calling unto him *Salome* his sister, and *Alexas* her husband; I know, quoth he, that the Jewes will make feasts for joy of my death, yet if thou wilt do my command, I shall be mourned for, and I shall have a Princely funeral. Therefore so soon as I have given up the ghost, cause souldiers to compasse these men, whom I have here in hold, and kill them all: for that all Judæa, and every household thereof shall against their will bewail my death. As thus he commanded this to be done, the Legates came which he had sent to Rome, bringing him letters, wherein was shewed how *Acme Julia* her maid, was by

The yeer of the world, 3983. before Christs Nativity, 1.

Judas and Matthias perswade the people to pull down the golden Eagle.

The young men that pull down the Eagle, are brought before Herod, and are examined.

The young men with the ring-leaders condemned to die.

The King troubled with many diseases. Ant. l. 17. c.

Herod seeketh remedy in his sickness at the hot bathes.

Herod full of melancholy. The Embassadours signifie Acmes death, and bring letters that authorize, Herod to punish Antipater;

The yeer of the world, 3963. before Christs nativity, 1.

Cæsars command put to death, and *Antipater* condemned to die: yet *Cæsar* writ that if his father had rather banish him, he would condescend thereunto also. *Herod* with this news was something refreshed, yet presently with pain he was overcome: for he both was troubled with a vehement cough, and almost pined with fasting, so that he thought to hasten his own death; and taking an apple in his hand, he called for a knife: for he was accustomed to cut the meat which he did eat; and then looking about him, lest any standing by might hinder him, he lifted up his arm to strike himself. But *Achiabus* his cousin ran hastily unto him, and stayed his hand: and presently there was made great lamentation throughout the Kings Palace, as though the King had been dead. *Antipater* having speedy news hereof, was glad, and took courage, and promised the Keepers a piece of money to let him go. But the chiefest of them did not onely deny to do it, but also went presently to the King, and told him all what *Antipater* requested. *Herod* hearing this, lifted up his voice with more strength then was meet for a sick man, and commanded his guard to go and kill *Antipater*, and bury him in the Castle called Hircanium. And then again he altered his Testament, and writ *Archelaus* his eldest son, who was brother to *Antipas*, for King, and appointed *Antipas* for Tetratch. Five dayes after the death of his son *Antipater*, *Herod* died: having reigned thirty and foure yeers, after he slew *Antigonus*, and thirty seven yeers after the Romanes had declared him King. And in all other things he was as fortunate as any man; for he being but a private person, got the Crown and kept it, and left it unto his posterity: but in his household affaires, he was most infortunate. *Salome*, before it was known that the King was dead, went forth with her husband, and released all those that were in hold, whom the King commanded to be slain; saying, that the Kings minde was altered, and therefore he gave them all licence to depart: and after their departure the Kings death was published to the souldiers, who together with the other multitude were assembled in the Amphitheater at Jericho. Where *Ptolomæus* Keeper of the King's Seal, made a speech unto them, and began to say, that *Herod* was now happie; and comforted the multitude, and so he read unto them a Letter which the King left, wherein he earnestly requested the souldiers to favour and love his successour. After the Epistle read, he recited the Kings Testament, wherein *Philip* was appointed heire of Trachon, and the places thereunto adjoyning; *Antipas* designed Tetrarch, and *Archelaus* King. Him also he commanded to bear his ring unto *Cæsar*, and withall notice and intelligence of the estate of the Kingdome, whereof he had been governour, fast sealed in writing: for he appointed *Cæsar* to be overseer of all his Ordinances, unto whose pleasure he left the performance of his Testament.

Herod overcome with pain, would have slain himself. Ant. lib. 17. cap. 16.

Antipaters death.

Ant. lib. 17. cap. 12.

Herods death signified to the souldiers.

This was no sooner read, but presently the skies were filled with the voyces and cries of the people, who did congratulate *Archelaus*; and the souldiers and the people came in companies unto him, promising their favour and furtherance, and desired God alwayes to assist him. This done, every one was busied about the Kings funeral: where *Archelaus* spared no cost, but buried the King with all royal pomp possible. The Beere whereon he was carried, was adorned with gold and precious stones: upon it lay a bed wrought with purple, whereupon was laid the dead corps of the King covered also with Purple, with a Crown on his head, and a Diademe of pure gold, and a Scepter in his right hand. About the Beere were his sons and kinsfolk: and the Guard, and Bands of Thracians, Germans, and Gauls, all went before in order, as though they had gone to wars. The rest of the souldiers in warlike order, did follow their Captains and Leaders, and five hundreth servants and libertines carried perfumes. And thus the corps was carried the space of two hundreth furlongs into the Castle named Herodion: where, as himself had appointed, it was interred. And this was the end of King *Herod*.

Archelaus proclaimed King after his fathers decease.

Herods pompous funerall.

G H I K L M

THE

A

The SECOND BOOK of the VVARS of the Jewes:

Written by *Flavius Josephus.*

The contents of the chapters of the Second Book.

B

1 *Of* Herods *successour* Archelaus, *how he entred into the Temple, and the mutinie that arose for the revenge of those that were executed for taking away the golden Eagle.*
2 *Of the fight and massacre in Jerusalem between the Jews and Sabinians.*
3 *Of* Varus *his deeds, concerning the Jews that were crucified.*
4 *How the Jews had an Ethnarca constituted over them.*
5 *Of the false supposed* Alexander, *and how he was taken.*
6 *Of the death of* Archelaus.
7 *Of* Simon *the Galilean, and the three Sects of the Jews.*
C 8 *Of* Pilates *government.*
9 *Of the pride of* Caius, *and of* Petronius *the President.*
10 *Of the reign of* Claudius *the Emperour, and the reign and death of* Agrippa.
11 *Of divers tumults in Judæa and Samaria.*
12 *Of the tumults in Judæa under* Fœlix.
13 *Of* Albinus *and* Florus, *Presidents of Judæa.*
14 *Of* Florus *crueltie towards the Jews of Cæsarea and Jerusalem.*
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16 *Of* Politianus *the Tribune, and* Agrippa *his Oration to the Jews, wherein he exhorted them to obey the Romans.*
17 *Of the beginning of the rebellion of the Jews against the Romans.*
D 18 *Of the murther of* Ananias *the high Priest,* Manahemus, *and the Roman souldiers.*
19 *Of a great slaughter of the Jews in Cæsarea, and throughout all Syria.*
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21 *Of the massacre of the Jews at Alexandria.*
22 *Of the massacre of the Iews by* Cestius.
23 *Of the battell of* Cestius *against Ierusalem.*
24 *Of the besieging of Ierusalem by* Cestius, *and the massacre there.*
25 *Of the crueltie of them of Damascus towards the Iews, and of* Josephus *his practices in Galilee.*
26 *Of* Josephus *his dangers and evasion, and the malice of* John Giscaleus.
27 *How* Josephus *recovered Tiberias and Sephoris.*
28 *How the Citizens of Ierusalem prepared themselves to war, and of* Simon Gioras *tyranny.*

E

CHAP. I.

Of Herods *successour* Archelaus, *and how he entred into the Temple, and the mutinie that arose for the revenge of those that were executed, for taking down the golden Eagle.*

F ARchelaus being appointed successour in the kingdom of *Herod* late dead, necessitie constrained him to go to Rome, which journey gave occasion of new broils. For after that for seven dayes space he had celebrated his fathers funeral, and largely feasted the people (for this is a custome amongst the Jews, which bringeth many of them to povertie; yet he that doth not so, is reputed impious) he went unto the Temple attired in a white garment, where he was with great joy received of the people; and he himself sitting in a tribunal seat, and a Throne of gold, did very courteously admit the people to his presence: and thanked them for their diligent care used in his fathers fune-

The yeer of the world, 3964. after Christs Nativitie. 2.

Ant. l. 17. c. 11.

The lamentations and banquets Archelaus made.

funeral, and for that they exhibited honour unto him, as though he were already King. Yet G
The yeer of the world, 3964. before Christs Nativity, 2.
he said, that he would not take upon him the Authority or name of a King, till such time as his succession was approved by *Cæsar*, who by his fathers Testament was Lord and Master of all: and for that cause he withstood the souldiers at Jericho, when they would have crowned him. But he promised, that if he were confirmed King by those who were in authority, he would largely recompence both the souldiers and the people for their good will; and that he fully purposed to be better unto them then his father was. The multitude hereat greatly rejoyced, and made present trial of his mind and purpose; for some cried out, requesting that the tribute might be no more exacted. Others desired that the yeerly payment might ceas. Others requested to give all prisoners libertie. *Archelaus* in favour of the people granted all their requests: and then offering sacrifices, he banquetted with his friends: when H
Archelaus promiseth his subjects all favour.
suddenly after the noon time of the day, a great multitude desirous of alteration (the common lamentation for the Kings death being ceased) began a private mourning, bewailing their mischance whom *Herod* had put to death for pulling down the golden Eagle from off the Porch of the Temple. This sorrow was not secret, but the whole Citie did resound with laments for them, that were thought to have lost their lives for the Temple, and their Countrey Lawes. They also cried that revenge was to be taken upon them, whom *Herod* for that fact rewarded with money. And that first of all, he who by *Herod* was constituted high Priest, was to be rejected, and another more holy and devout to be put in his place. *Archelaus*, although he was hereby moved to revenge, yet because he was presently to take such a journey, abstained from it, fearing lest that if he brought the multitude into hatred of him, they might hinder him. Wherefore he sought rather by admonishing them, then by I
A sedition about the pulling down of the Eagle, and the agents thereof. Ant. l. 17 c. 12.
Archelaus bountie towards the seditious
force to reclaim those that were seditious, and sent the Governour of the souldiers to request him to be pacified. But the authours of that sedition so soon as he came to the Temple, before he spake one word, threw stones at him; and in like manner they used others sent after him, to appease them (for *Archelaus* dispatcht many messengers unto them) whom they spitefully intreated, making a shew that if they had been more in number, they would not have been appeased. Therefore when the feast of unleavened bread drew nigh, which the Jews call Easter, wherein an infinite number of sacrifices were appointed; an innumerable multitude of people came out of all villages thereabout, for devotion sake to that solemnitie: and they who so lamented the death of the Sophisters, remained in the Temple, seeking by all means to nourish their sedition. Which *Archelaus* fearing, sent a band of souldiers and a K
The feast of Easter solemnly kept, and much sacrifice offered.
Tribune with them, to take the chief of the seditious, before such time as they had drawn unto them the multitude of the people: against whom the whole number being stirred up, slew a great many of them with stones; and the Tribune him self being sore hurt, had much ado to escape. And when they had so done, they presently went and offered sacrifice, as though that no hurt had been done. But *Archelaus* perswaded himself that the multitude would not be appeased without slaughter: wherefore he sent unto them the whole Armie, the footmen into the Citie, and the horsemen into the field, who invading the seditious people as they were sacrificing, slew of them almost three thousand, and scattered the residue into the mountains there adjoyning. There were also Criers, who followed *Archelaus*, L
Three thousand of the Iews slain at the feast of Easter.
and proclaimed by vertue of his command, that every one should depart home to his house; so every one notwithstanding the holinesse of the day, departed. But he accompanied with his mother *Popla*, *Ptolomæus* and *Nicholaus* his friends, went unto the Sea-coast, leaving *Philip* for Governour of the kingdome, and over his houshold: with them departed *Salome* and her children, and the Kings brethren and kindred, under pretence to assist *Archelaus* to the Crown, but indeed it was to informe *Cæsar* of that which was done in the Temple against the law.

When they came to *Cæsarea*, they met with *Sabinus* Governour of Syria, who was com-
Sabinus cometh into Iudæa to seize the fortresses, and keep the treasure. Ant. l. 17 c. 13.
Antipa elected King by Herods former Testament striveth with Archelaus for the kingdome.
ing toward Judæa, to take into his custodie *Herods* treasure: whom *Varus* forbad to go any further, being sent for by *Archelaus*, and *Ptolomey* requesting him thereunto. And so *Sabinus* M
for the love of *Varus*, neither entred the Castles, nor shut up *Herods* treasure from *Archelaus*, but promised, that he would let all alone till *Cæsar* understood thereof. But so soon as one of them that hindred him was gone to Antiochia, and the other, to wit, *Archelaus*, to Rome; he still remaining at Cæsarea, now hasted unto Jerusalem, and took the Kings Palace: where calling for the chief of the guard, and the Purveyors, he exacted of them an account, and sought to take into his custodie the Castles and strong holds. But the Captains of the garrison, mindfull of the charge which *Archelaus* gave them, kept unto themselves the custodie of all, affirming that they kept them more for *Cæsar* then *Archelaus*. At this time

Antipas

A *Antipas* made a claim to the Crown, alledging that *Herods* firſt Teſtament was of more force then the laſt, and that he in the firſt was declared King; and both *Salome* and many more of his kindred, who ſayled with *Archelaus*, promiſed him their aid. He took with him his mother, and *Ptolomæus*, brother unto *Nicholaus*, perſwading himſelf, that they for their truſtineſſe and royaltie unto *Herod*, would ſtand him in great ſtead: for this *Ptolomæus* was *Herods* deareſt friend. He had alſo great confidence in *Irenæus* his Orator, becauſe he had an excellent grace in pleading, in ſo much as he refuſed the counſel of them who ſought to perſwade him to yield unto *Archelaus*, both for his age, and for the laſt Teſtament of his father. Now he was welbeloved of all his kindred at Rome, becauſe they hated *Archelaus*, and eſpecially thoſe that deſired to live at libertie, and either to be governed by the Romanes, or elſe to have *Antipas* for their King. And to further him the more, he uſed *Sabinus* letters unto *Cæſar*, wherein *Archelaus* was accuſed, and *Antipas* commended. Therefore *Salome*, and the reſt of their complices, brought the accuſations unto *Cæſar*. And after them *Archelaus* delivered all that which he had done, in writing, and withall, his fathers ring by *Ptolomæus*; and the reaſons of that which he had done, he ſent incloſed unto *Cæſar*. *Cæſar* pondring with himſelf what both parties alledged, and the greatneſs of the Kingdom, and large revenues, and number of *Herods* children, reading alſo the letters of *Varus* and *Sabinus*, he called the chief of the Romans to counſell. Wherein *Caius* the ſon of *Agrippa*, and his daughter *Julia*, by his aſſignment, ſate in the firſt place, (this *Caius* was *Cæſars* adopted ſon) and ſo he licenced the parties to plead their rights. Then *Antipater*, *Salomes* ſon, being the moſt eloquent of all *Archelaus* adverſaries; offered himſelf to be his accuſer, for that *Archelaus* ſeemed now in words to contend for the Kingdome, which he had already poſſeſt himſelf of: and that he did now C trouble *Cæſars* ears with vain cavillations, whom he would not wiſh to judge of his lawfull ſucceſſion. For after *Herods* death, he ſuborned ſome to put a Diadem upon his head: and then ſitting in a Throne of gold in Kingly manner, he partly changed, partly advanced the orders of the ſouldiers, and granted unto the people their requeſts, which could not be effected but by a King. He had alſo ſet at libertie many men, who for great crimes were impriſoned by his father: and having done all this, he came now unto *Cæſar*, to crave the ſhadow of the Kingdome, the ſubſtance and body whereof he already occupied: ſo that herein he left nothing unto *Cæſar*, but a bare Title. Moreover he alledged that *Archelaus* did but counterfeit ſorrow for his fathers death, faining himſelf to mourn in the day-time, and in the night he would be drunk, and rioted. Finally, he ſaid, that the ſedition of the people came D by hatred thereof. But the force and drift of his ſpeech was altogether bent to declare the multitude ſlain about the Temple: for he ſaid, that they onely came againſt that feſtivall day to offer ſacrifice, and that they themſelves were ſacrificed, as they were offering their ſacrifices which they brought: and that there were ſuch heaps of dead bodies in the Temple, as never by any forrain wars were ſlain the like. Therefore *Herod* foreſeeing his crueltie, never judged him worthy of the Kingdome, till ſuch time as his memorie failed him: and that now being more ſick in mind then body, he knew not whom he named his Succeſſour in his laſt Will, eſpecially, for that he had nothing wherein he could blame him, whom in his former Will he appointed his Succeſſour, when he was in health both of mind and body. Yet (quoth he) put the caſe *Herod* in his extremitie knew what he did, yet (ſaid he) *Archelaus* hath deprived himſelf of all Kingly dignitie, having committed many things againſt the Lawes. For E (ſaid he) what will he be after he hath received authoritie from *Cæſar*, who before he received any, hath murthered ſo many? *Antipater* having ſpoken much to this effect, and at every accuſation taking witneſſe of his kindred that ſtood by, ended his ſpeech.

Then *Nicholaus* ſtood up, and firſt of all, he ſhewed that the ſlaughter of them in the Temple was neceſſary. For they, for whoſe death *Archelaus* was now accuſed, were not onely enemies of the Kingdom, but alſo of *Cæſar*: and for other crimes objected, he ſhewed how that they were done even by the councell and perſwaſion of the adverſaries. He alſo requeſted, that the ſecond Teſtament might be of force, for that therein *Herod* requeſted *Cæſar* to be a confirmer of his Succeſſor. For he who had ſuch remembrance, as to leave the performance F of his Will, to the diſcretion of him who was Lord of all: did neither miſtake himſelf in appointing his heire, nor yet was deprived of his ſenſes, ſeeing he knew by whom he ſhould be eſtabliſhed. When *Nicholaus* had ended his ſpeech, and declared all that he thought might make for *Archelaus*, *Archelaus* comming into the middeſt of the Councell, proſtrated himſelf at *Cæſars* feet: whom *Cæſar* courteouſly taking from the ground, ſhewed that he was worthy to ſucceed his father. Yet did he not pronounce a definitive Sentence: but the ſame day, the Councell being diſmiſſed, he deliberated with himſelf, according to the

The ſeer of the world, 3964. after mans Nativity, 2.

Antipas accuſeth Archelaus by letters to Cæſar.

Cæſar calleth a Councell of Roman Nobilitie.

Antipaters vehement accuſation againſt Archelaus.

Antipater ſpareth no vehemency in accuſing Archelaus.

The will charged during Herods ſickneſſe.

Antipater againſt Archelaus.

Nicholaus defendeth Archelaus.

Archelaus humbleth himſelf at Cæſars feet.

Cæſars bountie and humanity towards him.

the evidence he knew, whether any of those nominated in the two wills should succeed their father in the Kingdom, or that the Kingdom should be distributed amongst the whole family: for he thought that they for number wanted succour. G

The yeer of the world, 3964 after Christs Nativitie 2.

CHAP. II.

Of the fight and massacre at Jerusalem, between the Jews, and the Sabinians.

Ant. l. 17. c. 14. Before such time as *Cæsar* determined any thing concerning this matter, *Malthace* the mother of *Archelaus* fell sick and died; and many letters came out of Syria, signifying that the Jews had rebelled. Which *Varus* fore-seeing after the departure of *Archelaus* from thence, went unto Jerusalem to represse and resist the Authours of that sedition: and because the multitude would not be quiet, he left one legion of the three which he brought out of Syria, in the Citie, and so he returned unto Antiochia. But *Sabinus* coming afterward to Jerusalem, was the cause that the Jewes began a new broyl. For one while he forced the Garrisons to render to him the Castles, another while he rigorously made search for the Kings treasure: and he was not onely assisted by those that *Varus* left there, but also he had a great multitude of his own servants all armed, to further his avarice. And in the feast of Pentecost (so called, because of the number of seven weeks) the people assembled themselves together, not for Religion sake, but for anger and hatred: so that there was an infinite multitude of people which came out of Galilee and Idumæa, and Jericho, and the Countreys beyond Jordan. Yet the Jewes which were inhabitants of the Citie, surpassed the rest both in number and courage: and they therefore parted themselves into three Bands, and made three Camps: one upon the North part of the Temple; the other on the South part, neer unto the Castle called Hippodromus; the third on the West part neer the Palace, and so they besieged the Romanes on every side. *Sabinus* greatly fearing them, both for their multitude, and for their courage, sent many letters unto *Varus*, earnestly requesting him with all speed to bring succour: for if he did not, the whole legion would be extinguished. He himself got him into the highest Tower of the Castle Phasælus, which is so called by the name of *Herods* brother, whom the Parthians killed; and from thence he gave a signe unto the souldiers to issue out suddenly upon their enemies: for himself was in such a fear, that he durst not come down to the souldiers of whom he was Governour. The souldiers obeying his command, issued into the Temple, and there fought a sore battell with the Jewes; who having no body to assist them, being unexperienced in Warlike affairs, were soon conquered by them that were skilfull. At last, many Jews got upon the Porches, and cast darts at them from the toppe thereof, so that they killed many: but the other could not revenge themselves of them, who fought against them from so high a place; neither could they sustain the force of them who joyned battell with them; till at last they fired the Porches, which for greatnesse, and curious work were admirable. And so, many were either destroyed with the sudden fire, or else leaping down amidst their enemies were by them slain; others going backward, were cast headlong from the wall; others despairing of life, killed themselves with their own swords; and they who privily came down the walls, and assaulted the Romanes, being astonished with fear, were easily overcome: till at last, all being either put to the sword, or cast down through fear, the Treasure dedicated to God, was left destitute of Keepers; so that the souldiers tooke away thereof about foure hundred Talents, and that which they left, *Sabinus* got.

Sedition in Ierusalem. H

Sabinus seizeth the Kings treasure, and labours to get possession of his strongholds. I

Three camps of the Iews.

Sabinus getteth into the highest tower of the strongest castle.

A skirmish between the Iews and Romans. K

The Romans fire the porches. L

But this losse of men, and money stirred up many more Jews, and those more Warlike then the first against the Romanes; who besieging the Kings Palace, threatned all their destructions, unlesse they would presently depart from thence: promising *Sabinus* and the legion leave to depart if he so liked. Part of the Kings souldiers, who of their own accord fled unto them, did assist them. But the most Warlike and valiant amongst them were three thousand of Sebaste, whose Rulers were *Rufus* and *Gratus*; one, Leader of the footmen, and the other of the horse-men; both which, although they had had no souldiers with them, for their valour of body, and Counsell, might yet have been a great help unto the Romanes in those Warres. The Jews earnestly continued the siege, and assaulted the Castle walls, crying upon *Sabinus* to depart, and not to hinder them now after so long time to have their Countreys libertie. *Sabinus* though with all his heart he wished himself away, yet durst he not trust them; but he suspected that their courtesie, was but a plot to entrap him: and on the other M

side

A side hoping that *Varus* would come and help him, ſtill indured the danger of the ſiege. At the ſame time there were tumults in many places of Judæa, and many through opportunity of the time aſpired to the kingdome. For in Idumæa two thouſand old ſouldiers, who had born arms under *Herod*, gathering together, and having armed themſelves, came and fought with the Kings forces, whom *Achiabus* the Kings couſin reſiſted in the ſtrongeſt Villages; alwayes eſchewing to fight in the open field. At Sephoris alſo a Town of Galilee, *Judas* the ſon of *Ezechias*, the Captain of the thieves, who before was taken by King *Herod*, and had waſted that countrey, gathered together a great multitude, and brake into the Kings Armory, and armed all his company, and fought againſt them who affected the royall dignitie. Alſo beyond the river, *Simon*, one of the Kings ſervants, being fair and of a huge ſtature, put a Crown upon his own head, and gathering together a company of thieves, went about with B them unto Jericho, and burned the kings Palace, and many fair and ſumptuous houſes there, and ſo got a great prey by burning the houſes: and he had ſurely fired all buildings of account, had not *Gratus* Captain of the Kings footmen, made haſte to meet him with the bowmen of Trachon, and the moſt warlike men of Sebaſte, where many footmen were ſlain. But *Simon* though he fled into a ſtreight valley, yet he overtook him, and cut him overthwart the neck, and ſo he fell dowe. In like manner other of the Kings Palaces neer Jordan by Bethara were burned, by a multitude of others gathered together in bands from beyond the river. At this time a ſhepherd named, *Athrongæus* preſumed to uſurp the Crown: he was thereunto induced by the courage he bare, and the diſdain of death. With this reſolution he armed his foure brethren, and every one of them had a company armed, and they were as C his Captains and Champions to make incurſions: and he like a King medled onely with great affairs, and then he put a Crown upon his head; and thus he continued a long time waſting the Countrey, and killing eſpecially the Romanes, and alſo the Kings ſouldiers; ſo that none of the Jews eſcaped if they were in hope to gain by them. They alſo preſumed to meet a company of the Romanes at Ammaus, who carried Corn and Armour unto the legion, where they killed with darts one *Arius* a Centurion, and fourtie of the moſt valiant amongſt them: and the reſt, being in like danger, through the help of *Gratus* with the ſouldiers of Sebaſte eſcaped. When they had done many things in this manner againſt the inhabitants and ſtrangers, at laſt three of them were taken: the eldeſt by *Archelaus*, and the two other who were eldeſt after him, fell into the hands of *Gratus* and *Ptolomæus*; and the fourth yielded himſelf unto *Archelaus* upon compoſition: And thus at laſt they came to their end. D And all Judæa by their example was filled with thieves.

The yeer of the world, 3964. before Chriſts Nativity, 2.

Ant. lib. 17. cap 15.

Simon one of the Kings ſervants, taketh the kingdom upon him.

Athrongæus a ſhepherd, uſurpeth the kingdome.

The end and iſſue of the warre.

CHAP. III.

Of Varus *his deeds, concerning the Jews that were crucified.*

WHen *Varus* had received the letters of *Sabinus*, and of the nobles with him, fearing the whole legion, he haſted to ſuccour them: Wherefore he came to Ptolemais with two other legions, and four Cornets of horſemen, where he willed the Kings forces and the Nobles to meet him. Moreover, as he paſſed by Berytum, they accompanied him with fifteen hundred armed men. *Aretas* alſo the King of Arabia, E for the hatred he bare to *Herod*, was come with a great number of horſemen and footmen. Aſſoon as the hoſt was aſſembled, *Varus* incontinently directed part of his Army into Galilee, adjoyning thereto, and appointed a friend of his the ſonne of *Caius* for their Governour, who preſently put them all to flight againſt whom he was ſent; and having taken the Caſtle of Sephoris, he fired it, and made the inhabitants thereof bond-ſlaves. *Varus* with the reſt of the Army went into Samaria, and took it; yet he did the City no harm, becauſe he found that amiddeſt all thoſe tumults they had been quiet. When he had pitched his Tents at a Village called Aun, which was in the Poſſeſſion of *Ptolomæus*, the Arabians ſacked it, for they hated them who loved *Herod*. From thence they went to Sappho, another ſtrong borough, F which they in like manner ſacked and deſtroyed, with all the fruits, and revenewes they found there. All which was filled with the ſlaughter and fires which the Arabians made, there was no end nor hinderance of their avarice. Alſo *Varus* commanded Ammaus to be burned, being angry for the death of *Arius*, and the reſt that were ſlain there: and the inhabitants thereof were ſcattered, every one by flight ſeeking to ſave himſelf. From thence he went to Jeruſalem, and at the ſight of him the Jews fled and ſcattered themſelves, ſome here, ſome there, all about the Countrey: they that remained in the Citie excuſed themſelves, that they were not conſenting to that tumult, but that for the celebration

Ant. lib. 17. cap. 16.

Varus aſſiſteth the Romans againſt the Jews.

Varus taketh divers Cities, and Caſtles of Judæa.

Ammaus burnt.

Varus cometh to Jeruſalem with his army, and with his only preſence diſmayeth the Jews.

of

the feasts sake, they permitted them to come into the Citie, affirming that they had rather G
The yeer of the world, 3906. after Christs Nativitie. 4. been besieged together with the Romans, then to have conspired with those of the sedition: and so they laid the cause of that tumult upon others. But first *Josephus*, *Archelaus* his cousin, with *Gratus* and *Rufus* came to meet him, leading the Kings Armie, and the Sebastians, and the Roman souldiers adorned in their accustomed apparel, *Sabinus* durst not be seen of *Varus*, and therefore got him out of the town before, and went unto the sea-coast. *Varus* divided his army, and sent it into the fields against the authors of that tumult: and those that were brought unto him who were in lesse fault, he committed to prison, and those who were the chiefest, he crucified to the number of two thousand

Varus crucified two thousand of the seditious

And understanding that in Idumæa there yet remained ten thousand of armed men, he H
presently sent the Arabians home, because he perceived that they did not warre as those that came to help him, but as they themselves pleased, wasting the countrey against his will: and so accompanied with his own Army, he hastned against the enemies. But they without any fight, through *Achiabus* counsel, yielded themselves to *Varus*. And he pardoned the common souldiers, and sent the Captains to *Cæsar* to answer the matter. Who pardoning most of them, yet punished some that were the Kings kinsmen, (for some of them were akin to *Herod*) because they altogether rebelled against their King. *Varus* having thus quieted the estate of Judæa and Jerusalem, leaving the same legion that was there before, departed to Antiochia.

Varus mercy and bounty to the Idumeans,

CHAP. IIII. I

How the Jews had an Ethnarcha constituted over them.

Ant. l. 17. c. 17. Ethnarcha, Ruler or Governour.

NOw *Archelaus* had a new process at Rome against the Jews, who before the sedition with the leave of *Varus*, were gone to Rome to crave the libertie of their countrey. These who came as Embassadours in their countreys behalf, were fiftie in number, and they were assisted by more then eight thousand Jews that lived at Rome. Wherefore *Cæsar* called a Councel of the Nobilitie of Rome in the Temple of *Apollo*, which was scituate upon mount Palatine, and joyned to *Cæsars* private Palace, which was most sumptuously adorned: and the multitude of the Jewes appeared with the Legats against *Archelaus*, and his friend. *Archelaus* kindred neither came with him, nor with the rest of the Jews: with him K
The Jews call Archelaus in question.
they would not joyn, for envie; and with the Jewes they durst not, for shame. Amongst them also was *Philip* the brother of *Archelaus*, whom *Varus* sent in courteous manner to assist his brother; or if that it pleased *Cæsar* to divide *Herods* Kingdome amongst his children, that then he might have a part. The adversaries were commanded to shew what *Herod* had committed contrary to the Laws: First of all they answered, that they found him not a King, but the most cruel Tyrant that ever was, and that he murthered many; and those whom he left alive endured such misery, as they thought themselves far unhappier then those that were so butchered. "For (said they) he was not onely contented to tear his "subjects bodies with torments, but also defacing and ruinating the cities of his own countrey L
A bitter accusation of the Jews, against Herod and his sons.
"he adorned and reedified the cities of strangers: and permitted forrainers to massacre the "Jews without revenge. And in stead of their ancient and wonted happinesse, and their laws "inviolated, their countrie was by him made so poor, and so filled with iniquitie, that within "those few yeers that *Herod* reigned, they had suffained more murders and massacres then all "their ancestors had, from the time of their departure out of Babylon, until the beginning of "his reign: being then provoked to take arms when *Xerxes* was King of Persia. Yet they by "enduring such misery, being now accustomed thereunto, would willingly be subject to such
Herods tyranny and cruelty.
"a successor of his, as they knew would make them live in most bitter servitude: for they "when *Herod* his father was dead, presently called *Archelaus* King, notwithstanding, he was the "son of such a tyrant, and with him mourned for the death of *Herod*, and offerd sacrifice for the M
"prosperity of his successor. But he to shew himself *Herods* son, began his reign with the "slaughter of 3000 citizens; and because he had so well deserved the kingdom, he offered so "many men to God for sacrifice; and on a festival day filled the Temple with so many dead "bodies. Wherefore they who had escaped that massacre, had just occasion to consider their
The Jews beseech the Romans to have compassion on the remainder of the Jews.
"calamitie, and after the law of arms, to turn their faces to them who wounded them, and be- "seech the Romans, that they would think the remnant of the Jews worthy of compassion "and not to abandon and expose the residue of their nation as a prey to them, by whom they "should be most cruelly butchered: but that it might please them to adjoyn their coun- "trey to the borders of Syria, and to let them be ruled by the Romans, and so they should

A find that the Jews who now were accounted ſeditious and rebellious, under peaceable and quiet Governours, to be a peaceable nation: and with this petition the Jews ended their accuſation. After this, *Nicholaus* ſtood up againſt them, and firſt of all acquitted the Kings of the crimes laid to their charge: and then reproved his Countreymen, for that they would not be eaſily Governed, and by their own nature would not, except they were forced, obey their King: and he alſo blamed the kinſman of *Archelaus*, who joyned with his accuſers. *Cæſar* having heard what both parts could ſay, diſmiſſed the Aſſembly. And within few daies after he gave *Archelaus* half of the Kingdome, under the title of an Ethnarch, promiſing him moreover to make him King, if he behaved himſelf well: the other half he divided into two Tetrarchies and gave them to the reſt of *Herods* ſonnes: one unto *Philip*; the other unto *Antipas*, who contended with *Archelaus* for the Crown. *Antipas* his part lay from Galilee beyond the river Jordan. the revenues whereof was two hundreth talents a year. And *Philip* B had Batanæa and Trachon, and Auranitis, and part of Zeno his houſe near Jamnia, the revenues whereof amounted to one hundreth talents a year. *Archelaus* had in his Ethnarchy Idumæa and all Judæa and Samaria, which was freed from the fourth part of their tribute becauſe they rebelled not with the reſt. And theſe cities were given him, over which he was Lord, Stratons tower, Sebaſte, Joppe and Jeruſalem. The reſt, Gaza, and Gadara, and Hippon, *Cæſar* took from the kingdome, and joyned them to Syria. *Archelaus* yeerly revenues amounted to four hundreth talents a year. *Cæſar* alſo (beſide that which *Herod* left her) made *Salome* Lady of Jamnia, Azotus and Phaſælis, and the Palace at Aſcalon, all which amounted to threeſcore talents a year. But Cæſar made her houſe ſubject unto *Archelaus* his C Ethnarchy. And having diſtributed unto the reſt of *Herods* kindred that which in his teſtament he left them, he gave his two daughters that were virgins, over and above, five hundreth thouſand drachmes of ſilver, and married them unto *Pheroras* ſonnes: and having divided *Herods* patrimony amongſt them, he alſo diſtributed that which *Herod* bequeathed unto him, amounting unto a thouſand talents, leaving himſelf onely ſome jewels of ſmall value, which he reſerved in honour and remembrance of the dead.

The year of the world, 3966. after Chriſts Nativity, 4.

Nicholaus defends Archelaus before Cæſar and the reſt.

Cæſar maketh Archelaus Ethnarch of Jury.

The diſtribution of the kingdome to Herods children

Thoſe Cities that were under Archelaus ſubjection.

Salome Princeſſe of Jamnia, Azotus, and Phaſælis.

CHAP. V.

D *Of the falſe ſuppoſed* Alexander, *and how he was taken.*

AT the ſame time a certain young man, a Jew born, brought up by a Libertine of Rome in the town of Sidonia, being very like unto *Alexander* whom *Herod* put to death, went to Rome, having one of his Countreymen for his companion, who knew very well the eſtate of the Kingdome: by whom he receiving inſtructions, affirmed, that they who ſhould have put him and *Ariſtobulus* to death, being moved to compaſſion, let them go, and took two others in their room like them. With this tale he deceived many Jews living in Creete, where he was honourably received, and from thence he ſailed to Melos, where he was yet entertained with greater pomp: and enriching himſelf, he uſed ſuch means, that he got his hoſtes (which gave him entertainment) to ſail with E him to Rome, and after arriving at Dicæarchia, he received all manner of rich gifts of the Jews which dwelled there and there by his fathers friends was honoured as a king. For he was ſo like unto *Alexander*, that they that had ſeen *Alexander*, and knew him well, would have ſworn he had been *Alexander*. Wherefore all the Jews at Rome deſired to ſee him, ſo that an infinite multitude followed him whitherſoever he went in the ſtreets, and they ſo doted upon him, that they carried him in a horſelitter, and at their own proper coſt and charges prepared for him a royal train.

Ant. lib. 17. cap. 18

A certain young man faining himſelf to be that Alexander, whom Herod ſlew, deceiveth many.

But *Cæſar* well remembred *Alexanders* viſage (for *Herod* accuſed him before him) and al- *Cæſar deſireth* though before he ſaw him, he judged that it was ſome that preſumed becauſe of his likeneſſe F unto *Alexander*, to ſay that he was the ſame, yet he made as though he believed all, and ſent one *Celadus*, who knew *Alexander* well, to will this young man to come unto him. Who no ſooner beheld him, but forthwith he perceived the difference betwixt them: and eſpecially when he felt his hard fleſh and ſervile ſhape, he preſently underſtood the whole matter. But he was greatly moved with his bold ſpeeches: for when they demanded of him what was become of *Ariſtobulus*, he anſwered, that he was alive; yet he upon purpoſe tarried behind and lived in Cyprus, fearing ſome treaſon: for they being aſunder could not ſo eaſily be entrapped. *Celadus* taking him apart from the reſt of the company, told him that *Cæſar* would ſave his life, if he did truely confeſſe, by whoſe counſel he fained himſelf to be *Alexander*. He accepting of this offer, followed him to *Cæſar* and declared himſelf to be a

to ſee the young man.

Jew who for lucre ſake (being very like him) counterfeited himſelf to be *Alexander*: affirming that he had received ſuch great gifts of the Cities by which he paſſed, that he thought if *Alexander* had been alive, he ſhould not have received the like. *Cæſar* laught at this jeſt, and made falſe *Alexander* (for the ability of his body) a galley-ſlave, and put him to death who induced him thereto. And as for the Jews of Milo, he thought that they had puniſhment ſufficient, if they loſt all that which they had laid out, and beſtowed upon him. A

The year of the world, 3966. after Chriſts Nativity, 4.

Cæſar maketh the counterfeit Alexander a galley-ſlave, and executeth his counſellour.

CHAP. VI.

Of the baniſhment and death of Archelaus.

Archelaus being now made Prince, remembred the diſcord paſt, and in revenge thereof he tyrannized not onely over the Jews, but alſo over the Samaritanes: and in the ninth year of his reign, the Jewes and Samaritanes ſent Ambaſſadours againſt him unto *Cæſar*: and finally he was baniſhed and ſent to Vienna, a City of Gallia, and all his patrimony was confiſcate to *Cæſar*. Before he was ſummoned to appear before *Cæſar*, he reported that he had a marvellous dream: for he ſaw nine great ears full of corn devoured by oxen; and preſently ſending for Prophets and Chaldæans, he demanded what that dream betokened. Some interpreted it one way, and ſome another: but one *Simon* an Eſſean told him that the eares of corn betokened years, and the oxen ſignified the changes and mutations of this world, for as much as in labouring the land, they turned up and altered it: and therefore he was to reign ſo many years as there were ears of corn in number; and then, after he had bidden many mutations, he ſhould die. Five dayes after this interpretation, *Archelaus* was ſent for to Rome, to anſwer that before *Auguſtus*, whereof he was accuſed. I alſo thought it worth rehearſing, to ſet down the dream of his wife *Glaphira*, daughter to *Archelaus* King of Cappadocia, who was firſt married unto *Alexander* brother unto this man, and ſon to King *Herod*, by whom he was put to death, as we have ſaid before: after whoſe death ſhe was married to *Juba* King of Lybia, and he being dead, ſhe returned home to her father: and living in her widowhood at home with her father, *Archelaus* the Ethnarch beholding her, was ſo inflamed with her love, that preſently being divorced from his wife *Mariamme*, he married her. Who ſhortly after ſhe came into Judæa dreamed that ſhe ſaw *Alexander* her firſt husband ſtanding before her, and ſaying unto her, It had been enough for thee to have married the King of Lybia: but thou not contented therewith, comeſt again to my houſe, greedy of a third husband; and which is worſt of all, now married to mine own brother. I will not conceal nor diſſemble this injury which thou doeſt me, but I will recover you againſt your will. And ſhe ſcarcely lived two daies after ſhe had recounted this dream. H I K

Ant. lib. 17. cap. 15. *Archelaus baniſhed for his tyranny, and his goods confiſcated.*

Archelaus dream of the oxen and eares of corn.

Archelaus refuſing Mariamme, marrieth Glaphira.

Glaphira ſaw Alexander in her ſleep.

CHAP. VII.

Of Simon *the Galilean, and the three ſects amongſt the Jews.*

After that *Archelaus* his dominions were made a Province, a certain Romane knight called *Coponius* was made Governour thereof, receiving authority from *Cæſar* to puniſh and put to death, in his time a Galilean named *Simon*, who incited his Countreymen to revolt, reproving them for paying tribute to the Romanes, and for being ſubject to any mortall men, but God. This *Simon* was a Sophiſter, having a ſect of his own deviſing, nothing like other ſects. For there are three ſects of Philoſophers amongſt the Jews: one is that which the Phariſees do follow; another which the Sadduces do follow; the third is that which the Eſſeans follow, which is the moſt famous of the three. The Eſſeans are Jews born, but they are moſt friendly to one another, who beſide all other pleaſures do eſchew witchcraft; neither do they ſuffer themſelves to be led with their own affections, but account it a great vertue to abſtain from all vices and to keep chaſtity. For they refuſe marriage, and account other mens children, put to them to be taught whil'ſt they be young, as their kinſmen, whom they do diligently inſtruct in their manners and opinions; not for that they condemn marriage and propagation of mankind, but for that they think men ſhould avoid womens intemperance, for they think that none of them keep themſelves truely to one man. Alſo they contemne riches, and all things with them are common, and no man amongſt them is richer then other. And they have a law amonſt themſelves, that whoſoever will follow their ſect, he muſt make his goods common L M

Ant. lib. 18. cap. 12.

The year of the world, 3973. after Chriſts Nativity, 11.

Three ſects among the Jews, of which the Eſſeans were the beſt.

The Eſſeans doctrine of marriage.

Among the Eſſeans, goods are common.

A common to them all: for ſo neither any amongſt them ſhall ſeem abject for poverty, nor any great for riches ſake, but they have as it were all equall patrimonies like brethren. They account it a ſhame to uſe oyl: and if any man againſt his will be anointed therewith, they uſe all diligence to wipe it away: for they account homelineſſe beſt; and all their clothes are white. They have amongſt them procurators, to overſee and uſe all things for their common benefit, and every one ſeeketh the good of all, who are choſen from amongſt them by a common conſent. They have not one certain city, but are in many cities: and if any of their ſect come unto them from another place, they give him any thing they have, as if he himſelf were owner thereof. And in brief, they go boldly in to thoſe, whom they never in their lives did ſee before, as though they were very familiarly acquainted with them: and therefore when they take a journey they onely arme themſelves againſt theeves, and carry no-
B thing with them elſe. In every city there is one of them appointed, whoſe office is to have a care of the gueſts, and ſee that they neither want cloathes nor any thing elſe neceſſary for them. All children under government, brought up by them, go apparalled alike, and they never change their apparell nor ſhoes, except they have clean worn their firſt apparell, or that by reaſon of long wearing they will do no more ſervice. They among themſelves neither buy nor ſell: but every man that hath any thing that another wanteth, giveth him it, and taketh that of him which himſelf needeth: yet every one of them may take any thing he hath need of from whom he pleaſeth, without anie change. Above all, towards God they are very religious: for before the ſun riſe they have no prophane talk, but they make certain vowes and praiers after the cuſtome of their Countrie, as it were praying that it may riſe
C upon them. After this, every one is diſmiſſed to practiſe the art he knoweth: and when every one hath diligently laboured till five of the clock, they all gather themſelves together again, and being covered with linen clothes, ſo they waſh their bodies with cold water: and having thus purged themſelves, they have a ſecret aſſembly, unto the which no man that is not of their ſect is admitted: and ſo they come into the refectorie as into a holy Temple, all ſitting down with ſilence, and the baker ſetteth everie man in order a loafe, and the cook every man a meſſe of pottage of one ſort: then before meat the Prieſt giveth thanks, and no man may taſte any meat before they have made their praiers unto God. Likewiſe when dinner is ended, they pray again: for both before and after they give thanks unto God the
D giver of all, and then putting off that apparel as ſacred, they apply themſelves unto their work till evening. This done, they do as before, cauſing their gueſts to ſup with them, if by fortune any come. Their houſe is never troubled with cries or tumults, for every one is appointed to ſpeak in his turn: ſo that they who are without the houſe, eſteem their ſilence as ſome ſacred miſtery. The cauſe hereof is their continual ſobriety, and that every one is limited how much he ſhould eat or drink. And although that in all other matters they are ruled by their Governour, yet in theſe two, to wit, compaſſionating and helping, they may do as they think good: for every one may when he pleaſeth, help thoſe whom he thinketh deſerve help: and when they pleaſe, give meat to them that are in need. Yet may not they give any thing to their kindred without the leave of their Governour. Theſe men give not place to anger, but refrain from wrath, keep their promiſe, and maintain peace, and ac-
E count every word they ſpeak of more force, then if they had bound it with an oath; and they ſhun oathes worſe then perjury: for they eſteem him condemned for a liar, who is not believed without he call God to witneſſe. They ſtudy diligently ancient Writers, chiefly gathering out of their writings, what is moſt convenient for the ſoul and the body. Out of them they learn remedies for diſeaſes, and medicinable hearbs, and what is the proper effect of every ſtone. Thoſe who are deſirous to be of their order, do not ſtraightway converſe with them, but for a year before, they live out of their Colledge, and have the ſame diet, giving them alſo a little hatchet, and ſuch a girdle, as is before ſpoken of, and a white garment. But at the yeers end, if they perceive him to be continent, then they take him into their refectory, and he is made partaker of purer waters (to the end he may continue chaſte)
F yet is he not admitted in common amongſt them: for two years after this his trial, they obſerve his life and manners: and at laſt, when he is thought worthy, then is he admitted to their common company. And before he be received to the common table, firſt he proteſteth with great and ſolemn oathes, that he will worſhip God, and obſerve juſtice and fidelity towards all men, and neither willingly hurt any man, nor injure any one for another mans command, but that he will alwaies hate the wicked, and aſſiſt the good, and ever keep his faith to all, but eſpecially to his ſuperiours. For no man can obtain the power of principality without the will and good pleaſure of God: and that if he be put in authority over others, he never will abuſe it to the prejudice of thoſe that are under him, and neither ex-

The yeer of the world, 3973. after Chriſts nativity, 11.

The Eſſeans hoſpitality.

The Eſſeans apparel.

Their religion and labour.

The Eſſeans in compaſſion and helping others have free choice, in other things they are ruled by their Governour.

The Eſſeans ſwear not

The Eſſeans vows and covenants.

ceed the reſt in apparel, nor in any other ambitious pomp: that he will alwaies love the truth, and ever endeavour to confute liars: and that he will keep his hands from ſtealing, and his ſoul pure from all unjuſt gain: and that he will not conceal any myſteries, or ſecrets from his companions, nor reveal them to any ſtrangers, although he ſhould be thereto compelled by death. Adding moreover, that they will never deliver any doctrine, ſave that which they have received; and that they will avoid theft, and diligently keep the books of their doctrine, and the names of Angels. And with theſe oathes they try, and as it were arme thoſe who enter into their order. Thoſe of their congregation, who ſhall be condemned, they thruſt out of their company: and whoſoever is ſo puniſhed, for the moſt part dieth a miſerable death; for having once taken his oath, it is not lawful for him to take meat of any ſtranger; ſo that feeding on graſſe like beaſts, at laſt he periſheth through famine. For which cauſe oftentimes they moved with compaſſion, receive many into their order again, even ready by famine to yield up the ghoſt; judging them to have endured penance enough for their offences, who with famine were almoſt brought unto deaths door. They are very ſevere, and juſt in their judgement; and to decide any matter, there is never fewer of them then a hundreth, and that which by them is agreed upon, is an irrevocable ſentence. Next after God they reverence the lawmaker, inſomuch as if one revile him, they forthwith condemne him to death. They greatly reverence old men, and a multitude: ſo that if ten of them ſit together, no man of them muſt ſpeak without he be licenced thereto by nine of the company. They alſo muſt not ſpit in the midſt of the aſſembly, nor on the right hand. And they are more ſevere then any other Jews in obſerving the Sabbaths: and they do not onely abſtain from dreſſing meat that day, but alſo they may not remove any veſſel out of his place, nor go to the privy. Upon other daies they dig a pit a foot deep into the ground with the hatchet, which (as we before ſaid) every one at his entrance into their order hath given him, and then covering themſelves diligently with their garment, leſt they ſhould do injury to the light of heaven, in that pit they eaſe themſelves; and then cover their ordure with the earth they took out of the pit: and this they do in moſt ſecret places.

The year of the world, 3973. after the Nativity, 11.

The Eſſeans circumſpect in juſtice.

The Eſſeans reverence the Sabbaths.

And although this purging of their bodies be natural, yet do they by waſhing purifie themſelves after it, as after great uncleanneſſe. Furthermore they amongſt themſelves are divided into four orders, according to the times which they have taken to follow this exerciſe of life; and they who are juniors, are ſo far different from the ſeniors, that if they do but touch one of them, they preſently purifie themſelves, as though they had been profaned by a ſtranger. They are long lived, ſo that moſt of them live a hundreth years, which I judge is by reaſon of their well ordered diet and their temperancy. They contemn adverſity, and by counſel and diſcretion overcome torments. They preferre an honourable death before life. And the wars which the Jews made againſt the Romanes, ſhewed what courage and hardineſſe they have in all things. For being then compelled by breaking of the members of their bodies, and fiery torments, and all kind of tortures which were laid upon them, to revile their lawmaker, and to eat any meat forbidden: yet could they not be forced to any of theſe, neither would they intreat the torturers, nor ſhew any ſorrow amidſt their torments. Nay, in the very midſt of their griefes and paines they ſcoffed at their tormenters; and laughing, joyfully yielded up their ſouls as though they hoped to receive them again. For it is an opinion amongſt them, that the body is corruptible, and that the matter thereof is not perpetual: but yet the ſoules remain for ever immortall; who paſſing out of a moſt pure and ſubtile air, wrap themſelves in bodies as in priſons, being as it were drawn thereunto by a natural inclination. And when they are delivered out of theſe carnal bonds, then preſently as freed from a long bondage, they joyfully mount a loft. And of the good ſoules they ſay, as did the Grecians; that they live beyond the Ocean ſeas in a place of pleaſure, where they are never moleſted with rain, nor ſnow, nor heat, but have alwaies a ſweet and pleaſant air coming out of the Ocean. But the wicked ſoules (as they ſay) go into a place very tempeſtuous, where there is alwaies as it were winter weather, alwaies full of lamentations of thoſe who for ever are to be puniſhed. But I judge that the Greeks are of this opinion, when they ſay there is an Iſle for the vertuous, whom they call Heroes and half-gods: and that the ſouls of the wicked go to a place in hell, where it is feigned, ſome to be tormented, as *Syſiphus*, *Tantalus*, *Ixion*, and *Titius*. Which they did firſt invent for this purpoſe, becauſe thoſe who are of good diſpoſition, are made better in this life, by hope of ſome reward in the life to come: and the wicked are (as they thought) hereby reſtrained for fear of eternall torments, which if they continue in wickedneſſe they ſhall endure. This is the Eſſeans Philoſophy touching the immortality of the ſoul: wherein they propoſe an inevitable allurement to thoſe who have once taſted of their Philoſophy. There are alſo ſome among them, who promiſe to foretell

The Eſſeans live a long time.

The Eſſeans conſtancy in the warre with the Romanes.

The year of the world, 3979. after the Nativity of Chriſt, 17.

The Eſſeans eſteem the ſoul immortal, but they believe not the reſurrection of the dead.

The Grecians opinion of the ſoul of man.

A foretell things to come, who from their tender age have ſtudied and followed holy books, divers purifications and ſayings of the Prophets: and their divination ſeldom faileth.

The year of the world, 3979 after Chriſts Nativitie, 17.

The Eſſeans prophecy.

There is another colledge of theſe Eſſeans, agreeing with the former, both in apparrel, meat, and kind of life, and obſerve the ſame laws, and ordinances; onely they differ in the opinion of marriage, affirming that they who abſtain from marriage, do cut off the greateſt part of mans life, to wit, ſucceſſion of mankind. For (ſay they) if all men ſhould follow that opinion, preſently all mankind would periſh: yet notwithſtanding theſe people are ſo continent, that for three years ſpace they make trial of the women they are to marry; and when they have proved them fit to bear children, then they marry them. None of them muſt lie B with their wives when they are with child, to ſhew that they do not marry to ſatisfie luſt, but for to have children. When their wives waſh themſelves, they are covered with a garment as the men are: and this is the manner and cuſtome of this ſect. Of the two former ſects, the Phariſees are ſaid to be moſt skilful in Interpreting the Law, & are of opinion that all things are to be attributed to God, and Fate, and that every man may of his own power do good or ill, yet (ſay they) deſtiny helpeth in every action: and that the ſouls of men are all incorruptible, but onely the ſouls of good men, go into other bodies, and the ſouls of wicked men, are ſent into everlaſting pain. But the Saduces deny Fate and deſtiny, and affirm that God is the author of no evil, avowing likewiſe that a man hath free will to do well or ill, and every man may chuſe whether he will be good, or bad: and they generally deny, both paines and rewards for the ſouls after this life. The Phariſees are ſociable and loving one to ano- C ther; but the Sadduces are at diſcord among themſelves, living like ſavage beaſts, and as uncourteous to their own ſect, as to ſtrangers. This is all which I have to ſpeak concerning the Philoſophers among the Jews. Now I will return to my purpoſe.

The Eſſeans that differeth from the former in the point of marriage.

The ſecond ſect, of the Phariſees.

The third of the Sadduces.

CHAP. VIII.

Of the Cities which Philip *and* Herod *builded, and of* Pilates *Government.*

Ant. l. 18. c. 1.

D *Archelaus* his Ethnarchie being now made a Province, the reſt of his brethren, to wit, *Philip* and *Herod*, who was ſirnamed *Antipas*, governed their Tetrarchies. And *Salome* dying, left unto *Julia* by her Teſtament the Toparchie which ſhee ruled, as alſo Jamnia and a ground ſet with palme trees in Phaſaelis. When *Tiberius Cæſar* after the death of *Auguſtus* was made Emperour of Rome, after that he had raigned ſeven and fifty years, ſix moneths, and two dayes, *Herod* and *Philip* remaining in their Tetrarchies, *Philip* builded a Citie near unto the head of Jordan in the countrey of Paneade, and called it Cæſarea; and another he built in the lower part of Gaulanitis, and named it Julias: *Herod* in Galilee built the Citie called Tiberias, and another in Peræa on this ſide Jordan, which alſo he named Julias. *Pilate* being ſent by *Tiberius* to be Governour over the Iews, cauſed in the night time, the ſtatua of *Cæſar* to be brought into Ieruſalem covered: which thing, within three dayes after cauſed a great tumult among the Jews; for they who beheld it, were aſtoniſh- E ed and moved, as though now the law of their countrey were prophaned: for they hold it not lawful, for any picture or image to be brought into the City. At their lamentation who were in the City, there was gathered together a great multitude out of the fields adjoyning, and they went preſently to *Pilate* then at Cæſarea, beſeeching him earneſtly that the Images might be taken away out of Jeruſalem, and that the laws of their countrey might remain inviolated. When *Pilate* denied their ſuit, they proſtrated themſelves before his houſe, and there remained lying upon their faces, for five dayes and nights never moving. afterward *Pilate* ſitting in his tribunal ſeat, was very careful to call all the Jews together before him, as though there he would have given them an anſwer: when upon the ſudden a F company of armed ſouldiers (for ſo it was provided) compaſſed the Jews about with a triple rank: the Iews were hereat amazed, ſeeing that which they expected not. Then *Pilate* told them, that except they would receive the Images of *Cæſar*, he would kill them all: and to that end made a ſign unto the ſouldiers to draw their ſwords. The Jews, as though they had agreed thereto, fell all down at once, and offered their naked necks to the ſtroke of the ſword, crying out that they would rather loſe their lives, then ſuffer their religion to be prophaned. Then *Pilate* admiring the conſtancy of the people in their religion, preſently commanded the ſtatues to be taken out of the City of Jeruſalem.

The yeer of the world, 3997. after Chriſts Nativitie, 35.

The people would not condeſcend to Pilate to alter their countrey lawes.

Pilate admiring the conſtancy of the Jews in their religion, ſent the ſtatues from Jeruſalem.

The yeer of the world. 3998. after Chriſts nativity, 36.

After this, he cauſed another tumult amongſt them, for they have a ſacred treaſure called Corban, which *Pilate* uſed to bring water in unto the City, four hundred furlongs off: for this

this cause the people murmured; so that when *Pilate* came to Jerusalem, they flocked about his tribunall, crying and exclaiming. *Pilate* foreseeing that tumult, caused souldiers secretly armed to mingle themselves amongst the people in private apparell; and commanded them not to use their swords, but to beat those with clubs, whom they saw make such clamors. And when he had thus plotted the matter, sitting in his Tribunall, he gave a sign unto the souldiers; and presently the Jews were beaten; and many of them, partly with blowes, and partly trodden upon by the multitude, died miserably. The multitude amazed at the calamity of those that were slain, held their tongues. For this cause *Agrippa* sonne to *Herod* the Tetrarch, whose father *Aristobulus*, *Herod* the King put to death, went to Rome, and accused him to *Cæsar*. *Tiberius* not admitting his accusation, he remained still at Rome, and sought the favour of other Potentates there, and especially he reverenced *Caius* the sonne of *Germanicus*, he being yet a private person: and upon a certain day being with him at a banquet, he stretcht forth his hands, and openly began to beseech Almighty God that *Tiberius Cæsar* might quickly die, that he might see him lord of all the world. *Tiberius* having notice hereof by one of his familiar friends, caused *Agrippa* to be imprisoned; where he endured hard and straight imprisonment, untill the death of *Tiberius*, which was six moneths after. After he was dead (having reigned two and twenty years, six moneths, and three daies) *Caius Cæsar*, who succeeded him in the Empire, freed him from prison, and gave him the Tetrarchie of *Philip*, who was now deceased, and the Title of a king. When *Agrippa* came into his kingdome, *Herod* the Tetrarch began to envie his estate; and *Herodias* his wife still urged him forward to hope that he should be made a King: for (said she) thou wantest that dignity onely for slothfulnesse, because thou wouldest not go to *Cæsar*: for if *Agrippa* be made a King, being before but a private man, how canst thou doubt to be made a King, who art already a Tetrarch? *Herod* herewith perswaded, went unto *Caius Cæsar*, who greatly reproved his avarice, in so much as he fled into Spain; for *Agrippa* followed him to Rome to accuse him before *Cæsar*: and *Caius* gave unto him *Herods* Tetrarchie. And so *Herod* remained in Spain with his wife.

The yeer of the world, 3998. after Christs Nativitie, 33.

Pilate beateth the seditious with clubs.

The yeer of the world, 4001. after the nativity of Christ, 39

Agrippa Aristobulus sonne hateth Tiberius, and insinuateth himself into Caius Caligulas friendship.

Tiberius reigned 22. yeers, six moneths, and three daies.

Caius Cæsar giveth the Tetrarchy to Agrippa Aristobulus sonne, and maketh him a king.

Ant. l. 18 c. 14. Herod and his wife remain in Spain.

CHAP. IX.

Of the pride of Caius, *and of* Petronius *the President.*

The year of the world, 4002. after Christs Nativity, 40

Caius Cæsar so abused himself and his authority, that he would be thought to be a god, and be so called. Also he put many noble men of his countrey to death. He likewise extended his impiety even unto Judæa: for he sent *Petronius* with an army to Jerusalem, commanding him to set his statues in the Temple; and if the Jews refused to receive them, that those who withstood him, he should put to the sword, and lead the rest away captive. Almighty God did otherwise dispose this proud commandment. But *Petronius* accompanied with three legions, and many assistants out of Syria, came with all speed from Antiochia to Judæa: many of the Jews would not beleeve any warre towards, notwithstanding that they heard a generall report thereof: and they that beleeved it, could not bethink themselves of any means to resist. Suddenly all were in a great fear: for the army was now come to Ptolemais, which City, is scituate by the Sea-shore in Galilee, in a fair field, and on the East side it is compassed about with mountains, distant from it threescore furlongs, which appertain unto Galilee; on the South side it is inclosed with the Mount Carmel, which is an hundreth and twenty furlongs off from it; on the North side it is invironed with an exceeding high mountain, which the inhabitants call the Tyrians ladder: this mountain is an hundreth paces distant from the City. Two miles from this city there is a river running by, called Beleus, a very little one, neer unto which is the sepulchre of *Memnon*, having adjoyning unto it a place of the compasse of an hundreth cubits, worthy of admiration. This place is as it were a round valley covered with sand like glasse, which when many ships coming together take away for ballace, so that they empty the place of it, that place is presently after covered with the like sand again. For there are windes, which as it were upon purpose, carry this sand from the higher places round about it thither, and whatsoever is within the mine of metall there; it is presently changed into chrystall or glasse. And that which in my mind is more to be wondred at, is, that the sand being turned into glasse, if afterward any part thereof be cast upon the brink of this place, it is again turned into ordinary sand. And this is the nature of that place.

Ant. l. 18. c. 15. Caius Cæsar calleth and reputeth himself a god.

The fear the Jews had of Petronius army.

The description of Ptolemais.

Sand, like glasse neer Memnons Sepulchre.

Now the Jews with their wives and children gathered themselves together in the field, where the City Ptolemais is scituate, and humbly besought *Petronius*, first not to violate their countrey

countrey laws; and next, to be good unto them. *Petronius* seeing the multitude of them who humbly sued unto them, and how earnestly they besought his favour, left his army and *Cæsars* statues at Ptolemais, and himself went from thence to Galilee, and at Tiberias called all the Jews, and the Nobility together, recounting to them the force of the Romane army, and *Cæsars* threatnings; adding moreover, that the Jews supplication was indeed a contumely, seeing all nations under the dominion of the Romans (the Jews onely excepted) had already placed *Cæsars* statues in their temples among the rest of their gods: and herein they did as it were revolt from the Empire, and injure the President. They answerd, it was against their laws and customes of their countrey: for it was not lawful for them to have the Image of God, much lesse of a man; and that they were not onely forbidden by the law to have an Image in the Temple, but also to have it in any other prophane place. *Petronius* suddenly answered: Well, I must do my Lords command; for if I do not, but spare you, I shall be justly punished: and not I, but he that sent me, will fight against you. For I my self, as well as you, must do as I am commanded. At these words the whole multitude cryed out at once that before they would see their religion violated, they would willingly suffer themselves to be destroyed. When the noise of the people was ceased, *Petronius* said; Are ye then prepared and minded to fight against *Cæsar*? The Iews answered, We every day offer sacrifices for *Cæsar* and the Romans. But if *Cæsar* would needs place his image in their Temple, he must first offer their whole nation for sacrifice: for they would willingly with their wives and children offer themselves to any that would kill them. Hereat *Petronius* greatly marvelled, being moved to compassion when he beheld the constancy of the Jews in their religion, and so great a multitude prepared to die for it. And for that time they departed, nothing being done. The next day following he assembled onely the Nobility of the Jews, one by one, compelling them to accord to *Cæsars* command, and speak publikely to the people, sometime admonishing them, otherwhile threatning them, and putting them in mind of the power of the Romans, and *Cæsars* indignation, and that he must of necessity do as he was commanded. But they were moved by none of these. And *Petronius* fearing the ground would be left untilled (for it was now seed time, and all the people had remained idle in the City for fifty dayes space) calling them together, he said, that he would go about a thing which might greatly endanger himself. For (said he) I will either (God working with me) appease *Cæsars* wrath, or else I will lose mine own life to save such a multitude as you are. And dismissing the people, who made daily prayers to God for him, he led the army from Ptolemais unto Antiochia, from whence he presently sent unto *Cæsar* in all hast, recounting unto him, with how great an army he went into Judæa, and that all the whole nation made supplication unto him: whose request and humble suit, if he denied, he must utterly destroy the men and their countrey; for they had constantly remained in their countrey religion, and vehemently resisted any new law. *Caius* writ an answer of these letters unto *Petronius*, threatning that it should cost him his life, because he made no more hast to execute his command. The messengers that brought these letters, were tossed in a tempest upon the Sea three whole moneths together: and others comming after them to bring news of *Caius* his death, had a prosperous wind: so *Petronius* received the letters of *Caius Cæsars* death twenty and seven dayes, before the other threatning letters came.

The year of the world, 4002 after Christs Nativity 40.

Petronius certifieth the Jews of the Romans power and Cæsars threats.

The constancy of the Jews.

Petronius once more assembleth the Jews, and threatens them.

Petronius sendeth to Cæsar, and signifieth the Jews supplication.

Petronius receives letters of Cæsars death.

CHAP. X.

Of the Empire of Claudius, *and of the reign and death of* Agrippa.

Caius Cæsar being slain by treason, when he had reigned three years and six moneths, *Claudius* was made Emperour by the army which was at Rome. The Senate by the instigation of the Consuls *Sentius Saturnius*, and *Pomponius* the second, commanded three legions of souldiers to keep the City, during the Councel holden in the Capitol: and for *Caius Cæsars* cruelty they determined to fight against *Claudius*, intending to reduce the Empire to the ancient government; that as before-time, so for ever after, those should rule that the Senate judged worthy. It chanced that at this time *Agrippa* came to Rome, and the Senate sent unto him, requesting him to come and be one of their Councel. *Claudius* also desired him to take part with the army, intending to use his help where need required. *Agrippa* perceiving that *Claudius* was already as it were Emperour for his power, he took part with him: who presently sent him as Embassadour to the Senate, to tell them his purpose; how that first of all, the souldiers, whether he would or no, set him in that dignity, and it had been in him an undiscreet part, to have forsaken such an

The year of the world, 4005. after Christs Nativity 43.

Ant. l. 19. c. 3. Caius reigned three yeers and six moneths.

Agrippa is chosen both betwixt the Senate, and Claudius for an arbiter.

an offer at the ſouldiers hands, who did it for good will: nay, if he had refuſed it, his life ſhould be in continuall danger, for it was ſufficient cauſe of envy, that he had been elected Emperour. Moreover, he purpoſed to rule, not as a Tyrant, but as a moſt milde Prince: for he would be contented onely with the title of an Emperour, and do nothing without the common conſent of them all. And although he was not naturally inclined to modeſt and courteous behaviour, yet he had a ſufficient example to beware, that he abuſed not his authority, by *Caius Cæſars* death. *Agrippa* bare his meſſage to the Senate, who anſwered, (as though they truſted to their ſouldiers and learned councel) that they would not thruſt themſelves into wilful bondage. *Claudius* receiving this anſwer, ſent *Agrippa* again to tell them, that nothing could cauſe him to betray them, by whom he was made Emperour: and that he was forced to make war againſt them, with whom he was very loath to ſtrive, and therefore willed them to chuſe a place out of the City for the battel to be fought in: for it ſtood with no reaſon to deface the City with civil wars and maſſacres, for the obſtinancy of ſome few. *Agrippa* did alſo this meſſage to the Senate: and one of the ſouldiers that were for the Senate drew his ſword, and ſaid; Fellow ſouldiers, what ſhould move us to maſſacre our friends, and kindred, and parents, who follow *Claudius*? eſpecially, ſeeing we have an Emperour with whom we can find no fault, unto whom we ſhould rather go forth with intreaties; then with arms. When he had ſaid this, he paſſed thorow the midſt of the Court, and all the ſouldiers followed him.

The year of the world, 4005. after Chriſts Nativity, 43

The Senates anſwer to Agrippa.

The Senate, being thus left deſolate, and the Lords abandoned of their forces, began to be in great fear: and ſeeing it was no ſtanding out for them, they followed the ſouldiers, and went to *Claudius*. Before the City walls there met them ſome that endeavoured to ſhew themſelves dutiful to *Claudius* for his fortune ſake; having their ſwords drawn, and they almoſt killed five, before *Cæſar* underſtood the outrage of the ſouldiers: and they had done it, had not *Agrippa* ran and told him of the matter, ſaying, that if he did not preſently appeaſe the ſouldiers fury, now raging againſt the Citizens, all his Nobility would preſently be extinguiſhed, and he ſhould be left an Emperour of a deſolate place. When *Claudius* heard this, he repreſſed the ſouldiers fury, and very honourably received the Senate into his camp, and went forth preſently with them, and offered ſacrifice to God (as the manner is) for the good eſtate of the Empire. Alſo, he preſently made *Agrippa* King of all his fathers dominions, giving him likewiſe that which *Auguſtus* gave *Herod*, to wit, Trachonite and Auranite, and beſide them another kingdome, called the kingdome of Lyſania, and publiſhed this his gift, by an Edict unto the people, and commanded the Senate to engrave that donation in brazen Tables, and to place it in the Capital. Moreover, he rewarded his brother *Herod*, who was his kinſmen, with the kingdome of Chalcis, and married him to the Queen *Bernice*. *Agrippa* received greater revenews of his kingdome then he could deſire, which he ſpent not vainly, but in building ſuch a wall about Jeruſalem, as, had he finiſhed it, the Romans could never have taken it: but before he could end that work, he died in Cæſarea, having reigned three years with the title of a King, and other three years before, in the ſtate of a Tetrarch. He left behind him three daughters, which he had by *Cypris*, *Bernice*, *Mariamme*, and *Druſilla*, and one ſon by the ſame wife, named *Agrippa*; who, becauſe he was very young, *Claudius* reduced the kingdome into a Province, and made *Ceſtius Feſtus* Governour thereof. But after him, *Tiberius Alexander*, who nothing violating the laws of the nation, ruled them in peace. After this, *Herod* King of Chalcis departed; leaving behind him two ſons, which he had by his brothers daughter *Bernice*, to wit, *Bernicianus* and *Hircanus*: and by his firſt wife *Mariamme*, *Ariſtobulus*. His other brother alſo *Ariſtobulus*, died a private perſon, leaving one daughter, *Jotapata*. And theſe were the poſterity of *Ariſtobulus*, King *Herods* ſon, and *Herod* had *Alexander* and *Ariſtobulus* by *Mariamme*, whom he put to death: but *Alexanders* poſterity reigned in the greater Armenia.

The Senate follow the ſouldiers to Claudius.

Claudius honourably entertains the Senate.

Agrippas kingdome.

The year of the world, 4008 after Chriſts Nativity 46.

Ant. l. 19. c. 5. Agrippa after he had reigned three years in Cæſarea, dies.

Herod after he had reigned in Chalcis, dieth.

Ant. 19. c. 7, 8. Alexander & Ariſtobulus Genealogy.

CHAP. XI.

Of divers tumults, in Judea and Samaria.

The year of the world, 4011. after the nativity of Chriſt, 49

After the death of *Herod*, who reigned in Chalcis, *Claudius* created *Agrippa* the ſonne of the former *Agrippa*, King of Chalcis in his uncles Kingdome: and *Cumenus* was made Ruler of the other Province after *Alexander*, under whom there were many tumults, and new calamities, which befell the Jewes. For when they were aſſembled together at the feaſt of unleavened bread in Jeruſalem, the Romane ſouldiers

A diers ſtanding in the porch of the Temple (for alwayes armed men kept that place upon feſtival daies, leſt the people gathered together ſhould make any tumult) one of the ſouldiers taking up his coat, turned his bare buttocks againſt the Jews faces, ſpeaking words as unſeemly as was his geſture. Whereat the whole multitude began to murmure; ſo that they flocked about *Cumanus*, requeſting him to puniſh the ſouldier for this miſdemeanour: and ſome of them, raſh young men, and as it were prone to ſedition, began to revile the ſouldiers, and threw ſtones at them. Then *Cumanus*, fearing that the whole multitude of the Jews would violently ruſh upon him, called unto him many armed ſouldiers, and ſent them into the porch of the Temple. The Jews being in great fear fled and left the Temple, and there was ſuch a throng, that as they ruſhed out to flee, above ten thouſand people were preſt and trodden to death: ſo that this feſtival day was turned into wofull lamentations and mournings in every place. This calamity was increaſed afterward by a company of theeves: for near

B Bethoron one *Stephanus*, ſervant unto *Cæſar*, carried ſome houſhold ſtuffe, which the theeves took from him in the high way. But *Cumanus*, ſending for thoſe in the villages next adjoyning, to make enquiry of theſe theeves, commanded them to be bound and brought unto him, becauſe they had not taken the theeves: in one of which villages a certain ſouldier finding the book of the holy Scripture, cut it in pieces and burnt it. Hereupon the Jews gathered themſelves together from all places, as though their religion were now violated: and drawn by the force of their ſuperſtition as with an engine, all of them at one call went to Cæſarea to *Cumanus*, there beſeeching him, that the ſouldier, who had blaſphemed God and their law, might not eſcape unpuniſhed. But *Cumanus* perceived, the Jews would not be

C appeaſed without ſome ſatisfaction: wherefore he condemned the ſouldier to death, and ſent him to execution before their faces; which done, they all departed.

The year of the world, 4011. after Chriſts Nativity, 49.

A filthy fact and ſpeech of a ſouldier againſt the Jews on a feſtival day.

Cumanus fearеth the peoples rage.

Some ten thouſand men thronged to death.

A ſouldier cuts the book of the holy Scripture in pieces and burneth it.

The year of the world, 4014. after Chriſts Nativity, 52.

At laſt there aroſe a tumult between the Galileans and Samaritanes; for at a village called Geman, ſituate in the great field of Samaria, a certain Galilean, of the number of the Jews that came to the feaſt, was ſlain: for which fact many Galileans ranne to fight with the Samaritanes: and the nobility of the Countrey went unto *Cumanus*, requeſting him, before any more harm were done, to go into Galilee, and puniſh the authors of this evill. But *Cumanus* being buſied in greater affairs, ſent them away without granting their requeſt. When this murther was known in Jeruſalem, all the multitude left the ſolemnity of the day, and went

D into Samaria without any guide, refuſing to be reſtrained by the Nobility. Of this their tumult and ſedition the ſonne of *Dinæus*, called *Eleazar*, and one *Alexander*, were Captains; who with violence entring the borders of the countrey of Acrebatena, killed man, woman and child, ſparing no age, and burning the towns. When *Cumanus* heard this, he took a cornet of horſemen, called the Sebaſtians, to come and help them that were thus oppreſſed, and ſo took and killed many of them who took part with *Eleazar*. Now the nobles of Jeruſalem came out to the reſt of that multitude, which ſo waſted Samaria, clothed in ſackcloth and aſhes upon their heads, beſeeching them not to ſeek revenge upon the Samaritanes, as thereby to move the Romanes to deſtroy Jeruſalem, and to be merciful to their countrey, the Temple, their wives and children, and not at once hazard all, and overthrow their whole countrey and nation in revenging the death of one Galilean. The Jews hereby were

E pacified, and departed. At the ſame time many conſpired together to rob and ſteal (as moſt commonly people by long peace grow inſolent) ſo that they robb'd in every part of the countrey, and they that were moſt ſtrong and able offered violence to thoſe that were weaker. Then the Princes of Samaria went to Tyre, beſeeching *Numidius Quadratus*, being Governour of Syria, to revenge them of thoſe that ſo robbed and ſpoiled their Countrey. There was alſo the nobility of the Jews, and *Jonathas*, the ſonne of *Ananus*, who was high Prieſt who defended the Jews againſt the Samaritanes accuſation; affirming, the Samaritanes to have been cauſe of that tumult in killing the Galilean: and after, that *Cumanus* was cauſe of

F the reſt of their calamities, who refuſed to puniſh the murtherers. *Quadratus* for that time ſent away both parties, promiſing them that when he came into their Countries, he would diligently enquire of the matter: and coming from thence to Cæſarea, he crucified all thoſe whom *Cumanus* took alive. And departing from thence to Lydda, he heard the Samaritanes complaints, and ſent for eighteen men whom he underſtood for certain to have been in that broil, and beheaded them, and ſent the two high Prieſts, *Jonathas* and *Ananias*, and his ſonne *Ananus*, with ſome of the Nobility of the Jews to *Cæſar*, and alſo the chief of the Samaritanes. He likewiſe commanded *Cumanus* and *Celer* the Tribune to go to Rome, and yeeld account unto *Claudius* for that which they had done in that countrey.

Eleazar and Alexander two Princes of the Jews, exerciſe much cruelty.

Conſpiracy in robbery.

Quadratus, Governour of Syria, heareth the Samaritanes and Jews.

Quadratus giveth ſentence betwixt the Jews and Samaritanes.

This done, he went from Lydda to Jeruſalem: and finding there the multitude celebrating the

the feast of unleavened bread, without any tumults or disorders he returned to Antiochia. G

The year of the world, 4014. after Christs Nativity, 52.

Cæsar at Rome hearing the allegations of *Cumanus*, and the Samaritanes (*Agrippa* was also there earnestly defending the cause of the Jews, as also *Cumanus* was assisted by many potentates) he pronounced sentence against the Samaritanes, and commanded three of their chief Nobility to be put to death, and banished *Cumanus*, and sent *Celer* the Tribune bound unto Jerusalem, that the Jews might draw him about the City, and then cut off his head. This done he sent, *Fælix* brother to *Pallas* to rule Judæa, Samaria and Galilæa. And he preferred *Agripppa* from Chalcis to a greater Kingdome, making him King of that Province whereof *Philip* had been Ruler, to wit, Trachon, Batanæa and Gaulanitis, adding thereunto *Lysanias* kingdome, and the Tetrarchy whereof *Varus* was Governour: And having reigned thirteen yeers, eight moneths, and thirty dayes, *Claudius* departed this life, leaving *Nero* to succeed him, whom by the perswasions of his wife *Agrippina* he adopted to the Empire, having a lawfull begotten sonne of his own, named *Britannicus*, by his former wife *Messalina*, and a daughter called *Octavia*, whom he married to *Nero*: he had also another daughter by *Agrippina* named *Antonia* How *Nero* abused his wealth and felicity, and how he slew his brother, mother, and his wife, and afterward raged against all his kindred, and how in a mad vain he became a player upon a stage, because it requireth a long narration, I will speak nothing thereof.

Claudius sentence against some Samaritanes, Cumanus and Celer.

Claudius dies, and Nero succeeded him.

The year of the world, 4015. after the Nativity of Christ, 53.

Nero killeth his brother, his mother, and wife.

H

CHAP. XII.

Of the tumult in Judæa under Fœlix. I

The year of the world, 4018. after Christs Nativity, 56.

WHerefore I will begin to recount what *Nero* did against the Jews. He made *Aristobulus*, *Herods* sonne, King of the lesser Armenia, and joyned unto *Agrippas* kingdome four cities, and the ground belonging unto them: two of them, Abila and Julias, were in the countrey of Peræa; the other, Tarichæa and Tiberias, were in Galilee: and he made *Fælix* Governour over the rest of Judæa. This *Fælix* took *Eleazar*, Captain of the theeves, after he had robbed and spoiled the Countrey twenty years, and many more with him, and sent them bound to *Cæsar*: and he crucified a great number of them, who either were theeves, and his confederates, or else such as assisted him. The countrey was no sooner cleansed from these, but presently another sort of theeves arose in Jerusalem, called Sicarii, with short swords, who at high noon in the midst of the city killed many in every K place: and especially at the celebrating of holy feasts they mixt themselves with the multitude, having short swords under their coats, and therewithal killed those to whom they bare any grudge: and when men fell down dead, they among the rest complained of this wickedness. By this deceitfull means they were a long time unsuspected and unknown. And first of all, they killed *Jonathan* the high Priest, and after him every day some were slain; and the City was put in a fear worse then death it self: for each man every moment expected death, as though it had been amidst open warres: likewise every one cast a diligent eye upon those that came near him; also no man trusted his familiar friends: and yet were they murthered, whilest they were looking about them to escape danger. So cunningly did these theeves cover and conceal their actions. Moreover, there arose another sort of mischievous people, L who did not so much harm with their hands as the first, but with their impious counsel more, and did no lesse trouble the quiet estate of the City then did the theeves. These people being vagabonds and juglers, desiring alteration under pretence of Religion, made the people as it were mad: for they went into the wilderness, affirming, that there God would shew them tokens of their liberty. *Fælix* perceiving that their action tended to rebellion, sent an army of horse and foot against these people, and killed a great many of them.

Ant. lib. 20. cap. 11. Fælix surprizeth Eleazar the Captain of the theeves, and many others, & sends them bound to Rome.

Another sort of theeves who at noon dayes went about the city to murther men.

Jonathan the high Priest with many others slain. Ant. lib. 20. cap. 12.

But a certain Egyptian, a false Prophet, caused a farre greater Massacre among the Jews then that was: for being a Magician, he came into the Countrey; and calling himself a Prophet, he gathered unto him almost thirty thousand Jews, who were by his Magick arts seduced: and leading them from the wilderness to mount Olivet, he determined from thence to go to Jerusalem, and to drive back the forces of the Romanes, and to use his authority M over the people. He had for his guard those that came to follow him. *Fælix* foreseeing his intent, met him with his legions of armed Romanes: whom the other Jews assisting, and fighting against him, the Egyptian with a few fled, and many that were with him were taken and committed to prison, and the rest of the multitude dispersed themselves every one in his countrey. These being thus repressed, the other part (as it hapneth in a sick body) began to rise: for some of the Magicians, and the theeves being gathered together, they brought many unto misery, and as it were exhorted them to liberty, threatning present death to those that obeyed

An Egyptian Prophet gather th well nigh 30000. men.

Fœlix overthroweth the Egytian.

The theeves and Magicians work much mischief to many men.

A obeyed the Romanes; ſo that they forc'd them who were contented with their ſubjection to the Romanes, to diſobey them. Theſe people being diſperſt all over the countrey, robbed and ſacked Noblemens and rich mens houſes: Moreover, kill'd them, and fired the villages, ſo that all Judæa was in extream fear of them, and every day their cruelty increaſed.

The year of the world. 4020. after the nativity of Chriſt, 50.

At this time aroſe another tumult at Cæſarea, by a ſedition raiſed between the Jews that dwelt there, and the Syrians. The Jews challenged the City to be theirs, becauſe it was founded by *Herod*, who was a Jew. But the Syrians denying not but that the builder of the City was a Jew, yet they affirmed that it belonged to the Gentiles: for (ſaid they) it had not been lawful for the Founder to have placed in it ſhrines and ſtatutes, if he had meant that it ſhould have belonged to the Jews. So that hereupon there aroſe a great controverſy among the Jews and Syrians, inſomuch as the one fought againſt the other, and every day thoſe that were the hardieſt of both parts fought together. For the eldeſt ſort of the Jews could not reſtrain thoſe

Ant. lib. 20. cap. 13.

A fight between the Jews and Syrians about Cæſarea.

B of their nation from being ſeditious: and the Greeks ſcorned to give place to the Jews. The Jews overcame them in riches and ſtrength of body, and the Grecians overcame the Jews by help of ſouldiers: for a great company of the Romane army came thither out of Syria, and they were ready to aſſiſt the Syrians, becauſe they were as it were of their kindred and conſanguinity. The Captains of the ſouldiers endeavoured to appeaſe the tumult, and took thoſe that were moſt ſeditious on both parts, and beat them, and caſt them in priſon. But the puniſhment of thoſe that were apprehended, terrified not the reſt: nay, they were hereby made more ſeditious. When *Fælix* ſaw this, by a ſtreight Edict he baniſht thoſe who were moſt ſeditious, out of the City: and thoſe that obeyed not, he ſent ſouldiers and ſlew them,

Sedition and ſlaughter among the Jews

The year of the world. 4024. after the Nativity of Chriſt 62.

C ſuffering their goods to be taken by the ſouldiers. The ſedition being ſtill on foot, he ſent the Nobility on either part to *Nero*, to plead their right and title. *Feſtus* ſucceeded *Fælix*, who diligently perſecuted them that troubled the countrey, and deſtroyed many theeves.

CHAP. XIII.

Of Albinus *and* Florus, *Præſidents of Judæa.*

Ant. lib. 20. cap 15.

D But *Albinus*, who ſucceeded *Feſtus*, followed not his ſteps: for there was no iniquity ſo great wherein he was not plunged. Furthermore, he did not onely take away by force mens goods from them under colour of Juſtice, and at his own pleaſure exact a greater tribute, but alſo freed and let looſe any one whom either the ſouldiers of the city took, or his predeceſſours had left in priſon, ſo that their friends would give a piece of money, and they onely who were not able to give money, were impriſoned as moſt hainous offenders. At this time, they in Jeruſalem that deſired alteration, began to take courage, and thoſe that were rich among them fee'd *Albinus* with money, to permit them to be ſeditious, and the common people that could not be in quiet, joyned themſelves with *Albinus* favourites: and each of them had a troop of theeves after him. But *Albinus* himſelf was over them all as a tyrant, and a prince of theeves; and he uſed the help of his guard to rob the

Albinus Preſident of Judæa full of all wickedneſſe.

The ſeditious bribe Albinus to wink at their robberies.

E meaner ſort: ſo they, whoſe houſes were ſackt and ſpoiled, were glad to hold their peace; and they, who yet had eſcaped, were glad to be very officious towards thoſe who deſerved death, for fear they ſhould ſuffer the like. In general, no man could truſt one another: there were then many tyrants, and from that time the ſeeds of captivity, which after befell, began to take root.

The year of the world. 4028. the Jewes 46.

Notwithſtanding that *Albinus* was of ſuch behaviour, yet *Geſſius Florus*, who ſucceeded him, ſo behaved himſelf, that in compariſon of him, *Albinus* might have been thought a good Governour. For *Albinus* did all things ſecretly, and craftily, but *Geſſius* committed any iniquity how great ſoever, ſo openly, as though he gloried in his impiety; and behaved himſelf not as a ruler of the countrey, but as a hangman ſent to execute malefactors; omitting

Ant. lib. 20. cap. 16.

Geſſius Florus ſucceeded Albinus, and proved worſe then Albinus.

F no manner of theft, nor any means whereby he might afflict the people. Where he ought to have ſhewed pity, there was he a tyrant; and where he ought to have been aſhamed, there he ſhewed himſelf ſhameleſſe. No man ever could invent more means to obſcure truth, and deviſe more waies to do harm then he: for it ſufficed him not, for his own gain to abuſe men one by one at his pleaſure, but he waſted and ſpoiled whole cities at once, and deſtroyed the people in great multitude. Nay, he was not aſhamed by the publick voice of a crier, to proclaime it thorow the whole countrey lawful for any one that would, to rob and ſteal, ſo that they would bring him a part of their booty. In brief, his crueltie was ſuch, that the countrey was almoſt left deſolate, people forſaking their own native home, and fleeing into ſtrange lands. And all the time that *Ceſtius Gallus* was Governour of Syria, no man durſt

The covetouſneſſe of Florus ſpoileth whole cities.

go

The year of the world, 4028. after Christs nativity, 66.

goe to him to make any complaint against *Florus*. But when at the feast of unleavened bread *Gallus* came to Jerusalem, there met him a multitude of the Jews above 300000. all beseeching him to help and succour their afflicted countrey, and banish *Florus* who was the very plague of their nation, Yet *Florus* was so impudent, that being with *Gallus*, and hearing these cries against him he was no whit moved thereat, but laughed at it. *Cestius* for that time appeased the people, promising that hereafter he would make *Florus* more gentle unto them, and so returned to Antiochia. *Florus* conducted him to Cæsarea to stop his mouth with lies, devising with himself how to make the Jews rebel, and that he thought was the safest means to cloak his villanies: for if they continued in peace and obedience, he feared, that some of them would accuse him before *Cæsar*: marry, if he could make them revolt, then he hoped that their great fault would shadow his impieties. Wherefore to bring about his purpose, he every day oppressed them with new calamities, forcing them hereby to rebell against the Romanes. At this time the Gentiles of Cæsarea got the victory over the Jews, and brought letters to testifie that decree before *Nero*. This was the beginning of the wars of the Jews, in the twelfth year of *Nero* his Empire, and the seventeenth of *Agrippas* reign, in the moneth of May.

Cestius Gallus appeaseth the people, and requireth a mitigation of Florus severity.

The beginning of the warre of the Jews the 12. year of Neroes reign.

CHAP. XIIII.

Of Florus *his cruelty against the Jews of Cæsarea and Jerusalem.*

Florus had no just cause for any of these calamities which he inflicted upon the Jews. The Jews dwelling at Cæsarea, had a Synagogue near a piece of ground that belonged to a Gentile dwelling in Cæsarea. The Jews often sought to compound with him for that piece of ground, offering him farre more then it was worth: but the Landlord of the soyl did not onely contemn their request, but also to their great grief in that place built Tavernes; so that he left them a very streight and narrow passage to go to their Synagogue. Some young men among the Jews, being very zealous, resisted the workmen, and would not suffer them to build. *Florus*, hearing this, commanded the Jews to let the workmen go forward in their work. The Jews not knowing what to do, especially one *John*, a Publican, offered *Florus* eight talents to hinder the building: he promised for that money to fulfil their request: and now having it, he presently departed from Cæsarea, and went to Sebaste without performing any thing, giving as it were occasion of sedition, and as though he had received money of the Nobility of the Jews to permit them to fight a certain time. The next day, which was the Jews Sabbath, when they were all assembled to go to the Synagogue, one of Cæsarea a seditious person, took a great earthen vessell, and set it even at the entry into the Synagogue, and upon it did offer birds. This fact so moved the Jews that they would not be pacified, because it was done in contempt of their religion, and thereby the place was profaned. One part of the Jews that was most modest and wisest, counselled the Jews to complain to them that were in authority: but those who for heat of youth were prone to sedition, began contumeliously to revile their adversaries. For the most seditious of the people of Cæsarea were also prepared to fight with them, and had caused that to be done before the Synagogue, onely to pick a quarrel, and so they fought together. *Jucundus*, General of the horsemen, that was left to keep all in quiet, presently came with souldiers, and commanded that vessel to be taken away, and so endeavoured to appease the tumult: but not being able to do it through the violence of them of Cæsarea; the Jews took the books of their law, and retired themselves to a place called Narbata, belonging to them, which was distant from Cæsarea threescore furlongs. Twelve of the chief of them, together with *John* the Publican, went unto *Florus*, being at Sebaste, to complain of the injury done unto them, requesting him to assist them, and modestly put him in mind of the eight talents they gave him. But he presently commanded them to be bound and imprisoned, because they had presumed to take and carry their law from Cæsarea. Hereat those of Jerusalem were greatly moved, yet they shewed it not. *Florus*, as upon set purpose giving occasion of rebellion, sent for seventeen talents out of the sacred treasury, pretending that it was to be employed in *Cæsars* affairs. At this the people was much troubled, calling and crying upon the name of *Cæsar*, praying that he would deliver them from *Florus* his tyranny. Some of them being seditious, began to curse *Florus* bitterly, and took a basket, and carried it about, and begged an almes for *Florus*, which they did in derision, as who should say, he were as miserable as beggars that have nothing. *Florus* for all this, left not his avarice, but was more earnest to rob the inhabitants of their goods. So that when he should

Ant. lib 20. cap. 15. The causes of the warre of the Jews.

The year of the world, 4030. after the Nativity of Christ. 68.

Florus perjury and deceit toward the Jews,

The conflict of the Jews with the Cæsareans,

Florus imprisoneth 12 of the chiefest Jews in Cæsarea:

Another cause of warre raised by Florus.

A ſhould have gone to Cæſarea to have quieted the ſedition, and removed the cauſe of tumults, as alſo he had received money ſo to do; taking an army of horſe and foot, he came to Ieruſalem, that with the help of the Romane ſouldiers he might effect his pleaſure, and terrifie the whole city. *The yeer of the world,4030. after Chriſts Nativitie.68.*

The people to pacifie his wrath, went out in courteous ſort to meet the army, ſhewing themſelves ready to give them the beſt entertainment they could, and to receive *Florus* with all honour and reverence. *Florus* underſtanding of them, ſent before him one *Capito* a Centurion, with fifty horſmen; commanding them to depart, and not to mock him with a pretence of honour, whom they had ſo hainouſly abuſed. And that if they were as good as their words, they ſhould flout and reproach him to his face; and not onely in words; but in B deeds ſhew, that they deſired liberty. Herewithal, the multitude being terrified, and alſo that the horſemen that came with *Capito* aſſaulted them with violence; every one fled before they ſaluted *Florus*, or did their accuſtomed duty unto the army: and going every one unto his houſe, they paſt the watchfull night in fear and ſorrow. *Florus* for that night lodged in the Kings palace. The next day he cauſed a tribunal openly to be placed, and the high Prieſt and all the chief of the Jews reſorted thither and ſtood before the tribunall. Then *Florus* ſitting in the tribunall ſeat, commanded them to bring forth preſently all thoſe, that had uſed any opprobious words againſt him, threatning to be revenged on them except they did it. The Iews made anſwer, that the people intended nothing but peace and quietneſſe, requeſting that they that had offended in words, might obtain pardon. For it was no marvell C in ſo great a multitude, if there were ſome raſh and fooliſh young men: and that it was unpoſſible to diſcern all that offended, ſeeing every one was now penitent for that which was done, and at leaſt for fear would deny it; and that if he were carefull to conſerve and maintain the quietneſſe of the nation, and preſerve the city ſtill to obey the Romanes, he then muſt rather pardon a few ſeditious for ſo many good mens ſake; then to revenge himſelf of a few wicked perſons, to hurt and moleſt ſo many that thought no harm. Hereat *Florus* wrath was increaſed, and preſently he commanded the ſouldiers to ſack the market place (which was the higher part of the City) where things were ſold, and put all they met, or found unto the ſword. The ſouldiers who were deſirous of gain, having now authority from their Ruler, did not onely ſack the place they were ſent unto, but alſo all houſes, and murthered the D inhabitants. All ſtreets and gates were filled with them that ſought to flie, and the dead bodies of them that did light into the ſouldiers hands: no ſort of ſpoyling was omitted. They alſo apprehended many of the Nobility, and brought them to *Florus*: and he cauſing them to be whipt, afterward hanged them up. And there were ſlain that day, of men, women and children (for they ſpared not infants) ſix hunded and thirty. Which did not afflict the Jews ſo much, as to ſee the ſudden cruelty and tyranny of the Romans; *Florus* then doing that none before durſt ever preſume to do: for he cauſed Knights before the tribunal ſeat to be whipped, and after hanged them up, who though they were Jews born, yet received they that dignity from the Romanes.

Another occaſion of the war.

Florus ſcorneth the gratulation of the Iews.

Florus in his tribunal requireth them to be yeelded unto him, who had ſpoken ill of him.

The outrage of Florus ſouldiers.

Florus ſouldiers kill 630. Jews in one day.

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CHAP. XV.

Of another oppreſſion of the Citizens of Jeruſalem, by Florus *his means.*

AT the ſame time King *Agrippa* was gone to Alexandria, to entertain *Alexander*, whom *Nero* ſent to be Ruler over Egypt; his ſiſter *Bernice* in the mean while remained in Jeruſalem, who ſeeing the cruelty of the ſouldiers, was much grieved: and often ſent the Leiutenants of their horſemen, and her own guard unto *Florus*, requeſting him to abſtain from the ſlaughter of the Citizens. But he neither regarding the multitude of them that were ſlain, nor the dignity of her that intreated, but onely his private gain, and what he could gather by oppreſſion and rapine, denied her requeſt: ſo that the rage of the ſouldier extended it ſelf alſo againſt the Queen. For they did not onely before F her face beat and kill all that came in their way, but they had alſo killed her, had ſhe not fled into the palace, where ſhe watcht all night, keeping a truſty guard about her, fearing that the ſouldiers would break in upon her. She came to Jeruſalem to fulfil her vow to God: for it is the cuſtome, that if any be afflicted with grievous ſickneſſe, or be in any other diſtreſſe, they muſt abide in prayer thirty dayes before they offer ſacrifice, and abſtain from wine, and ſhave their heads; which cuſtome Queen *Bernice* then obſerving, ſtood alſo barefoot before *Florus* his tribunal ſeat, to entreat him: whom he not onely contemned, but alſo put her in danger of life. This was done the 16. day of May. The day after, the multitude gathered together in the upper part of the City in the market place, and with

Bernice requireth Florus to paciſie his diſpleaſure againſt the Jews.

The fury of the ſouldiers againſt Bernice.

The people exclaim againſt Florus.

The year of the world, 4030. after Christs Nativity, 68.

great cries murmured that so many were slain, and especially used contumelious words against *Florus*: which the Nobility and high Priests (fearing their deaths) apprehended, beseeching them to abstain from such words as had already caused that calamity in the city, and not to provoke *Florus* unto greater indignation. And so the multitude was pacified for their sakes who entreated, and hoped that hereafter *Florus* would desist from such cruelty. *Florus*, when he saw the multitude quieted, was sorry: and that he might again provoke them, he assembled together the Nobility and high Priests, telling them that it would be an argument that the people did not seek alteration any more, if they would go in courteous wise, and meet the souldiers which were coming from Cæsarea, whereof were two legions. Having thus assembled the Iews together to go meet the souldiers; he also sent and commanded the Centurions not to salute the Iews, who came to meet them: and if therefore the Iews were offended, and gave any hard speeches, they should fall upon them with their weapons. The high Priests assembling the Jews together in the Temple; besought them to go, and solemnly to meet and entertain the souldiers, for fear of a greater inconvenience. Notwithstanding their counsell, those that were seditious, refused to do as they were requested: and others for grief of them that were slain, took part with the seditious.

Florus renewed the discontents of the people. Florus subtilty and treason.

The exhortation of the Priests and Princes to the people.

Then all the Priests, and Levites brought forth the holy vessels, and ornaments of the Temple, and with Harps songs, and musicall instruments came before the multitude, beseeching them to endeavour, that the honour and pomp of the Temple might still remain, and not to incite the Romanes through contumelious words to sack the Temple. There might you see the chief of the high Priests with ashes upon their heads, and clothes rent, so that their naked breasts were perceived; and calling every Nobleman by his name, and speaking to all the multitude, requested them not for a small offence, to betray their whole countrey to them, who still gaped after the destruction thereof. For what commodity should the Romanes reap by the Iews salutation, and what amendment of their miseries could they expect, if they did not go to meet them? Contrariwise, if they would go to them in solemn sort, then they took from *Florus* all occasion of Persecution, and saved their countrey from ruin, and themselves from further calamities. Adding that it was a great shame, that such a multitude should be led away with a few seditious persons, and that it was more fit that so many should force those few seditious people to obey them, and joyn with them in opinion.

The event sheweth Florus intent and counsell. The slaughter of the Iews.

With these perswasions they did mollifie the malice of the Iews, and also perswade many of the seditious people, some with threats, and some with reverence of themselves to be pacified, And so they going before, all the people followed, and went out to meet the Romane souldiers. And coming neer them they saluted them: who answering nothing again, those of the Iews that were seditious began to rail against *Florus*, by whose consent this was done: and presently the souldiers apprehending them, did beat them with clubs; and the rest flying, the Romane horsemen pursued them, and trode upon them with their horses. Many were slain by the Romanes, and more were killed in the throng, one of them tumbling upon another. There was a great throng in the gates of the City: for every one hasting and striving to get in, hindred themselves and others. Many died most miserably in that throng, and some were stifled, and some prest to death being trodden upon; so that their neighbours coming to bury them, could not know them. The souldiers also cruelly assaulted them, killing all that they could come unto, and forced the people to go in by the entrance called Bezetha, who desired to recover the Temple and the Castle called Antonia.

The seditious for fear lest Florus should seize their spoyles, fly to the Temple. Florus taketh the spoyles and entreth the Temple Florus seeing the Jews inexpugnable in the Temple. surceaseth his violence, and leaving a band behind him, goeth to Cæsarea

Florus taking the souldiers with him, pursued them thither, striving to get the Castle; yet did he not prevail: for the people made resistance, and threw down stones from the house top, and killed many of the Romanes: who being overcome with darts cast from aloft, and could not resist the people, who on every side came against them, retired themselves unto the rest of the army at the Kings palace. Those that were seditious, fearing that *Florus* would again assault them, and by the Castle Antonia make an entrance into the Temple, they got upon the galleries that reached from the porch of the Temple unto Antonia, and beat them down, hereby to represse the covetousnesse of *Florus*, who greedily gaped after the sacred treasure, and strived to enter by Antonia into the Temple to take them: but seeing the porches beaten down, he offered no more violence. And calling together the high Priests and Nobility, he said that he was content to depart out of the city, but he would leave them as great a garrison as they would request. Whereunto they answered that nothing should be altred, if he would leave one company to keep all quiet: so he left not that, which a while before did fight against the people, because that the people would not easily brook them, for that which they had suffered at their hands. So *Florus* as he requested, changing the garrison with the rest of the army, departed to Cæsarea.

CHAP.

CHAP. XVI.

Of Politianus *the Tribune, and how* Agrippa *made a speech unto the Jews, exhorting them to obey the Romanes.*

The year of the world, 4030. after Christs Nativity, 68.

FLorus yet deviſed another way to ſtirre the Iews to rebellion: for he reported unto *Ceſtius* that the Iews were revolted, impudently belying them to have committed, that which indeed they endured at his hands. The nobles of Ieruſalem and *Bernice* certified *Ceſtius* of all that *Florus* had done: he receiving letters from both parties, delibe-
B rated with his nobles what to do. Some counſelled *Ceſtius* to go into Iudæa with an army, and puniſh the Iews, if they were revolted; and if they were not, then to confirm them in their obedience. Yet it pleaſed him better to ſend ſome about him thither before, to bring him true news of their eſtate, and what had hapned. So he ſent *Politianus* the tribune, who in his way met with *Agrippa* about Iamnia as he returned from Alexandria, and told him all, for what, and from whom he was ſent. Where alſo were preſent the Prieſt and the chief of the Iews, to welcome *Agrippa*, and having ſalured him as courteouſly as they could, they preſently bewayled the miſery which had befalne their nation, and the cruelty of *Florus*. Which although *Agrippa* diſallowed, yet made as if he were angry with the Iews whom he greatly pitied, purpoſing hereby to bridle their affections; that they perſwaded, that they that had no injury, might abſtain from revenge. So that all the better ſort, who for their lands and livings deſired quietneſſe, well perceived that the Kings reprehenſion was not of malice, but
C for their good.

Ceſtius Gallus. Preſident of Syria conſulteth with the Princes what were beſt to be done. Politianus is ſent to Ieruſalem, and meets with Agrippa.

The people of Ieruſalem went out to meet them threeſcore furlongs off, and received *Agrippa* and *Politianus* very courteouſly, yet the women lamented the death of their huſbands ſlain, and with their tears moved the whole multitude to ſorrow, who beſought *Agrippa* to have compaſſion on their nation; entreating alſo *Politianus* to go into the City, and behold what *Florus* had done: And ſo they ſhewed him the market place deſart, and the houſes deſtroyed, and by the means of *Agrippa* perſwaded *Politianus* to go round about the city as far as Siloa, onely with one man, and behold with his eyes what *Florus* had done, and
D that they were obedient to the Romanes in all things, and onely were enemies unto *Florus* who had uſed them ſo cruelly. *Politianus* having gone about the whole city, aſcended into the Temple, well perceiving many arguments of the Jews fidelity towards the Romanes: and calling the people there together, he praiſed their loyalty, and exhorted them ſtill to continue in like obedience, and worſhipped God and his rites, as farre as the law permitted him: and ſo he returned unto *Ceſtius*. The multitude of the Iews came to *Agrippa*, and the high Prieſts, requeſting them to ſend Embaſſadours againſt *Florus* unto *Nero*, and not to give an argument of rebellion, by not complaining of ſuch murthers: for *Florus* would make him beleeve that they had rebelled, except they went unto him to ſhew that *Florus* gave firſt occaſion; and it was certain that the multitude would not be quieted, if any one hindered that Embaſſage. Hereupon *Agrippa* thought that it would be an hatefull matter, to ſend Embaſſadours to Rome to accuſe *Florus*; and on the other part he perceived, that it was to no
E purpoſe to contradict the Iews, who were ready now to rebell: wherefore calling the people together, he made a ſpeech unto them, and ſeated his ſiſter *Bernice* in an eminent place in the houſe of the Aſmonæans. The porch wherein he called them together, was in ſuch a place that it overlookt all the higher part of the city, for there was onely a bridge between it and the Temple, which joyned the Temple and it together, and there ſpake he unto the Iews in manner following: "If I had perceived that you were bent to fight againſt the Ro-
"manes, or that the better part of the people were not inclined to peace, neither would I have
"come unto you, nor have preſumed to have counſelled you in any thing. For it is in vain to
"give counſell of ſuch things as are expedient, where all the auditors are already determined
"to follow that, which is contrary to the counſel given them. But for that ſome are ignorant
F "what miſery warres induce, becauſe by reaſon of their young yeers they have not known it;
"others are moved with a raſh and unadviſed deſire of their liberty, others are drawn by ava-
"rice and hope of gain in that hurliburly: I thought it good to aſſemble you all together, and
"declare unto you what means is to be uſed to reſtrain ſuch people, and that the good may
"the better know how to reſiſt, and overcome the practiſes of the wicked. But let no man
"frown if he hear that which diſpleaſeth him, and I will tell you nothing, but that which
"ſeemeth expedient for you. For they that are ſo bent to rebellion, that they will not be re-
"called, may for all my words continue in the ſame mind ſtill. And I will ſpeak nothing at all
"except you will all keep ſilence. I know that many do ſeek to aggravate the injuries that are
"done by the rulers of the countrey, and do highly commend and extoll liberty: yet before I

The multitude of the people go out to meet Agrippa and Politianus.

Politianus aſſembleth the people, and inciteth them to peace, and after returns to Ceſtius.

The Iews require the king, that there might be ſome Embaſſadours ſent to Rome to complain of Florus to Nero.

Agrippas Oration to the Iews.

Agrippa ſtriveth to make the common ſort flexible and attentive.

The yeer of the world, 4030. after Christs Nativity, 68.

"begin to declare unto you who you are, and against whom ye purpose to bear arms, I will G
"first divide, and separate such causes as you think inseparable. For if you seek onely to re-
"venge your selves upon those that have injured you, why do you then so extol liberty: or if
"you think it not tolerable to obey any other; why then, these complaints against your rulers
"are superfluous. For although they were never so mild, still would subjection be intolerable.
"Call all things to mind, and consider what a small cause of war is given you. And first of all
"weigh with your selves, the crimes and offences of your Rulers: for you ought to shew your
"selves humble, and dutifull to them that are in authority, and not exasperate, and provoke
"them to wrath by reproachfull speeches. For in reviling them for small offences; you do in-
"cite them against you, whom you so revile: and that whereas before they did onely do you a
"little injury, and that secretly, now being moved with bad speeches, they openly set upon
"you and destroy you. And there is nothing that so restraineth cruelty as patience; so that H
"oft-times the patience of them who have suffered injury, makes them that did the injury
"ashamed thereof. Be it so, that they, which are sent into the Provinces, and appointed by the
"Romanes for your Governours, are irksome to you, yet all the Romans do not oppress you,
"nor *Cæsar*, against whom you would take armes. For they command no cruel Governours to
"come to you, nor can they who are in the furthest part of the west, easily know what is done
"in the East, nor hear thereof. And truely it is a thing most against reason to take arms for so
"small a cause, especially, when they against whom you take arms, know nothing of the mat-
"ter. It is an easie way quickly to have redresse for these matters you now complain of. For
"there will not be alwayes the same Governour; and it is credible, that they who succeed this,
"will be more gentle and courteous. But if you once begin to make war, it is not easie to end
"it, or sustain it without great calamities. And let them who so thirst after liberty, diligently I
"advise themselves, that they do not bring upon their backs a greater bondage. For slavery
"is a cruell thing, and it seemeth a lawfull cause to make warre, lest you be brought into it:
"yet he that is already in bondage and revolteth, is rather a perverse slave, then one who de-
"sireth liberty. You should therefore have endeavoured to have resisted the Romanes, when
"first *Pompeius* entred into this Land: but then our ancestors, and their kings farre exceeding
"you in riches, strength of body and courage, were not able to withstand a small part of the
"Romane forces; and do you think who are their successours, and farre weaker then they,
"having succeeded them in subjection, that you are able to resist all the whole power of the
"Romanes?

"The Athenians, who sometime to conserve the liberty of Greece, set their own city on
"fire, and pursued that proud *Xerxes*, whom they forced to flie with one ship (which *Xerxes*, K
"made the earth navigable, and the sea firm land, who had such a navy that the seas had not,
"room for one ship to sail by another, nor all Europe able to receive his army) who also had
"such a victory over Asia, neer the little Ile of Salamina, yet now are subject unto the Ro-
"manes, and that kinglie citie is now ruled at the Romanes beck. The Lacedemonians also
"having gotten such a victorie upon the Thermopyles, and under the Generall *Agesilaus*
"sacked Asia, acknowledg now the Romanes for their Lords. The Macedonians also, who
"still imagine they see *Philip*, and *Alexander* promising them the Empire of the whole world;
"now patiently bear this change, and obey them whom fortune hath made their masters.
"Manie other nations, who for their power and strength have far more cause then you, to
"seek their liberties; yet patiently endure to serve the Romanes. But you onelie think it a dis- L
"grace to obey them, who are Lords of the whole world. And where are the armies and
"armes that you trust in, or your navie to scowre the Romane seas? Where are your treasures
"to effect that you intend? Think you that you are to warre against the Egiptians or Arabi-
"ans? And do you not consider the bounds of the Romane Empire? Do you not consider
"your own inabilitie? Know ye not that your neighbour nations have often by force taken
"your Cities? and that the forces of the Romanes have passed thorow the whole world uncon-
"quered, and as it were searching for some thing greater then the world? Whose dominion
"towards the East is extended beyond Euphrates, and towards the North beyond Ister, and
"towards the South beyond the wilderness of Lybia, and towards the West beyond Gades, M
"having found another world beyond the Ocean, and with an armie entred Britain, which is
"England and Scotland, where never any came before. Are you richer then the Frenchmen,
"stronger then the Germanes, wiser then the Greeks, and are you more in number then the
"whole world beside? What hope can you have that may incite you against the Romans? But
"some of you will say, that bondage is a grievous thing. But how much more then you,
"should the Greeks think so, that were thought to be the noblest nation under heaven,
"and had such large dominions, and now obey the Romane governours? as also the Macedo-
nians

It behoveth to honour the Magistrate, & not to provoke him by injury.

Agrippa excuseth Cæsar and the Romanes.

Depulsion of the Jews liberty which they so vehemently seek for.

The example of the Athenians, & others, who obey the Romane Empire.

The Lacedemonians.

The Macedonians.

The comparision of the Romans force with the Jews weakenesse.

The Romanes have brought the whole world under their government, & have sought another world beyond the Ocean sea.

A nians do, who have greater cauſe then you to ſeek their liberty? What ſhall I ſay of the fifty cities of Aſia? do they not obey all one ruler, and the authority of the Conſul, without any garriſon? What ſhall I ſpeak of the Eniochians, Colchians, the people of Taurus, the inhabitants of Helleſpontus, and Pontus, and about Mæotis, who in times paſt had no Ruler of their own nation, whom now three thouſand ſouldiers keep in aw, and fourty long Gallies keep now peacably thoſe ſeas, never ſailed on before? What think you, the Bythinians, Cappadocians, and thoſe of Pamphilia, Lydia, and Cilicia, could ſay for their liberty, who notwithſtanding now peaceably pay tribute unto the Romanes? What of the Thracians? whoſe countrey is five dayes journey in breadth, and ſeven in length, far more hard and
B ſtronger then your countrey, where froſt would hinder them that ſhould aſſault them, yet do they obey two thouſand Romanes, who are in garriſon. After them the Illyrians, whoſe countrey reacheth unto Dalmatia, and Iſther, are kept in obedience onely by two legions, with help of whom they alſo reſiſt the Dacians. The Dalmatians themſelves, who having ſo often attempted their own liberty, being oftentimes conquered, and ſtill as their wealth increaſed, rebelling, are now in peace under one legion of the Romanes. Nay, if any one have cauſe to rebel, it is the Frenchmen, whoſe countrey is by nature of the place ſtrong, being on the Eaſt ſide compaſſed on the Alpes, on the North with the River of Rhene, on the South, with the Pyrenæan mountains, on the Weſt with the Ocean. Who notwithſtanding, having amongeſt them three hundred and five nations, who have amongſt them as it were the very fountain of felicity, and with their goods and commodities inrich the
C whole world: yet do they pay tribute unto the Romanes, and account their happineſſe to be builded upon the felicity of the Romanes, and that neither for want of courage nor nobility of blood, who fourſcore years long fought for their liberty; admiring the Romanes and fearing them, who ſtill gained more by fortune, then they did by warres: and now obey a thouſand and two hundred ſouldiers, having almoſt againſt every ſouldier a Citie.

Neither could the Spaniards, though gold grew in their countrie, keep themſelves from being ſubject to the Romanes. Nor the Portugals and the warlike Cantabrians, for all the diſtance of ſea and land between them and Rome. The Ocean, whoſe waves beating againſt the ſhoar, terrifieth the inhabitants adjoyning, could not ſtay them but they paſt it: and car-
D ried an army beyond the pillars of *Hercules*, and paſſed the tops of the Pyrenæan montaines, which reach unto the clouds, and ſo made all thoſe people ſubject unto them: and for all that they were ſo warlike a nation, and ſo farre from Rome, they left onely one legion for garriſon. Which of you have not heard of the multitude of the Germanes? whoſe virtue and mightie bodies I think you have often ſeen. For in every countrie the Romanes have them for captives: yet they whoſe countrie is ſo large, having hearts far bigger then their bodies, and ſouls that contemn death, who are more cruel then brute beaſts; yet are they now limitted by the river Rhene, and kept in ſubjection by eight legions of Romanes; and thoſe that were taken were made ſlaves, and the reſt choſe rather to ſave themſelves by flight then fight. And you who have ſuch confidence in the walls of Jeruſalem, conſider the
E walls of Britaine; whoſe countrey though compaſſed with the Ocean, and almoſt as great as our whole world, the Romanes ſayling in it, have conquered, and four legions keep that Iſland ſo populous. What ſhould I ſay more, when the Parthians, a moſt warlike people, who lately reigned over ſo many nations, and abound in ſo much wealth, are now compelled to ſend pleadges to Rome? Nay, you may ſee all the Nobilitie of the Eaſt at Rome, who with peace ſhadow their captivity; and almoſt all the nations under the Sunne trembling and dreading the Romane puiſſance: and will you onely war againſt them? Do you not conſider what befell the Carthaginians, who boaſting themſelves of that great *Hanibal*, ſprung from the noble race of the Phœnicians, at laſt were deſtroyed by *Scipio*? Neither could the Cyrenæans, who took their beginning from the Lacedemonians, nor all the race of the mar-
F maridans, which extended as far as the Deſarts (which are very ſcarce of waters) nor the Syrtes, nor the Naſamonians, nor the Moors, nor the innumerable multitude of the Numidians, have been able to reſiſt the power of the Romanes; who by force of armes have conquered the third part of the world, the nations whereof can hardly be numbred, which from the Sea Atlantick and *Hercules* pillars unto the Red Sea, containeth an infinite company of Æthiopians, and innumerable habitations of them: who beſides that they pay ſo much fruits and corn unto the Romanes, as for eight moneths in every year will keep and ſuſtain all the people of Rome do alſo pay tribute; and moreover aſſiſt them any way they can, and never murmure at it, as you do; and there is onely one legion left to keep them in obedience. But what ſhould I need to tell you of forreign examples, to ſignifie unto you the power of the

The year of the world, 4030. before the birth of Chriſt, 60.

Fifty cities of Aſia obey the Romanes.

The defence of France.

The Spaniards ſubject to the Romanes.

The Germans multitude vertue and huge ſtature.

The Britaines ſubject to the Romanes.

The Parthians.

The Carthaginians made ſubject by Scipios hands.

The Romanes govern the Moors.

manes, seing you may well perceive it, by that they did in Ægypt, hard by: which reaching unto Æthiopia and rich Arabia, and bordering upon India, having under it seven hundreth and fifty millions of people, besides the inhabitants of Alexandria (which is easie to be counted, by the tribute which is paid of every person by the Poul, living in their countrey, yet disdain not to live under the dominion of the Romanes, notwithstanding that they have a great enticement to rebell, to wit, Alexandria, which is both populous and very rich, in length thirty furlongs, in breadth ten, and payes more tribute in a moneth, then you do in a whole year; and besides their money, finde all Rome with corn four moneths in the year: and it is on every side compassed about either with a waste wilderneſſe, by which none can passe; or the fierce sea, which is boundlesse; or with great and strong rivers, or muddy and durty quagmires, and marish-grounds: all which little availed them to withstand the force of the Romanes. For two legions onely placed in the City, keep all the great countrey of Egypt, and the Nobility of Macedon in aw.

What associates will you have from some countrey not inhabited, to aid you against the Romanes? For all those that at this day dwell in any place of the world that is inhabited, obey the Romanes. Except peradventure some of you hope for help from beyond Euphrates, thinking that your countrey men of Adiabena will help you: but they will not entangle themselves in these dangerous wars, for an unreasonable cause; or if they would consent to so dishoneſt a deed, the Parthians will not suffer them. For they are careful to maintain their league with the Romanes, and would think it violated, if any under their dominions should war against them. It remaineth then, that you must onely trust that God will help you; but God doth assist the Romanes: for it is unpossible that such an Empire should continue without the help of God. Consider that this contempt of religion, although you were to warre against far weaker then your selves, yet were it hard to be dispensed with all; and it may so come to passe, that, that whereby you hope to make God your partaker, thereby you may make him your enemy: for if you observe the custome of Sabbaths, and in them do nothing, it will not be hard to conquer you. For so your ancestors have made experience by *Pompeius*, who ever deferred all his enterprizes untill that day, wherein his enemies were idle, and made no resistance. Now if in war ye transgresse your countrey laws, I know not then for what you should rebell, For truly all of you at this time are of that mind, that your country laws will not be changed. And I pray you how will you request help at Gods hands if wilfully ye break his laws? All that begin war, either trust in humane riches, or Divine succour; and they that war, having no probability to hope for any of these wilfully lead themselves into open captivity. What letteth you every man with his own hands to butcher his wife and children, and from consuming this goodly countrey with fire? For so you shall gain this, not to abide the shame of a conquest. It is good, O friends, it is good, whilest yet the ship is in the Haven, to foresee and provide for future tempests, and not then begin to fear, when you are amidst the waves and surges of the sea. They who fall into misery not fore-seen, are worthy to receive compassion: but they that run into wilfull calamity deserve no pity, but reproach. Unlesse perhaps ye think that the Romanes will fight with you, as you will condition, and that if they overcome you, they will not use you hardly, nor fire and destroy this sacred City, and all the whole nation as they have done others. If ye be overcome, who so escapeth unkilled, can have no place of refuge: for all nations either are already subject unto the Romanes, or fear that they shall be shortly. So that not onely you shall be in danger, but also all cities wherein any Jews remain. For there is no nation nor people in the whole world, among whom some of your countrey are not, who all shall be most cruelly put to death if you rebell: and for the wicked counsell of a few men, all Cities shall flow with blood of the Jews; and no man shall be punished for killing Jews, because of your offence. And if the Romanes do not execute all this outrage after your rebellion, then think how impious a thing it is, to rebell against so milde Governours. Take compassion, if not of your children and wives, yet at the least of this City, which is the mother City of all your nation. Spare these holy walls, and sacred Temple, and keep unto your selves the law and sacred things of the Temple: assure your selves that if the Romanes again overcome you, they will not spare these things, seeing you were no more gratefull unto them, for preserving them before. I protest before God, your holy Temple, and all the Angels of heaven, and our whole countrey, that I have kept back no counsel, which I think profitable for you. Now if you consider of those things which are profitable for you, ye shall live with me in peace: but if you follow your private affections, I will not be partaker of the miseries, and dangers, you thrust your selves into. When he had thus spoken, he wept, his sister *Bernice* standing by him, and by his tears mitigated a great part of their fury. Then they cryed that they

The year of the world, 4030. after Christs Nativity, 68.

Alexandria acknowledgeth the power of the Romanes.

Gods favour towards the Romanes.

The last argument that proveth the Jews destitute of Gods and mans help, and unapt to make war. Whilest the ship is yet in the port it is good to prevent the future tempest.

Agrippas prophecy of the Jews future misery.

Agrippa protesteth that he had omitted no counsel that he thought expedient for the Jews.

A they meant not to bear armes againſt the Romanes and *Cæſar*, but againſt *Florus*, for the injury he had done them. To this *Agrippa* anſwered, But your deeds ſhew that you fight againſt the Romanes: for you have not paid your tribute to *Cæſar*, and you have burned the porches belonging unto Antonia; now if you would hide your rebellion, repair with ſpeed the porches, and pay your tribute; for this fort belongeth not to *Florus*, nor the money. Herewith the people were content: and aſcending into the Temple with *Agrippa* and *Bernice*, they began to reedifie the porches, and the Nobility and Captains gathered the tribute in every village, and quickly brought fourty talents (for ſo much money was behinde.) And thus *Agrippa* appeaſed the beginning of theſe wars. After this he began to perſwade the people to obey *Florus*, till ſuch time as another were ſent to ſupply his place. Herewith B the multitude was ſo moved, that they contumeliouſly reviled the King, and threw ſtones at him, and drave him out of the Citie. The King ſeeing that their ſedition would not be quieted, complaining of the injurie done unto him, ſent the Nobilitie and all the Potentates to *Florus*, who was at Cæſarea, that he might chuſe whom he would amongſt them to gather the tribute thorow the whole countrie. And ſo he departed into his own kingdome.

The year of the world, 4030. after Chriſts Nativity, 68.

Agrippa the King is by the people driven out of the city with ſtones.

CHAP. XVII.

Of the rebellion of the Jewes begun againſt the Romanes.

C AT this time ſome of the chiefeſt rebels aſſembled together, ſuddenly to aſſault a Caſtle called Maſſada, which at unawares they took, and killed all the Romanes, and in their places put a guard of their own companie. In the Temple alſo, *Eleazar*, ſonne of the high Prieſt *Ananias*, a bold and deſperate young man, Captain of the ſouldiers, perſwaded them who offered ſacrifices, not to offer any, but thoſe that were given by the Jewes. And this was the ground and cauſe of the wars that enſued. For they rejected *Cæſars* ſacrifices, that were wont to be offered for the good of the Romanes. And although the high Prieſts and people of account requeſted them not to omit that ceſtome of ſacrificing for their Kings and Governours, yet they refuſed ſo to do, truſting greatly to their faction; all the ſtrength of the Citie that deſired alteration, were of their D minds, and eſpecially *Eleazar*, who at that time was General as is before ſaid. Wherefore all the Potentates, high Prieſts, and chiefeſt of the Phariſees aſſembled themſelves; and perceiving into how great dangers thoſe rebells brought the Citie, they determined to make trial of the courage of the ſeditious people: wherefore they aſſembled them together before the brazen gate, which was in the inner part of the Temple toward the Eaſt. And "
firſt of all, they greatly complained of their raſh and unadviſed rebellion, and that they "
ſought to ſtirre up ſo great warres againſt their countrie, inveighing againſt the cauſe that "
moved them thereto, as being without reaſon: telling them that their anceſtors for the moſt "
part adorned the Temple with the gifts of Gentiles; never refuſing the offerings of "
ſtrangers; and not onely not to have refuſed their offerings (for that were an impious fact) "
but alſo placed in the Temple the gift that they ſent, which were yet to be ſeen. And that "
E now onely to provoke the Romanes to war, and denounce it againſt them, they began to "
alter Religion: and beſides other dangers alſo, to make the Citie ſeeme guilty of impietie; "
as though it were ſuch a one, wherein none might offer ſacrifice but Jews, nor any but they; adore God. If we ſhould make ſuch a law againſt any private perſon, he had juſt cauſe to accuſe us of inhumanitie. But now the Romanes were deſpiſed, and *Cæſar* himſelf accounted prophane: and is was to be feared, that if the Jewes diſdained to accept of *Cæſars* offerings, *Cæſar* would hinder them from offering any: And that the Citie of Jeruſalem would "
preſently be accounted as an enemy to the Empire, unleſſe they preſently accepted *Cæſars* "
ſacrifice; and before ſuch time as they heard theſe news againſt whom this outrage was at-
F tempted. And having thus ſpoken they brought forth the moſt learned amongſt the Prieſts "
to recount from time to time how their anceſtors had alwaies accepted of the ſacrifices of "
ſtrangers.

The Jewes refuſe Cæſars ſacrifices for the proſperity of the Romanes.

Againſt thoſe who refuſe forrain ſacrifices.

But none of the rebells gave ear unto any thing that was ſaid, and the Levites came not to ſerve at the Altar; as now preparing for war. When the Nobilitie ſaw that they could not appeaſe this ſedition, and that they themſelves ſhould firſt feel the Romanes power, they deviſed all means to pacifie the tumult, and ſend ſome as Ambaſſadors unto *Florus*: the chief whereof was *Simon*, the ſon of *Ananias*: other ſome were ſent to *Agrippa*, of which the nobleſt was *Saulus*, *Antipas* and *Coſtobarus*, who were alſo a kinne unto the King, requeſting them both to come with an army into the city, and ſuppreſſe the ſedition which

None of the ſeditious gave ear to thoſe that were in authority. Ambaſſadours ſent to Florus and agrippa, againſt the ſeditious.

was

The year of the world, 4030. after Christs Nativity, 68.

was raised, before it went further. *Florus* was glad of these tidings, and desiring nothing more then war, gave no answer to the Ambassadors. But *Agrippa* willing to spare both parts, as well the good, as the rebels, and to preserve the Jews from the Romanes, and the Temple for the Jewes, considering it not meet for him to busie himself in such affairs, sent 3000. horsemen to aid the people against the rebels. Which horsemen were of Auranitis, Batanæa and Trachon, and made *Darius* their Captain, and *Philip*, son of *Joachim*, General of all the army. These coming into the Citie, the Nobility with the high Priests and the rest of the people that desired peace, received this succour in good part; and occupied the higher part of the citie; for the rebels kept the lower part, and the Temple: so that they instantly fought with darts aud slings, and shooting of arrows; and sometime one rushing upon another suddenly they skirmished together. The seditious were more valiant, but the Kings souldiers were more skilful in wars; who chiefly endeavoured to get the Temple, and expell out of it those who prophaned it. And the rebels with *Eleazar* endeavoured beside that which they had already, to get also into their hands the higher part of the city. Wherefore during the space of seven dayes, there continued a great conflict betwixt them, and either part kept that they had. When the celebration of the feast came, called Xylophoria, wherein every one carrieth wood to the Temple, to keep a fire continually upon the Altar; the rebels would not suffer their enemies to do their devotion.

War in Jerusalem between the seditious and those that favoured peace

Xylophoria a feast.

Now many of the theeves, who carried poyniards under their coats, went amongst the weaker multitude, and boldly followed their old practice. The Kings souldiers were overcome, and forced to leave the higher part of the city: and the rebels presently coming in set the Palaces of *Ananias*, *Agrippa*, and *Bernice* on fire, and forthwith went to the place where all the charters were kept, purposing there to burn all bonds and obligations of debters; thereby to defraud the creditors, and so to joyn all the debters with their faction, and stir up all the poor people against the rich. But the keepers of these publike writtings fleeing, the seditious persons set all on fire: and so having destroyed as it were the strength of the city, they addressed themselves against such as resisted their proceedings. Some of the high Priests and nobles hid themselves in vaults; others fleeing with the Kings souldiers into the higher Palace of the King, soon lockt up the doors after them; amongst whom was *Ananias* the high Priest, and *Ezekias* his brother, and they who (as is before spoken) were sent Ambassadors to *Agrippa*: and so the seditious were satisfied that day with the victory, and firing of the houses aforesaid.

The Kings souldiers are overcome.

The next day, which was the fifteenth of August, they assaulted the Castle Antonia: and besieging it two dayes, they took all that guarded it and killed them; and placed *in* it a Garrison of their own company. This done, they went unto the Kings Palace whither *Agrippas* souldiers were fled: and dividing their company into four parts, they began to cast down the wals: none of them that were within durst come out for fear of the multitude, but went up to the turrets of the Palace, and killed all those that offered to come up, and many of the theeves under the wals, with things that they cast down. This conflict continued day and night; for the rebels thought that those which were within could not hold out for want of victuals: and they within thought that the seditious being wearied would soon give over. In the mean season, one *Manahemus*, the son of *Judas* of Galilæa (that most crafty and subtill sophister, who reviled the Jews in *Cyrenius* time for paying tribute, and would be subject to any but to God) taking with him certain Nobles, went unto Massada, where King *Herods* armory was, and breaking into it, he armed the common people and other theeves; and having them for his guard he returned again to Jerusalem as King: and when he was made Prince of that sedition, he disposed of the battery of the fortresses. But they wanted Engines, neither could they openly undermine the wals of the adversaries, who continually cast down darts: wherefore, they began a myne a great way off, till it came under one of the towers which was supported by posts of wood, and they set fire on the wood supportting it, and went their way: so the supporters being consumed with fire, the tower presently fell down, and there appeared a very high wall within. For these within, perceiving their adversaries intent, perhaps by the shaking of that tower, presently builded this wall to keep out the rebels between them and it. The seditious, verily thinking that with the fall of the tower they should be victorius, when they saw another wall were amazed. And the Kings souldiers were sent unto *Manahemus*, and others that were chief of the rebels, requesting them to have licence to depart. Which *Manahemus* onely granted to the Kings souldiers, and those of his own countrey, who presently accepting thereof departed, and so left the Romanes in great fear. For they were not able to resist so great a multitude, and they thought it a shame to intreat that they might depart, thinking that it were dangerous for them, although it were granted. Wherefore leaving the lower place which was called Stratopedon, because it might easily

The Jews take Antonia and burn it.

Manahemus the chief of the rebels gives the Kings faction and friends, licence to depart.

The Romanes for saking the Stratopedon, flee into the Kings Forts.

A easily be taken, they fled into the Kings towers, whereof one was called *Hippicos*, the other *Phaſa'us*, the third *Mariamme*. The rebels that were with *Manahemus* brake preſently into the lower part that the Romanes had forſaken, and kild all that they found there, and when they had ſackt it, they ſet it on fire: And this was done the ſixth day of September.

The year of the world, 4030. after Chriſts Nativity 68.

CHAP. XVIII.

Of the death of Ananias *the high Prieſt*, Manahemus *and the Romane ſouldiers.*

B THe next day following, *Ananias* the high Prieſt was taken in one of the water Conduits of the Kings Palace, where he hid himſelf, and was there kild with his brother *Ezechias* by theſe theeves: and the rebels beſieged all the towers round about, and kept diligent watch, leſt any of the Romanes ſhould eſcape. But *Manahemus*, both for his good ſucceſſe in deſtroying the ſtrong holds, as alſo with the death of *Ananias* the high Prieſt, became proud and cruel: and thinking none ſo wiſe as himſelf, in thoſe affairs, became an intolerable tyrant. Now two of *Eleazars* companions roſe up and communed together, that it did not become them that rebelled againſt the Romanes (onely to recover their liberty) that they ſhould be traitors thereof to their own companions, who were of the ſame condition, and that they ſhould endure a King or Lord over them, who although he be no ſevere man, yet he was of more abject and baſe condition then they. If it were C ſo, that it were expedient to have one Ruler over all the reſt, they had rather have any one then *Manahemus*: and being thus agreed, they ſet upon him in the Temple, where he was praying with great pompe, apparelled like a King, and having about him a guard of his friends in armour. Now when *Eleazar* his followers ſet upon *Manahemus*, the people did alſo throw ſtones at him, and ſo ſtoned him, hoping that by his death the ſedition would be extinguiſhed. The guard of *Manahemus* at firſt made ſome reſiſtance; but when they perceived the whole multitude againſt them, every one ſhifted for himſelf as he could, & thoſe that were taken were put to death, and they that eſcaped were afterward ſought for: onely a few of them fled to Maſſada, amongſt whom was *Eleazar*, the ſon of *Iairas*, the ſon of *Manahemus* kinſman, and afterward in Maſſada became a tyrant. D But *Manahemus* fled into a place called Ophias, where he baſely hid himſelf: and being taken, he was drawn out from thence, and after many torments put to death, and with him all the Nobility that had aſſiſted him, as alſo *Abſalomon*, who was his onely helper. And in this matter (as I have ſaid) the people greatly helped, hoping hereby to have ſome end of that ſedition. But the Rebels did not kill *Manahemus*, to the end to extinguiſh ſedition, but to the intent to rob and ſpoile more freely.

The death of Ananias the high Prieſt, and of Ezechias his brother.

Eleazar his followers aſſault Manahem in the Temple.

Manahem with the Princes ſlain.

The people with many intreaties beſought them to let the Romanes alone, whom they did beſiege, but they were ſo much the more earneſt againſt them: till they being no longer able to make reſiſtance, with the conſent of *Metilius* their Captain, and ſome other of more E authority, ſent unto *Eleazar*, requeſting him to give them licence to depart with their lives, and leave their munition to the Jews. Who accepting their petition, ſent unto them *Gorion*, the ſon of *Nicodemus*, and *Ananias* the Saducee, and *Judas*, the ſon of *Jonathas*, to confirme the promiſe of their lives. Which done, *Metilius* led away the ſouldiers: and whileſt the Romans had their weapons, none of the rebels durſt attempt any of their treachery againſt them: but as ſoon as every one according to covenant laid down their ſhields and ſwords, and ſo departed miſtruſting nothing, *Eleazars* guard ſet upon them, and kild them, who neither made reſiſtance, nor any entreaty for their lives, onely putting them in mind of their promiſe and oath. So they were all ſlain ſave onely *Metilius*, who greatly intreated for his life; and promiſing that he would become a Jew in religion, and be circumciſed, they ſpared him. Yet was this a ſmall loſſe to the Romanes, who onely had then but a very few ſlain F of their great and almoſt infinite army: and this ſeemed the very beginning of the Jewes captivity.

The Romans unable any longer to reſiſt, yeeld themſelves.

The Romans againſt all covenant and law are all ſlain, ſave Metilius.

When they ſaw themſelves to have given ſufficient cauſe of wars, and too great, and that the City was now ſo filled with iniquity, that the wrath of God did hang over it though there had been no fear of any harm to them by the Romanes, yet the whole city mourned, and was ſorrowful, and quietly minded, lamenting as though they themſelves ſhould anſwer for the ſeditions, for that murther which was committed on the Sabbath, when it is not lawful for the Jews to do any good work.

Slaughter on the Sabbath Day.

CHAP.

CHAP. XIX.

Of the great maſſacre of the Jews at Cæſarea, and in all Syria.

The yeer of the world, 4030. after the nativity of Chriſt, 68.

AT the ſame hour on the ſelf-ſame day, it hapned, as it were by Gods providence, that the inhabitants of Cæſarea did maſſacre the Jews that dwelt among them, ſo that at one time above 20000. were ſlain, and not one Jew left alive in all Cæſarea. For thoſe that eſcaped, *Florus* took, and brought them forth bound unto the people. After this maſſacre done at Cæſarea, the whole nation of the Jews waxed mad: and dividing themſelves into companies, they waſted and deſtroyed in ſhort time all the borders of Syria, and the cities there about, to wit, Philadelphia and Gebonitis, Geraſa, Pella and Scythopolis, and then they made incurſion into Gadara, Hippon and Gaulanitis, pulling down ſome places, and firing otherſome. And from thence they marched towards Cedaſa, a city of the Tyrians, and Ptolemais, Gaba and Cæſarea: and neither Sebaſte, neither Aſcalon could reſiſt them, but they alſo were conſumed with fire. Likewiſe they deſtroyed Anthedon, with Gaza, and moſt places adjoyning to theſe cities were ſacked, to wit, the fields and villages, and a mighty ſlaughter was made of them that were taken in theſe places. The Syrians made as great maſſacre of the Jews as this among them: for all the Iews inhabiting among them were murthered, not onely for an old grudge, but alſo for the avoiding of imminent danger. And all Syria was troubled in moſt grievous manner, and every city was divided into two parts, and either parts ſafety conſiſted in this, to prevent the other in murthering them firſt: the dayes were ſpent in bloodſhed, and the nights in fear, worſe then death it ſelf. For though they onely pretended to deſtroy the Iews, yet were they drawn to ſuſpect other nations, that followed the Iews religion; and becauſe they were as it were neuters, the Syrians thought it not good to deſtroy them: and again, for their agreeing in religion with the Iews, they were conſtrained to hold them as enemies. Many of the contrary part, who before ſeemed modeſt, were now through avarice incited to meddle in this murther; for every one took the goods of them that were ſlain, and carried them to other places as conquerers. And he was moſt renowned, that had ſtollen moſt, as having alſo kild moſt. There might you ſee in every part of the City the dead bodies of all ages unburied, old men and children, and women lying in moſt ſhameful manner, their ſecret parts being uncovered. Briefly, all the countrey was filled with exceeding great calamity, and the fear of miſery to come was unſpeakable.

The Jews ſpoil the villages & burn the cities of Syria.

All Syria full of miſerable calamities.

And theſe were the conflicts between the Iews and ſtrangers. But afterwards making incurſion upon the borders of Scythopolis, the Iews there dwelling were their enemies. For they conſpiring with the citizens of Scythopolis, and preferring their own commodity and ſecurity, before their kindred and conſanguinity, joyned with the Gentiles againſt the Jews, who for all that, were ſuſpected for their forwardneſſe. Finally, the Scythopolites fearing that they would aſſault the City by night, and excuſe their revolting by their great miſery, they commanded all the Iews, that if they would ſhew themſelves truſty unto the Gentiles, they with all their children ſhould go into a wood hard by: who forthwith did as they were wil'd, ſuſpecting nothing, and the Scythopolites were quiet for two dayes after, and did nothing: But the third night they ſent forth ſcouts to ſee what they were doing: who finding ſome of them aſleep, and others not reſiſting, they ſurprized them in a moment, and killed them all, who were in number thirteen thouſand, and afterward took their goods. I think it not amiſſe to ſpeak of the death of *Simon*, who was the ſon of *Saul*, a man of regard: he was a man of great courage, and ſtrength of body, both which he uſed to the great hurt of his own nation: for he daily killed many Iews, who dwelt near unto Scythopolis, and he alone often ſcattered divers companies, and put whole armies to flight; who had an end worthy of his deeds, and murthering of his countreymen. For when the Scythopolites had compaſſed the wood about, ſo that none could eſcape their hands, they killed the Iews in every part thereof. *Simon* drawing his ſword, made no reſiſtance to any of his enemies; for he ſaw that it was bootleſſe to ſtrive againſt ſuch a multitude. Then pitifully crying out, I receive, O Scythopolites, a worthy reward for that which I have done, who to ſhew my fidelity towards you, have kild ſo many of mine own countreymen: and it is a juſt plague that a ſtrange nation ſhould be falſe to us, who impiouſly forſook our own brethren. I will do therefore as a prophane perſon, killing my ſelf with my own hands, and this death will be a ſufficient puniſhment for my offences, and a full argument of my magnanimity, that none of my enemies may boaſt of my death, nor inſult over me. When he had thus ſaid, he beheld all his family

Jews againſt Jews.

The Scythopolitans kill 13000. Iews.

Simon daily killeth many of his countrymen in Scythopolis.

A family with compaſſion and rage mixt together had a wife and children, and aged parents. And firſt taking his father by the hair of the head, ſtood upon him, and thruſt him thorow; after him he killed his mother, who was willing to die; after them his wife and children, every one of them as it were offering their bodies to the ſword, deſirous to prevent the enemies. When he had ſlain all his kindred, himſelf remaining alive, he ſtretcht forth his arm, that they might ſee what he would do, and thruſt his ſword into his own body up to the hilts. A young man, who for his magnanimity and ſtrength of body, was worthy to be pitied, had yet a juſt and deſerved end for truſting forrain nations.

The yeer of the world, 4030 after Chriſts Nativity, 68.

Simon kils his parents, his wife and children, and at laſt himſelf.

CHAP. XX.

B

Of another grievous ſlaughter of the Jewes.

AFter this ſo great a maſſacre of the Jews in Scythopolis, other Cities did alſo riſe againſt them, where they inhabited, and 2000. and 500. were ſlain at Aſcalon, and 2500 at Ptolemais, and Tyrians kild divers, and kept many in priſon: Likewiſe, they of Gadara, and Hippon ſlew the moſt valiant, and thoſe of leaſt courage they caſt into priſon. Alſo all other Cities, who either feared or hated the Jews, roſe up againſt them. Onely they of Antiochia, Sidonia, and Apamia, ſpared them that dwelt with them, and neither kild nor impriſoned any of them: perhaps they ſtood in no fear of them if they ſhould have riſen, becauſe their City was ſo populus: yet I think they ſpared them onely for pity ſake, becauſe they ſaw they were quiet, and not ſeditious. The inhabi-
C tants alſo of Geraſa did no harm at all to the Iews amongſt them: but when they deſired to depart, they conducted them ſafely to the end of their borders. In the kingdom alſo of *Agrippa*, much cruelty was ſhewed againſt the Jews: for he being gone to *Ceſtius Gallus* at Antiochia, left the rule of his countrey to one of his friends, named *Varus*, kinſman to king *Sohemus*; and there came unto him 70. of the chief Nobility of the countrey Batanæa, requeſting a garriſon, to repreſſe thoſe that ſhould attempt rebellion amongſt them. *Varus* ſent certain of the kings ſouldiers armed, and kild them all as they were coming to him. But he did this impiety without *Agrippa* his conſent, onely for avarice: and as it were emboldned by this fact, he ruinated the whole Realme, ſtill continuing ſuch cruelty and impiety againſt
D his nation, till ſuch time as *Agrippa* underſtood thereof, who, for *Sohemus* ſake, durſt not put him to death, but diſpoſſeſſed him of his place. In the mean while the Rebels took the fort called Cyprus, which is ſcituate above Jericho, and after they had kild the garriſon, they deſtroyed the fortreſſe. At the ſame time a tumult of the Jews laid ſiege before the Caſtle of Macheron, and perſwaded the ſouldiers left in garriſon, to yeed the caſtle: who, fearing that if they denied they ſhould be compelled hereto, delivered it unto them; upon condition, that they might quietly depart, and they of Macherunt placed a ſtrong guard within it.

Another ſlaughter of the Iews.

The Cities in arms againſt the Iewes.

Varus kils 70. Iews in their journey.

The Romanes yeeld up their Caſtle in Macherunt to the Iews.

CHAP. XXI.

E

How the Jews were ſlain at Alexandria.

THe Citizens of Alexandria had alwaies a quarrel againſt the Jews that lived with them, ſince the time that famous *Alexander* uſed their help againſt the Egyptians, and therefore permitted them to inhabit in Alexandria, and to have the ſame priviledges that the reſt of the Citizens had. And this honour was alſo continued with them unto the time of the ſucceſſours, and heirs of *Alexander*: who alſo gave them a certaine place in the City to dwell in, that there they might live more commodiouſly. The Gentiles having nothing to do among them, permitted them alſo to call themſelves Macedonians. And afterward, when Egypt was brought under the rule of the Romans, neither *Caſar*, nor any one elſe, did diminiſh the Jews dignity in that place, which *Alexander* had given
F them. So that now there were daily conflicts between them and the Greeks: and although the Iudges on both parts ſtill puniſht them that were in fault, yet the ſedition more and more increaſed: and when all Cities elſe were filled with troubles, there the tumult was more vehement. For when the Alexandrians had called together the people to determine of an Embaſſage to *Nero*, certain Jews mingled themſelves amongſt the Greeks, and ſo went into Amphitheater: who being eſpied by their adverſaries, the Greeks cryed out, that the Jews were enemies, and came as ſpies, and ſo laid violent hands upon them. Some of them fled, onely three of them were taken by the Greeks, whom they drew to a place to burne them alive. All the Iewes of the City came to ſuccour them, and firſt they threw ſtones at them, and then taking fire-brands, they ran in a great rage into the Amphi-

Sedition in Alexandria between the Greeks, and Iewes.

theater,

theater, and threatned to burn all the people there assembled: which they had done, if *Tiberius Alexander* Governour of the City had not appeased their fury; who did not at first use force of arms against them, but sent their nobility to perswade them to cease, and not to incite the Romane army against them. But the seditious Iews refused this admonition, and mocked *Tiberius*: who seeing that they would not otherwise be appeased, sent two legions of armed Romans against them which were in the City, and with them 5000. other souldiers, who by chance came out of Lybia, to this massacre of the Iews: and *Tiberius* gave them charge, not onely to kill them, but also to fire their houses, and take their goods. The souldiers presently went into the place called Delta (for there the Iews were gathered together) and did as they were commanded, and not without bloody victory. For the Iews, gathering themselves together, put those amongst them that were best armed in the forefront, who held out for a long time; but when they began to flee, they were massacred like beasts, and some of them were killed in the field, some were burned in their houses, the Romans first taking what they found, neither sparing infants nor old men, but killing all ages. So that all that place flowed with blood; for there were slain 50000. Iews: and all the rest had been extinguished, had not *Alexander* (moved to compassion by their intreaties) commanded the souldiers to leave off; who being obedient unto him, pretently departed: but the people of Alexandria were hardly withdrawn from that massacre, because of the hatred which they had conceived against the Iews: and with much ado were withheld from tyrannizing over the dead bodies. And this befell the Iews of Alexandria.

The yeer of the world. 4030. *after Christs nativity,* 68.

Tiberius Alexander exhorteth the seditious Iews to keep peace.

A cruel victorie, wherein 50000. Iews are slain.

CHAP. XXII.

Of the massacre of the Jews, by Cestius Gallus.

Cestius Gallus now thought it time to bestirre himself, forasmuch as the Iewes were now hated every where: and taking with him the twelve whole legions out of Antiochia, 2000. chosen footmen, and four companies of horsmen, out of every one of the other legions; and with them the Kings forces that came to help him, to wit, 2000. horsmen of Antiochia, 3000. foot all bowmen, and 3000. footmen sent by *Agrippa*, a thousand horse, and four thousand which *Sohemus* brought, whereof the third part were horse, the rest foot, and for the most part bowmen; he went towards Ptolemais: and many joyned themselves to them out of every City, who, though they were not so skilful in the war as the Romans, yet their hatred was more then theirs. *Agrippa* himself was there with *Cestius*, being Ruler of those he brought. There *Cestius* taking part of the army, went to Zabulon (which is the strongest City of Galilee, called also Andron, and parts the borders of the Iews from Ptolemais) and when he found it desolate for the inhabitants thereof fled into the mountains) who left it full of all riches; giving licence to the souldiers to sack it, he afterwads set it on fire, although he admired the beauty thereof (for it was built like Tyre and Sidon, and Berytum) and after spoiled all the territories about it. Likewise, when he had burnt all the villages there about, he returned to Ptolemais. The Syrians, and especially those of Beryth, staid still behind to get booties: which when the Jews understood, and that *Cestius* was departed, they took courage, and came and set upon them, and kild of them 2000. In the mean-while *Cestius* departed from Ptolemais, and went to Cæsarea, and sent part of his army to Joppe, commanding them to keep the town, if they could get it: and if the townsmen made any resistance, that then they should stay till he came with the rest of the army. Some of them went by sea, some by land, by which means they did easily take Joppe: so that the people thereof had neither time to flee, nor to prepare themselves to fight; and setting on them, they killed all men with their families: and thus sacking the town, they set it on fire, and there were slain 8000. and 40. In like manner he sent part of his horsmen to Narbatena in the Toparchy neer Samaria, who spoiled the countrey, kild a great number of the inhabitants, rob'd and burnt the villages, and carried away a great booty with them.

Huge companies of the Romans.

Zabulon, a strong City of Galilee, spoiled and burnt.

The Iews kill 2000 Syrians.

The Romanes take Ioppe, and burn it, and kill 8000. and 400.

CHAP. XXIII.

Of Cestius *his battel against Jerusalem.*

He sent also *Cesennius Gallus*, General of the twelfth legion, into Galilee, and gave him as great an army as he thought sufficient to conquer that nation, whom the strongest citie of Galilee called Sephoris courteously entertained, and other cities followed their example,

Sephoris and other Cities of Galilee do friendly entertain the Romanes.

A example. They that were ſeditious and gave themſelves to robbing, fled into the mountain which is ſcituate in the midſt of Galilee againſt Sephoris, called Aſamon: theſe *Gallus* incountred with his army; who, ſo long as they kept the higher part of the mountain, eaſily reſiſted the Romanes, and killed above 200. of them: but when they ſaw the Romanes had occupied a higher place then that wherein they kept, they eaſily were overcome: for not being armed, they could not ſtand out, and if they ſhould have fled, they could not have eſcaped the horſemen, ſo that onely a few hid themſelves in difficult places, and above 2000. of them were ſlain. *Gallus* perceiving all Galilee in peace, and not minded to revolt, returned with his companies unto Cæſarea, and *Ceſtius* with his whole army went to Antipatris: where underſtanding that a great company of Jews were gathered together in the tower called Aphe-
B cy, he ſent ſome before to skirmiſh with them: but the Iews would not abide battell, and the ſouldiers burned their tents, and the villages adjoyning. *Ceſtius* went from thence to Lydda, and found the City deſolate, for all the people were gone unto Ieruſalem, becauſe of the feaſt of Tabernacles: and when he had killed fifty perſons whom he found there, he fired the town, and went no further: and going by Bethoron, he pitched his tent in Gabaus, which is fifty furlongs diſtant from Ieruſalem. When the Iews ſaw themſelves in danger, they left the ſolemnity, and prepared themſelves for warre: and having a great multitude, they went to fight, obſerving no order, altogether with indiſcreet cries, not regarding the Sabbath, which they hold in great eſtimation: and the ſame fury, that made them leave their devo-
C tion, made them alſo victorious in that battell; for they aſſaulted the Romanes with ſuch a courage, that they brake their battell aray: and killing all that reſiſted, they preſſed into the midſt thereof: and if a freſh ſupply both of horſe and foot had not come in time, all *Ceſtius* army had been in great danger. So that there were ſlain five hundreth and fifty Romane ſouldiers, and four hundreth of them were foot, and the reſt were horſemen, but of the Iews but two and twenty. The moſt valiant in this combate were *Monobazus* and *Cenedæus* kinſmen to king *Monobazus* of Adiabena, and next to them *Paraides Niger*, and *Silas* a Babilonian, who fled unto the Iews from king Agrippa, whom he had lately ſerved: and ſo the Iews being repulſed, returned into Ieruſalem; and *Simon* the ſonne of *Giora* invaded the Romanes, as they were returning towards Bethoron, and ſlew many of the rereward, and took many carts, and much baggage withall, which he brought into the city. *Ceſtius* ſtaied three
D daies in the field, and the Iews kept the high places, eſpying which way he went, purpoſing not to be quiet if the Romanes departed.

The yeer of the world, 4030. after the nativity of Chriſt, 68.

Two thouſand ſeditious ſlain in Galilee by the Romanes.

Antipatris ſpoiled and burned.

Lydda burnt

Ceſtius planteth his army fifty furlongs from Ieruſalem.

The aſſault and victory of the Jews againſt the Romans.

The courage of the Jews againſt the Romans.

CHAP. XXIV.

Of the ſiege of Ieruſalem by Ceſtius, *and of the maſſacre.*

AGrippa perceiving the Romans to be in a greater danger, for that all the mountains were covered with infinite numbers of the Jews, he purpoſed to trie, if through few words he could perſwade them to deſiſt from war; or if any refuſed, to receive thoſe that were willing. Wherefore he ſent unto them *Borcæus* and *Phœbus*,
E whom they well knew, aſſuring and promiſing them pardon from *Ceſtius*, and from the Romans, of all that they had already done, if they would now lay down their arms, and joyn with them. But the rebels fearing that all the multitude, in hope of ſafety, would joyn with *Agrippa*, determined to kill the Legats, and ſlew *Phœbus* before he ſpake any word, and *Borcæus* being wounded, eſcaped. But the people were angry hereat, and with ſtones and clubs drave them into the town that were the authors of this fact. *Ceſtius* perceiving them at ods amongſt themſelves, thought that he had now a fit opportunity to aſſault them, and ſo came upon them with his whole army: and putting them to flight he purſued them unto Jeruſalem. And when he had pitched his Tents in the place called Scopus, he departed ſeven furlongs from the city, and did nothing againſt the city for three daies ſpace; perhaps
F hoping that they within would relent: and then ſending a great many ſouldiers into the villages adjoyning to fetch corn, the fourth day, which was the thirteenth of October, he came againſt the city with his army in battell aray. The people of the Jews were kept in awe by the rebels, who terrified by the Romane diſcipline, forſook the outmoſt parts of the city, and fled into the innermoſt part of the Temple. *Ceſtius* paſſing Betheza, burned Cænopolis and the new market place, and coming unto the higher part of the city, he pitched his tent neer the Kings Palace: and if at that time he had violently iſſued in at the walls, he had taken the city and ended the wars. But *Tyrannus Priſcus* Generall of the footmen, and many other rulers and captains of the horſemen, being hired with money by *Florus*, hindred that his purpoſe, whereby the wars were ſo prolonged, and a thouſand calamities befell the

The Rebels kill one of the Kings Embaſſadors: another of them eſcaped being wounded.

Ceſtius draweth forth his whole army againſt the Jews.

Jews. In the mean time many of the chiefeſt among the Iewes, and *Ananus* the ſon of *Ionathus*, called *Ceſtius*, as though they would have opened him the gates: but he was angry and ſcarce truſted them, till at laſt they delaied the time ſo long, that the rebels perceived this treaſon, and caſt *Ananus* down the wall, and with ſtones drave his complices into their houſes. Which done, they retired themſelves into the towers, from whence they beat back thoſe that ſcaled the wals. The Romans for five dayes ſpace aſſaulted the wals on every ſide, but all in vain; and the ſixth day, *Ceſtius* with many choſen ſouldiers and bowmen aſſaulted the Temple on the North ſide. The Iews valiantly made reſiſtance out of the porches, and often repulſed the Romanes approaching the wals: yet at laſt they, with the multitude of their adverſaries darts, were forced to give back. Then the Romans that went before, having their ſhields upon their heads, leaned againſt the wall, and they in the ſecond place held their ſhields againſt theirs in the firſt, and ſo in order until the laſt, thereby making as it were a covering as the Romans call it, or defence, that all their ſhot and darts could do them no harm; ſo that the ſouldiers did ſafely undermine the wals, and attempted to fire the gates of the Temple.

The yeer of the world, 4030 after Chriſts Nativity, 68.

D vers Iews call for Ceſtius as if they intended to open their gates unto him.

The Romans cover themſelves with their ſhields, and undermine the wals and burn the Temple gates.

Now the ſeditious people were hereat greatly amazed, and many fled out of the City, as though it would preſently be taken. And the good were hereby encouraged, as much as the rebels were diſmaied, and came unto the gates to open unto *Ceſtius*, who had well deſerved at their hands. And truly if he had but a little longer continued the ſiege, he had taken the city. But I think that God being angry with the wicked, would not ſuffer the wars to be ended at that time: for *Ceſtius* neither regarding the good will of the people, nor the deſperation of the rebels, removed his army from thence; and having received no loſſe, very unadviſedly departed from the City: at whoſe unlooked for flight, the rebels took heart; and making after him, they killed the horſmen and footmen that came laſt. And when *Ceſtius* went to the Tents which he had fortified in Scopion. The next day he went further into the countrey; whereby he more encouraged the rebels, who following him, killed many of his rereward. Afterward, either end of the army being well ſtrengthned, the Iews aſſaulted them that were behinde, & the laſt durſt not caſt any darts againſt them, who wounded them on their backs, thinking that an infinite multitude had followed them: and they were not able to reſiſt them that aſſaulted them on each ſide, being as it were heavy, and not daring to break their order; on the contrary ſeeing the Iews ſo active, and apt to skip to and fro: ſo that the Romanes endured much harm at the hands of their enemies, and did them none; and thus were they beaten all the way along, and many of them killed, amongſt whom was *Priſcus* Captain of the ſixth legion, and *Longinus* the tribune, and *Aemelius Iucundus* Captain of a troup of horſmen. And ſo with much ado, they came unto Gabio; where they firſt pitcht their tents, caſting away much of their baggage, which might any way hinder them. *Ceſtius* ſtaied there two dayes, doubtful what to do: the third day he perceived his enemies to be encreaſed, & all places about to be filled with Iews: wherby he ſaw that his ſlow haſte was to his diſadvantage, and the number of his enemies would ſtill increaſe, if he made any longer abode there. Wherefore that he might flie ſpeedily, he cauſed the ſouldiers to caſt away all thoſe things that might any wayes be a hindrance unto them, & killed their Mules and Aſſes, and cattel, ſaving onely thoſe that bare munition: fearing that if he ſhould not deſtroy them, the Jews might make uſe of them againſt him, and ſo he led the army toward Bethoron. The Jews in large paſſages little moleſted his army: but when they were to paſſe a ſtreight, then they killed them of the rereward, and thruſt otherſome down into the valley, & all the army of the Jews were ſpred upon the eminent places, wherby the army was to paſſe, expecting to welcome them with their arrows. Where the footmen amazed, and bethinking how to help themſelves, the horſmen were brought into great danger: for they could not keep their ranks for darts and arrows, neither could they go to hurt their enemies, the aſcent unto the top of the mountains was ſo ſteep: and they were compaſſed on each ſide with rocks and deep vallies, ſo that if any went out of the way, he fell down and was killed, inſomuch as ther was no way to flie nor to reſiſt. Now not knowing what to do, they began to weep, and cry out as men in deſperation: and the Jews anſwered them with an encouraging one another to play the men: being glad of their enemies adverſity, and cruelly bent againſt them: and all the army of *Ceſtius* had there periſhed, had not the night come on and helped them, which by her darkneſſe gave leaſure to the Romans to flie into Bethoron. In the mean-while, the Iews kept all the places thereabouts beſieged, and guarded the paſſages. *Ceſtius* ſeeing it not poſſible to march openly, thought it beſt to flie, and choſe almoſt 400. of his ſtrongeſt ſouldiers, and ſet them in very eminent places, commanding them that when they were aloft, they ſhould cry as they did before, that the Iews might think that the

Ceſtius ſudden departure maketh the theeves more confident.

The Iews purſue their enemies, and bring them into a deſperate eſtate.

The mourning and lamentation of the Romanes, and the Jews exhortation.

Ceſtius ſtratagem.

A the whole army was there, and ſo he with the reſt of his army marched quietly 30. furlongs. In the morning the Jews perceiving the Romanes to be fled, aſſaulted the 400. whereby they were deceived, and preſently killing them with darts, forthwith they followed *Ceſtius*: who having fled a great way in the night, made more haſte the next day, ſo that the ſouldiers for fear, left their arms and inſtruments to beat down the walls, and ſlings, and much other munition; which the Jews taking, after uſed againſt them. And thus they followed the Romans unto Antipatris: and ſeeing they could not overtake them, they returned, bringing with them the warlike inſtruments, and rifling thoſe that were ſlain, and taking whatſoever the Romanes had left behind; and ſo ſinging ſongs of victory, they returned unto Ieruſalem, having loſt very few of their company, and ſlain 5000. and 300. and 80. of the footmen of the B Romanes, and their helpers; and 900. and 80. horſemen. And this was done upon the eighth day of October, and in the twelfth year of the reign of *Nero*.

The yeer of the world, 4030. after the nativity of Chriſt, 68.

CHAP. XXV.

Of the cruelty of thoſe of Damaſcus againſt the Jews, and of Joſephs *affairs in Galilee.*

INcontinently after *Ceſtius* adverſe fortune, many of the chiefeſt amongſt the Jews daily fled and forſook the City, as a ſhip preſently ready to ſink. *Coſtobarus* and *Saul* two brethren, and *Philip* the ſonne of *Joachim* Generall of *Agrippas* army, fled out of C the City and yeelded themſelves unto *Ceſtius*. As for *Antipas*, who was alſo beſieged with them in the Kings Palace, he would not flie with the reſt, and ſo was killed by the Rebels. But *Ceſtius* ſent *Saul*, & the reſt of his company into Achaia unto *Nero*, to let him underſtand the cauſe of their flight, and to ſhew how *Florus* had cauſed all theſe wars: for ſo he hoped that *Nero* would bend his wrath againſt *Florus*, and quit him from danger. Then the people of Damaſcus underſtanding the death of the Romanes, deviſed how to deſtroy the Jewes which inhabited amongſt them: and they thought it was eaſie to be accompliſhed, for that the Jews were already aſſembled in the common baths, for fear of ſome ſuch matter: yet they miſtruſted their women, who all, except a few, were Jews in religion. D Wherefore they took great heed to conceal their intent from them: and ſo aſſaulting the Jews altogether in a narrow place, and having nothing to defend them, they put them all to the ſword, who were in number ten thouſand. The Rebels that ſo purſued *Ceſtius*, returned into Ieruſalem, and ceaſed not to joyn all unto them that favoured the Romanes, either by force or by flattery; and aſſembling themſelves in the Temple, they determined to chooſe a greater number of Captains. Wherefore *Joſeph* the ſonne of *Gorion*, and *Ananus* the high Prieſt, were appointed rulers of the City, and eſpecially to ſee the wals thereof repaired, *Eleazar* the ſon of *Simon* was put in no authority, notwithſtanding that he had in his cuſtody all preys and ſpoiles taken from the Romanes, and *Ceſtius* his money, and a great part of the publike treaſure, becauſe they perceived him through authority to wax proud, E and his attendants become ſtately. Yet in time *Eleazar* by money and craft perſwaded the people to obey him in all things. And they requeſted other Captains to be ſent into Idumæa, who were *Jeſus* the ſonne of *Sapphas*, and *Eleazar* the ſonne of the new high Prieſt: and they commanded *Niger* who was born beyond Iordan, to obey theſe Captains, who was therefore called *Peraides*, and was then Governour of Idumæa. And they neglected not to do the like by other regions: for *Joſeph* the ſonne of *Simon* was ſent to Iericho and Manaſſes beyond the river, and *John* the Eſſean to Tamna, every one to rule the government of his countrey as a Toparchy, Lydda, Ioppe, and Amaus, were annexed to *John* the Eſſean, and *John* the ſon of *Ananias* was appointed Governour of Gophnitis and Acrabatena. And *Joſeph* the ſon of *Matthias* was made Ruler over both Galilees, unto which was joyned Gamala the F ſtrongeſt city in that coaſt.

The yeer of the world, 4031. after Chriſts nativitie, 69.

Divers of the nobleſt Jews forſake the city, as if they had been in a ſhip ready to ſink.

The Damaſcenes kill 10000. Jews in one hour.

Ioſeph the ſon of Gorion and Ananus the high Prieſt appointed to govern the City.

Ioſeph the Hiſtoriographer Governour of both Galilees.

As for other Governours, every one diſcharged his place according to his wiſedome and dexterity. When *Joſeph* came to Galilee, which was committed to his protection, his firſt care was to get the good will of the inhabitants, knowing that it might much profit him, although in other matters he had offended. Then conſidering that he ſhould have moſt mighty and aſſured friends, if he made them partakers of his authority; and likewiſe get the love of the common people, if he did eſteem of thoſe things which they ſhould think well of; He choſe ſeventy of the moſt ancienteſt wiſe men amongſt them, and made them rulers over all Galilee, and elected ſeven Iudges over the leſſer towns to judge inferiour matters: for he reſerved all great affairs and criminall cauſes to his own hearing. Moreover, having ordained

Ioſeph makes 70. Elders Rulers in Galilee, and appointeth ſeven in every city to determine the cauſes of leſſe waight.

The yeer of the world. 4031. after Christs nativity, 69.

dained a form of justice that those seventy should follow, he took counsel how to work their outward security: And being assured that the Romanes would come into Galile, he compassed those places with strong wals that were fit for his purpose, to wit, Jotapata, Bersabea, Selamis, Pereccho, Japha, and Sigoph, with the mountain Itaburium, Tarichea, and Tiberias, Moreover, he fortified the caves near the lake Genesar, which is in lower Galilee, and in high Galilee Petra, which is also called Acheberon, and Seph, Jamnith, and Mero; in Gaulanites also Seleucia, and Soganes, and Gamala; he only permitted them of Sephoris to build their own walls, because he perceived them to be rich and prone to war of themselves. Likewise *John* the son of *Levias*, at *Josephs* command, built the wall of Giscala himself alone; but in all other places that were fortified, *Joseph* put to his helping hand, & told how they should be done. He leavied also an army of an hundred thousand, who were all young men, whom he armed with old armour, which he gathered from all parts of the countrey: and considering that the Romane army was invincible, for that they were all obedient unto their rulers, and expert in war, he could not instruct them in martial discipline, other occasions forcing him to the contrary: but calling to mind that the multitude of rulers made obedience, he ordained many Captains, and constituted divers sorts of souldiers, as the Romanes used to do; making some governours of ten, othersome over a hundred, and others over a thousand; and appointed likewise rulers over them. He taught them also how to give the sign of war, and how to sound the trumpet, both to call them to combate, and to retire: how to march in length, and cast in a ring, and alwayes to succour them that were most in danger: and to be short, he taught them whatsoever might either encourage them, or make them active: but especially he exercised them in feats of arms, imitating in particular the order of the Romanes, often telling them that they were to fight with men, who for strength of body and courage passed all nations of the world. Also he told them that hereby he should perceive whether they would be obedient in war, if now they abstained from such things as were usual to souldiers, to wit, robbing and spoiling their country men, and crafty and deceitful dealing; nor think the spoil of those with whom they conversed, to be their own gain: for those wars had alwaies best successe, where the souldiers carried good consciences; and they that were bad, should not onely have men, but God also for their enemy. And after this manner he daily exhorted them, and now he had appointed how many were to fight. For 60000. footmen, and 200. and 50. horsmen, and beside these 4000. and 500. whom he hired, were alwayes in readinesse, and 600. chosen men to guard his own person. And the hirelings only excepted, the rest of the souldiers were provided for, by the cities: for every city before mentioned, sent one half of their men for souldiers; and the other half they kept to provide victuals for them, that one part being employed in war, the other might do such businesse as the city required.

Joseph fortifieth the convenient cities with walls.

Joseph instructeth the Galileans in war.

Joseph teacheth the Galileans how they should obey in the wars.

Every one of the cities of Galilee send the half of their multitude to warfare, the rest they keep to provide them victuals.

CHAP. XXVI.

Of Josephs *danger and escape, and of the malice of* John *of Giscala.*

John a notable dissembler, and a thirsty murtherer under hope of gain.

WHilest *Joseph* thus ordered the estate of Galilee, there arose a traitor born in Giscala, the son of *Levias*, whose name was *John*, a most subtil and deceitful Treacher, who by vile means was now become the richest man in that countrey, being before very poor; whereby for a while he was hindred from putting his villanies in practice: who could lye at his pleasure, and easily give credit unto lies, who thought deceit to be a vertue, which he used even towards his dearest friends; and a great counterfeiter of humanity: yet for the hope of gain became a cruel murtherer. He alwayes aimed at high matters, with an aspiring mind, and at first nourished his hope with small villanies. For first he was a thief after his own manner, and lived in woods and solitary places; at last he got him a company of audatious people like to himself, at first smal, but afterward he greatly increased it. He also had a great care to choose no idle persons, but such as were strong of body, valiant of mind, and skilful in martial affairs: of these he gathered foure hundred, the most of them out of Tyre, and the villages thereabout: and with them he wasted all Galilee, and put many in mind of the miserable wars to come. This man a long time before desired to be Governour of the army: and aspired to greater matters, onely the want of money hindred him; and perceiving that *Joseph* took delight in his industry, he perswaded him to suffer him to build the wals of that place where he was born, which was now desolate; and to accomplish this, he gathered great sums of money of the richer sort. Then he devised another shift; for having perswaded the Jews that were dispersed over all Syria, that

A that they ſhould uſe no oyl, ſave onely that which was made by their own nation, he cauſed divers veſſels of oyl to be brought unto the confines of Galilee, and buying four barrels for a piece of Tyrian money (which amounted unto four Attique groates) he ſold them again unto the Syrian Jews, the half of one barrel, for as much as all four coſt him. And for that Galilee abounded with oyles, and eſpecially at that time, he conveighed it to ſuch places where there was great want, and none was brought but by himſelf. By this means he gathered an infinite maſſe of money, which preſently he turned to his prejudice, who had given him licence ſo to get it. And thinking that if he could depoſe *Joſeph*, that then he might come to be ruler over Galilee, he commanded his followers to robbe and ſpoil more then
B they did before, and ſo to trouble the countrey, that he might either kill the Governour, if he ſought to redreſſe it at unawares; or if he let all alone, to accuſe him of cowardize to the people for ſo doing. Moreover, he had already given out ſpeeches, that *Joſeph* went about to betray Galilee to the Romanes, and deviſed many things to this effect to work *Joſephs* overthrow. It hapned that at that time, ſome of the village of Dabarita, who watched in the field, ſet upon *Ptolomæus*, who was factor for *Agrippa*, and his ſiſter *Bernice*, and ſpoiled them of all carriage, wherein was much coſtly apparell, and many ſilver cups, and ſix hundreth pieces of Gold. And for that they could not do this ſecretly, they brought all the whole bootie to *Joſeph* at Tarichea: who reprooving them for offering violence unto the Kings ſervants, commanded the things to be kept at the houſe of *Aeneas*, who was one of the richeſt men in the town, who ſhould reſtore them to the owner when time ſerved: wherein think-
C ing to do himſelf great good, he wrought himſelf much danger. For the thieves being offended that they received no part thereof, and ſeeing that *Joſeph* would reſtore to *Agrippa* and his ſiſter *Bernice* that which they had laboured to get, they went round about the villages in the night, and ſpred this falſe report in every place, that *Joſeph* was a traitor to his countrey, and with the ſame rumour filled the cities thereabout. So that early in the next mornig, 10000. armed men came againſt *Joſeph*. Finally, the multitude aſſembling themſelves together in the Theater at Tarichea, the greateſt part cried out in their choler and fury, that the traitor might be depoſed, otherſome that he might be burned, and *John* himſelf incited many, and with him one *Jeſus* the ſonne of *Sapphias*, who at that time was Go-
D vernour of Tiberias. All the friends of *Joſeph* and his guard being terrified with ſuch a multitude fled, four onely excepted. But *Joſeph* in the mean while was aſleep: and had he ſlept a little longer, they had ſet his houſe on fire. Whereupon he aroſe, and the four that remained with him, counſelled him to flie: but he not diſmaied in that he was left alone, nor for that ſo great a multitude came againſt him, went boldly towards them with his garment all torn, and aſhes upon his head, holding his hands behind him, and his ſword upon his neck. Whereat they that bare him good will, eſpecially the people of Tarichea, were moved to compaſſion: but the countrey people and they whom he overlaid with taxes and tributes, curſed him; and bad him bring forth the publike treaſure, and confeſſe his treaſon: for becauſe of the attire and habit he came in; they thought he would not have denied any thing whereof he was accuſed, and that he came ſo to move them to compaſſion, and ſo to ob-
E tain pardon for his offence. This his humility ſtood him in good ſtead, for hereby thoſe that before were inraged againſt him, now began one to fall out with another in his behalf, when he promiſed to confeſſe the whole matter: and then obtaining licence to ſpeak he ſaid: "I was never minded to ſend back that money to *Agrippa*, nor to keep it unto my "private uſe. For (God forbid) that I ſhould ever hold him for my friend, who is your "open enemie, or that I ſhould ſo ſeek mine own profit, that I ſhould thereby damnifie "you all. But (O ye men of Tarichea) for as much as I perceived that your city eſpeci- "ally had greateſt need to be fortified, and that you were not able to build the walls, and "for that I feared the people of Tiberias, and others adjoyning, who ſtill gaped after this "prey, and wealth that was taken from *Agrippa*; I determined to get thoſe ſpoyles for you
F "to reedifie your walls. If ye miſlike this, I will bring out the treaſure, and give it to be di- "vided amongſt you: but if you like thereof, then it appeareth how you moleſt him who is "your benefactor.

This ſpeech of his well pleaſed the people of Tarichea, and diſpleaſed them of Tiberias; ſo that they breathed out threatnings againſt him. Thus they both left *Joſeph*, and fought one againſt another. He now having many partakers (for the people of Tarichea were almoſt fourty thouſand) ſpake more boldly unto the multitude, and rebuked their temerity; affirming that it was neceſſary to ſtrengthen Tarichea with that preſent money, and that he would alſo provide to ſtrengthen other cities, and that they ſhould not want money, if they would agree and conſpire together againſt them, from whom they ſhould take it; and not to offer violence

The year of the world, 4031. after Chriſts Nativity 69.

John imployeth the money he got, againſt him by whoſe means he gained it.

Agrippas preſident robbed.

An hundreth thouſand armed men come out againſt Ioſeph.

All Iotephs friends and guard ſave four flie from him.

Ioſephs Oration to the ſeditious.

violence unto him, who would endeavour to get it. So the reſt of the multitude being deceived, though they were angry, yet departed; and 2000. armed men offered to ſet upon him: but he being already retired into his houſe, they ſtood without, threatning him. Wherefore *Joſeph* uſed another device likewiſe to repreſſe theſe: and getting up into the top of the houſe, he beckned unto them with his hand to keep ſilence; and then ſaid, that he was ignorant what they requeſted at his hands: for he could not hear one for another, becauſe their voices were confounded through the multitude; but if they would ſend ſome into the houſe to talk friendly with him, he would do whatſoever they requeſted. The nobles and magiſtrates hearing this, preſently went into the houſe: whom, when he had led into the innermoſt part of the houſe, having ſhut the doores, he cauſed to be beaten, ſo long till that all their bowells appeared: the doores in the mean time being made faſt, the people ſtaied before the houſe, thinking that the cauſe of their long tarrying was, to alleadge reaſons to and fro; and preſently *Joſeph* opening the doores, put them forth amongſt the people all bloudy as they were: whereat they were ſo terrified, that leaving their weapons behind them they ran away Hereat *John* took occaſion to encreaſe his envy; and having ill ſucceſſe in this policy, he ſtill attempted other plots to bring *Joſeph* in danger: and counterfeiting himſelf ſick, he requeſted *Joſeph* to permit him to go to Tiberias, and uſe the hot baths for to recover his health. But *Joſeph* not having yet perceived his treaſon, wrote letters in his behalf to the governour of the town, willing him to be *Johns* Hoſt, and to let him want nothing that he needed: which he had in good ſort. And two daies after his arrival there, he went about the buſineſſe, which he came to effect, and enticed ſome with money, others with flatteries, to revolt from *Joſeph*. *Silas* whom *Joſeph* had made governour of the City underſtanding this, he preſently by letters gave notice thereof to *Joſeph*: who receiving them in the night, went to Tiberias, and was there early in the morning, and the reſt of the multitude came out to meet him: but *John* notwithſtanding he judged that he came againſt him, yet ſtill he counterfeited himſelf ſick in bed, and ſent a man of his acquaintance to excuſe his abſence for not coming to meet *Joſeph*. Then *Joſeph* aſſembled the Tiberians together in a place to ſpeak unto them, concerning that which was written unto him: and *John* ſent armed men thither with commandement to kill *Joſeph*. The people perceiving them to draw their ſwords, cried out: and *Joſeph* at their cry looking about him, and perceiving their ſwords even almoſt at his throat, he leapt down a little hill upon the ſhore, which was ſix cubits high, upon which he ſtood to ſpeak unto the people: and going into a boat with two of his guard which he found there, he went into the midſt of the lake, and preſently his guard taking their weapons aſſaulted the traitors. *Joſeph* fearing that a great conflict would enſue, and ſo the whole city for a few mens fault be deſtroyed, ſent to his ſouldiers, charging them onely to work their own ſafety and no more, and to kill none, not reprove any for that wicked fact: who forthwith obeying his command, ceaſed from fight.

But they that inhabited about the City. and heard of the treaſon, and by whom it was attempted, armed themſelves and came againſt *John*: but he before they came, fled to Giſcala, where he was born. In the mean while, all Galilee came and joyned with *Joſeph*, and there were many thouſands of armed men gathered together, affirming that they came againſt *John*, and to fire that city which had received him. But *Joſeph* thanked them for their good will, ſaying that he had rather conquer his enemies by policy, then by fire and ſword: and therefore requeſted them to be content. He alſo publiſhed an edict, wherein he declared that all thoſe that had rebelled with *John*, and did not forſake him within 5. daies next following, ſhould loſe all their livings, and their manſions ſhould be ſacked, and their houſes and family ſet on fire. Hereupon three thouſand preſently forſook *John*, and came and caſt down their weapons before *Joſephs* feet, proſtrating themſelves before him: ſo that there onely remained with *John* but one thouſand of fugitive Syrians. By whom *John* being aſſiſted, again went ſecretly to work, having ſo ill ſucceſſe by plain dealing: and ſo privily ſent meſſengers to Jeruſalem, who told that *Joſeph* had gathered a great army, and that except he were quickly prevented, he would come and uſurp the dominion over that mother City. But the people underſtanding before of *Johns* hatred, did not regard it: yet divers rich men and magiſtrates who envied *Joſeph*, ſecretly ſent money unto *John*, to hire ſouldiers that were ſtrangers, that he might war againſt *Joſeph*; and determined amongſt them, to diſplace him: and thinking that their decree was not ſufficient to effect it, they ſent moreover five hundreth and four thouſand armed men, and four of their principall nobility amongſt them, to wit, *Joazar* the Lawyer, and *Ananias* the Sadducee, & *Simon* & *Judas* the ſons of *Jonathas* all very eloquent and learned men, to withdraw the peoples mindes from *Joſeph*; giving them charge, that if he of his own accord came unto them, that then they ſhould permit him to

ſpeak

The yeer of the world, 4931 after the nativity of Chriſt, 69.

Another ſtratagem of Joſephus againſt the Jews.

Johns envy and treaſon againſt Joſeph

John perſwadeth the Tiberians to revolt from Joſeph.

John ſendeth certain armed men to kill Joſeph.

Joſeph flees in a little boat by the lake.

John fleeth into his countrey Giſcala. The Galileans flock to Joſeph againſt John.

Johns treaſon againſt Joſeph.

A speak for himself: but if he refused so to do, that then they should hold him as an enemy. *Josephs* friends at Jerusalem gave him intelligence, that an army came against him, but for what cause they knew not, for that it was kept secret. And hereupon before he could prevent it, four Cities did revolt from him, to wit, Sephoris, Gamala, Giscala and Tiberias, the which he soon after easily recovered, without any force of arms: and having taking the four Captains and counsellors of his enemies, he sent them unto Jerusalem: against whom the people being incensed, would have killed them, and those that brought them, had they not fled betime.

The yeer of the world, 4031 after Christs nativitie 69.

Four cities of Galilee submit themselves to Josephs enemies.

CHAP. XXVII.

B

Tiberias and Sephoris were recovered by Joseph.

NOw *John*, for fear of *Joseph*, kept himself within the wals of Giscala: and a few dayes after Tiberias revolted again, the inhabitants calling in *Agrippa*, who came not at the day appointed, and yet a few Romane souldiers shewing themselves, they revolted from *Joseph*. *Joseph* understanding this at Tarichea, having sent his souldiers to fetch corn, thought it not good to go alone against the Rebels, neither did he think it best to delay the time any longer, fearing that whilest he delayed, King *Agrippa* would come and possesse the town; for the next day, because it was the Sabbath, he could do nothing. Wherefore he thought to overcome the Rebels by policy, and so he commanded C the gates of Tarichea to be kept shut, that his intent might not be revealed unto them of Tiberias. Then taking all the boats that were in the lake, in number two hundred and thirty, and in every one of them four saylers, he hastily sayled to Tiberias: and when he came near the City, yet so far off, that the inhabitants thereof could not easily descry him, he left all the boats upon the water emptie, and taking onely seven of his guard with him, unarmed, he went near unto the city, that they might see him. When the Rebels perceived him, and thought that the boats had been full of armed men, they cast down their weapons, and held up their hands to him, beseeching him to spare the City. *Joseph*, after many threatning and bitter speeches, first, for that having undertaken wars against the Romans, they D with civil wars consumed their own forces: secondly, for that they had sought his life, who had wrought their safety, and that they were not ashamed to shut the gates against him, who had builded the City wals, yet (said he) if any would come and talk with him; and confirm a league of their fidelity unto him, he would not refuse them. So ten of the chiefest among them came unto him, whom he carried away in a fisher-boat far from the City, and sent for fifty Senators, as though he requested their promise also. And devising new causes, he still under pretence of agreement sent first for one, and then for another, as he thought good, till he had loaded all the boats: which done, he commanded all the boatmen with all speed possible to go to Tarichea, & put them in prison, so that he carried away all the councel, which were in number six hundred and two thousand people, all whom he brought to Tarichea in boats. But they which remained in the City, cryed with one voyce, that one E *Clitus* was cause of that revolt, and therefore besought *Joseph* to punish him for all. *Joseph* told them that he would put none of them to death, but commanded one of his guard called *Levia*, to come and cut off *Clitus* his hands: but he fearing to trust himself amongst all his enemies, refused to do execution. *Clitus* perceiving that *Joseph* was angry, and ready to come out of his own boat to do it himself, besought him to grant him one of his hands: which *Joseph* did upon condition, that he should cut off the other himself. So *Clitus* drawing out his sword with his right hand, cut off his left, being afraid of *Joseph*; and after this, he returned to Tiberias to bring it again under his subjection: and within a few dayes after, he took Giscala, and Sephoris, which were revolted, having given the spoils thereof to his souldiers, but yet afterward he restored all that was taken away, unto the people, and so F he did to the inhabitants of Tiberias and Sephoris: and by this means got the good will of them all.

Tiberias is recovered by Joseph, and saved by a stratagem.

Joseph with seven souldiers cometh to Tiberias, and terrifieth his enemies.

Joseph by a subtil policy trayneth out the chiefest of Tiberias, and carrieth them away in boats to Tarichea.

Clitus the author of the sedition, drawing his sword with his right hand, cut off his left.

CHAP. XXVIII.

How the people of Jerusalem prepared themselves to war, and of the tyranny of Simon Giora.

VNtill this time, there were broils in Galilee: and now ceasing from civil dissension, they prepared themselves against the Romans. And the Potentates of Jerusalem, and *Ananus* the high Priest, with all speed renewed and repaired the wals, and made

The troubled estate of Jerusalem.

all

The yeer of the world. 4031 after Christs nativity, 69.

all sorts of instruments for war, arrows and other weapons; so that all the City was busied herein, and trained their men in warlike discipline. All places were filled with tumults; but the graver sort were very pensive, and many as it were foreseeing the calamity that after ensued, burst out into tears: they that desired peace, received no comfort in any thing: all things were done at their beck, who were cause of all this war. And the estate of the City even then before the Romans came, was like a City to be destroyed. Now *Ananus* omitted that which was necessary for war, & laboured to reconcile the seditious faction of them that were called Zelous: but how he was overcome, and what his end was, we will declare hereafter.

Simon the son of Giora committeth great rapines, and murthers in Acrabatena and Idumæa.

Now one *Simon* the son of *Giora* in the Toparchie of Acrabatena, having gathered together a multitude of seditious people, robbed and spoiled all; and not onely brake into rich mens houses, but also did beat them grievously, openly exercising his tyranny. But when *Ananus* & the rest sent an army against him, he fled unto his fellow theeves of Massada, and there he stayed till *Ananus*, and the rest of his enemies were slain: and then he wasted Idumæa with the rest, so that the governours of that place were fain to put a garrison in every village: so great was the number of them that were slain by these theeves. And thus stood the affairs of the Jews.

The THIRD BOOK of the VVARS of the Jewes

Written by *Flavius Josephus*.

The contents of the chapters of the Third Book.

1 *Of the coming of* Vespasian *General of the Romanes into Judaa, and of the two massacres of the Jews, and how the Sephorites yeelded themselves to* Vespasian.
2 *The description of Galilee, Samaria, and Judaa.*
3 *Of the help sent unto them of Sephoris, and of the military discipline amongst the Romanes.*
4 *How,* Placidus *assaulted* Jotapata.
5 *How* Vespasian *invaded Galilee, and at his onely presence how the Galileans fled.*
6 *How* Gabara *was taken.*
7 *How Jotapata was besieged, and of the situation and batterie thereof.*
8 *Of the siege of Jotapata by* Vespasian, *and of* Josephs *diligence, and of the excursions of the Jews against the Romans.*
9 *How* Vespasian *did beat the walls of Jotapata, with a Ram and other warlike engines.*
10 *How Jotapata was again assaulted.*
11 *How Trajan and Titus took Japha.*
12 *How Cerealis overcame the Samaritanes.*
13 *How Jotapata was taken.*
14 *How* Joseph *being taken saved his own life.*
15 *How Joppe was taken again.*
16 *How Tiberias was yeelded.*
17 *How Tarichea was besiegd.*
18 *Of the lake called Genesar, and the fountains of Jordan.*
19 *How Tarichea was delivered.*

CHAP

A

CHAP. I.

Of Veſpaſians *coming into Judæa, and of the maſſacre of the Jews.*

The yeer of the world, 4031 after Chriſts Nativity, 69.

AFter that *Nero* underſtood of his evil ſucceſſe againſt the Jewes, he was ſeized with fear and aſtoniſhment; yet he diſſembled it as much as neceſſity would permit him. In the mean-while he ſet a good face on the matter, and made as though he were
B of more courage, ſaying, that that which hapned, was rather by the fault of his General, then by the valour of their adverſaries: thinking that it behoved him, who was Emperour, not to ſhew himſelf moved with a little bad news: and the greatneſſe of his Empire ſhewed he had a mind which yeelded to no misfortune. Yet it appeared by the vexation of his ſpirit that he was much moved, and in great care unto whom he ſhould commit the charge of the Eaſt, which rebelled; who both would conquer the Jews, and chaſtiſe the inhabitants about them, that bare the ſame mind as they did. At laſt, he found *Veſpaſian*, whom he thought onely meet for that purpoſe; a man who from his infancy had been trained up in wars, even until he was gray-headed, who had appeaſed the people of the Weſt, and helped them being troubled by the Germanes, and recovered it for the Romanes: as alſo he did Britany, which was unknown before; and for that cauſe made his
C father *Claudius* triumph, without taking any pains for it. *Nero* conſidered all theſe, and his prudence grounded in old age with his experience, who alſo had ſons in the flower of their age to be pledges for his fidelity, and that repreſented their fathers wiſdome, God, as it ſhould ſeem, even then diſpoſing ſomething of the whole Common-wealth, *Nero* ſent him to govern the armies in Syria, greatly encouraging him with fair ſpeeches and promiſes, as at that time need required.

Nero is amazed and afraid at the valiant acts of the Jews.

Nero ſendeth Veſpaſian to govern in Syria and direct his way.

Thus he departed out of Achaia, where he was with *Nero*: and he commanded *Titus* his ſon to lead the fifth and tenth legions from Alexandria, and he himſelf croſſing over to Helleſpont, went after by land into Syria, where he aſſembled all the Romane forces, and all
D the help of the Kings adjoyning that were confederates. But the Jews after *Ceſtius* unfortunate ſucceſſe, became proud of their victory, and could not contain themſelves; but like men toſſed at Fortunes pleaſure, they ſtill gave more occaſion of warre: and gathering all their warlike forces together, they went to Aſcalon, which is an old Citie ſeven hundred and twenty furlongs diſtant from Ieruſalem, which the Iews alwayes hated, for which cauſe alſo they firſt aſſaulted it. The Governours in this expedition, were three men excellent above the reſt for ſtrength and wiſedome, to wit, *Niger* of Pærea, *Silas* the Babylonian, and *John* the Eſſean. Now the Citie of Aſcalon had very ſtrong walls, but few men to defend it; for it had onely one company of footmen, and one band of horſmen, whom *Antonius* go-
E verned. The Iews made ſuch haſt, as though they had dwelt hard by. *Antonius* perſwading himelf that they would aſſault him, cauſed his horſmen to iſſue forth of the City: and neither fearing the multitude, nor the malice of his adverſaries, he valiantly abode the firſt aſſault of the enemies, and beat them back that attempted to aſſault the wall. So the Jews who were unskilful, having to do with them that were expert; and they being on foot fighting againſt horſmen, without order, againſt thoſe that were in good order; being lightly armed, againſt their adverſaries who were well provided, were eaſily repulſed.

Veſpaſian and Titus gather great forces againſt the Jews.

The Iews beſiege Aſcalon.

Antony fighteth with the Jewes.

Finally, they were more led by rage and wrath, then by good counſel; and they againſt whom they fought were obedient, and would do nothing without the commandment of their leader. For their firſt ranks being broken, they were forced by the horſmen to turn their backs; and turning themſelves to their own company, who turned toward the wall, became as it were enemies to themſelves. So that every one ſeeking to avoid the horſmen,
F they were all diſperſed about the field, which was in every place for the advantage of the horſmen. This greatly helped the Romanes to kill ſo many Iews: for they that fled were eaſily overtaken by the Romanes, and killed; and others compaſſing divers of the Jewes about, ſlew them with darts; ſo that the Jews were in a great deſperation for all their huge multitude, as if they had been alone. The Iews endeavouring to overcom their misfortunes, were aſhamed to flie, and ſo fled not haſtily, hoping that fortune would change But the Romans not wearied in that which they did with great dexterity, continued the fight the moſt part of the day; ſo that there were ſlain of the Iews ten thouſand, and two of their leaders, *John* and *Silas*. The reſt, many being wounded, followed their General *Niger*, who fled into a little

The Romanes overcome the Iews, and make a great ſlaughter of them.

Ten thouſand Iewes ſlain.

little town of Idumæa, named Salis: many of the Romans also were wounded in that fight. G
The year of the world, 4031. after Christs Nativity 69. But the Iews were not daunted with this misfortune, but the grief thereof much increased their courage: neither were they dismayed with the former losse of so many men within so short time; but rather calling to mind their great victory they had before, were drawn to undergo yet another mishap. Shortly after, before the mens wounds were healed, they gathered together all their forces, and went again to Ascalon in greater number and fury, but with the same successe, and skill in warlike affairs which they had before. For *Antonius* having
Eight thousand Iews slain at Ascalon. warning which way they meant to com, placed an ambush in the way, and the horsmen setting upon them at unawares, they killed aboue eight thousand of them, before they could prepare themselves to fight: and all the rest fled, and *Niger* with them, shewing as he fled many arguments of a valiant mind: and for that the enemies pursued them, they fled into the safest tower of a town called Bezedel. *Antonius* knowing it to be in vain to stay about H
the tower that was invincible, yet loth to let the General of their adversaries to escape, set fire on the wals; and so departing, triumphed, thinking that *Niger* had been burned. But he leapt into a deep vault in the Castle, and so escaped, and three dayes after he shewed himself unto his souldiers, who sought for him weeping, that they might have his body, for they thought him dead: whom against all expectation, seeing alive, they were very glad, as though
Vespasian with his whole army cometh to Ptolemais. by Gods providence he escaped to be still their Leader.

Vespasian came to Antiochia, which is the mother City of Syria, and brought his army with him, which for greatnes, and happy successe, doubtlesse was the third in the whole world; and finding that King *Agrippa* did expect his coming, he hasted with all his forces from thence to Ptolemais. At this place there came unto him the Citizens of Sephoris a City of Galilee, who had no thought at all of rebellion: these both provident for their own safe-
The Sephorites do courteously entertained the Romanes. I
ty, and well knowing the forces of the Romanes, before *Vespasian* came, submitted themselves unto *Cestius Gallus*, and received from him a garrison of souldiers; and now also courteously entertaining *Vespasian*, offered their help against their countreymen. To whom *Vespasian* at their request gave a guard of horse and foot, so great as he thought was able to resist the force of their enemies, if the Jews should attempt any thing against them. For he thought it would be a great help unto him in his war to come, to have Sephoris the greatest City of Galilee scituate in a strong place on his side, which otherwise might be a safeguard to the whole nation.

CHAP. II. K

The description of Galilæa, and Samaria, and Judæa.

The description and scituation of the higher Galilee THere are two places named Galilæa, and one is called high Galilæa, and the other, low Galilee: and they are both compassed with Phœnicia and Syria. On the West Ptolemais, with the limits of his territorie doth part his borders, and the mount Carmel, which in time past belonged unto Galilee, but now unto the Tyrians. Unto which adjoyneth Gabaa, which signifieth the horsmens City: so called for, because King *Herods* horsmen were sent thither to inhabit. On the South part it joyneth to the Samaritanes, and Scythopolitanes unto Jordan. On the East part it bordereth upon Hippene, L
The length and breadth of the lower Galilee. and Gadaris, Gaulanitis, which are the borders of King *Agrippa* his countrey. On the North it bordereth upon Tyria. The length of lower Galilee reacheth from Tiberias unto Zabulon; near which is Ptolemais by the sea coast. In breadth it reacheth from the village Xaloth, scituate in a great field, unto Bersabe, where also begins the breadth of high Galilee, and reacheth unto the village called Baca, bordering upon the Tyrians; and the length thereof is from a village near Jordan named Thella, unto Meroth. And being of such
The fertility of Galilee. bignesse, and environed with so many nations, yet did they alwaies resist forrain forces. For the Galileans are from their childhood warlike, and never are daunted by fear or penury; for their countrey is most fruitful, set with all manner of trees, and very fertile, notwithstanding M
the inhabitants take small pains in tilling the ground. All parts thereof are tilled by the inhabitants, and there is no waste part.

There are many Cities, and in every place there are villages populus and rich: so that the least village there, hath in it above fifteen thousand inhabitans. And although Galilee be lesse in compasse then the region beyond the river, yet it is more populus, fertiler and richer then the same: for it is all tilled, and all beareth fruit. But that beyond the water, though it
The description of the countrey beyond the flood. be bigger, yet it is not all inhabited, for there are many desarts, and barren places, and one beareth wilde fruits. Peræa hath a good soil and large field, beset with divers trees, especially olives, vines, and palm-trees: and it is abundantly watered with brooks running from

the

A the mountains, and ſprings that continually come down, when in the Dog-dayes they are almoſt drie. The length of this place is from Machetunt to Pella; the breadth from Philadelphia to Jordan. This town Pella before mentioned, lieth on the North part, and Jordan on the Weſt, and the country of the Moabites bordereth on the South, and on the Eaſt Arabia, Silbonitis Philadelphia and Geraſis. Samaria is ſeated between Judæa and Galilee, beginning at a town ſcituate in a place called Ginæa, and endeth in the Toparchy of Acrabatena, nothing differing in nature from Judæa. For both of them are full of mountains and fields, and good for tillage; full of trees abounding both with wilde apples and others: for they are of their nature dry, but have rain enough, and have paſſing ſweet waters, & abundance of good graſſe, and great ſtore of milch beaſts, and which is a great argument of

The yeat of the world, 4030. after Chriſts Nativity, 68.

The deſcription of the Region of Samaria.

B wealth, both places are very populous. The confines of theſe countries is Anauth, a village otherwiſe called Borceos, which lieth on the North part of Judæa. The South part of Judæa, if you meaſure the length is extended unto the village of the Arabians, called Jordan: the breadth reacheth from Iordan unto Joppe: in the midſt thereof is ſcituate Ieruſalem; ſo that ſome call that City the navel of the countrey. Iudæa alſo bordereth on the ſea-coaſt, even unto Ptolemais. It is divided into eleven portions: the firſt is Ieruſalem, head and chief of all, being above all the reſt, as the head is above the body: and the reſt are Toparchies. Gophna is the ſecond, after that Acrabatena, then Thamna, afterward Lydda, alſo Ammaus, Pella, and Idumæa, and Engadda, and Herodium, and Iericho; beſides theſe Iamnia, and Ioppe command the places adjoyning. Moreover, there is Gamala, and Gaulanitis, and Batanea, and Trachonitis, which are portions belonging to King *Agrippa* his

The deſcription of Iury, whoſe middle part is Jeruſalem.

The diviſion of Iudæa.

C kingdome. This countrey beginneth at mount Libanus, and the fountains of Iordan, and reacheth in breadth unto the lake near Tiberias. And in length it reacheth from Iulias, to Arphas, and the inhabitants are partly Iews, and partly Syrians.

CHAP. III.

How aid was ſent unto the people of Sephoris, and of the military diſcipline of the Romanes.

D I Have already ſpoken of Iudæa as briefly as might be, and with what countrey it is environed. Now *Veſpaſian* ſent help unto the inhabitants of Sephoris, to wit, one thouſand horſmen, and ſix thouſand foot, *Placidus* the Tribune being their Governour: the horſmen divided themſelves into two companies, lodged in a great Plain, and the footmen were in garriſon in the City for to defend it, but the horſmen ſtayed without. Theſe horſmen made excurſions on every ſide, and greatly moleſted *Joſeph*, who was quietly bent, and alſo ſpoiled all that was without the cities, and alwaies repulſed the inhabitants, if at any time they took courage to revenge themſelves. Notwithſtanding, *Joſeph* aſſaulted the city Sephoris, hoping to take it: which be before ſuch time as it revolted unto the Romans, had compaſſed with ſo ſtrong wals, that the Romans themſelves could not

Veſpaſian ſendeth help to the Sephorites, but filleth Galilee with ſword and fire.

E have taken it; ſo his hope was fruſtrate: for neither by force nor fair means would the Sephorites yeeld unto him. Hereat the Romans being angry, troubled the countrey more then before: who now neither night nor day ceaſed from deſtroying it, but robbed and ſpoiled all they found, and all men able to bear arms they ſlew, and made the reſt their ſlaves; Thus all Galilee was filled with fire and ſword, and no man eſcaped that calamity; onely they ſaved themſelves, that fled into the cities that *Joſeph* had walled.

Titus came to Alexandria being winter, ſooner then he was expected; and ſo received there the ſouldiers that he was ſent for: and having a proſpeous journey, he quickly came to Ptolemais; and finding his father there with two of the chiefeſt legions; to wit, the fifth and tenth, he alſo adjoyned that fifteenth legion that he brought with him. And there followed them eighteen companies, five out of Cæſarea, one troup of horſmen, and five companies

Titus bringeth a mighty army into Iudæa.

F of horſmen out of Syria, ten of theſe companies of foot had in every one of them a thouſand men, the reſt onely ſix hundred and thirteen, and in every troup of horſmen, were an hundred and twenty. The Kings alſo brought great aid: for *Antiochus*, *Agrippa*, and *Sohemus*, brought each of them two thouſand bowmen, and a thouſand horſmen: and *Malchus* King of Arabia, brought five thouſand foot, and one thouſand horſe, and the moſt of his footmen were Archers; ſo that the whole army, together with the kings aid, amounted unto the number of threeſcore thouſand horſe and foot together; beſides them that followed the camp, who were a great multitude, and not inferious unto the ſouldiers in warlike diſcipline: ſo that one may admire the Romanes, who ſo train up their ſervants in time of peace, that they are very fit for wars. So that whoſoever well beholdeth their military diſcipline, he

ſhall

shall perceive that they gained not this their goodly Empire by chance and fortune, but by vertue: for they do not onely then begin to use weapons when they come to fight, but they practise military discipline before they need: and they are not idle in time of peace, but alwayes practise themselves therein without ceasing. Their exercises are like war it self, and every souldier is every day exercised in every sort of weapons, even as though they were fighting against the enemy; so that hereby they easily indure the burthen and travel of wars. For their disorder doth not make them forget what to do, neither doth fear dismay them, nor continuance of fight & war weary and tire them. So that whosoever they fight against, who are not so well provided in these affairs, as they are, they alwayes overcome them: and one may well call their practices amongst themselves, conflicts without blood-shed: and their wars indeed, conflicts with bloodshed. They are not easily overcome at unawares: for in what enemy-countrey soever they come, they fight not before they have fortified their camp about, which they do not rashly, neither do they pitch their tents in marish or high places, after a disordred manner, for if the place be unequal, they make it plain. And they proportion their camp four-square: for they have many Smiths, and all kind of workmen needful, which do still follow the army, to accomplish such businesse. And in the innermost part of the camp they make Tabernacles, whose outside resembleth a wall, with towers equally distant one from another, and between them engines of war to cast stones, and such like, that all kind of shot may be in readinesse. They also build four gates large and wide, both for their cattel easily to come in at, and also for themselves if need require, to enter in or issue out speedily.

The yeer of the world, 4031 after Christs nativitie 69.

The diligence and labour of the Romanes in providing things necessary for the wars.

The industry of the Romanes.

The order of the Romanes in their camp.

The reverence and obedience of the Romane souldiers to their Captains.

Within the camp, there are streets divided into certain spaces: in the midst their rulers, and amongst them all, the Generals tent like a Temple so that it seemeth a city, and a market full of shops made in an instant. There are also seats builded for the Governours to judge of controversies, if any arise between the souldiers and others. All this place & all things belonging thereto are made in an instant, partly by reason of the multitude, partly by the industry of such as work: and if need require, they compasse it with a trench four cubits deep, and as many broad. Thus the souldiers enclosed with arms, do live quietly in their tents, without disorder, and all things are done with good advice and order, whether they need water, or corn, or wood, for they must all go to dinner at the time appointed, and all sleep at once, and a trumpet giveth notice when to watch and guard, and nothing is done that is not commanded. In the morning, all the souldiers come unto their captains to salute them, the captains to the tribunes, and they all to the General, and he giveth them a watch-word, and telleth them what he thinketh good, and how they shall behave themselves towards those that are under them, whereby in fight they may demean themselves, and well know when to assault, and when to retire. When they go forth of the camp, a trumpet soundeth, & no man is idle, but at the first beck taketh away his tabernacle, & maketh al ready for their departure. Then the trumpet soundeth again, warning them to be ready: and having loden their beasts, with their baggage, they expect the sound again, as though they were to run a race, and at their departure they burn their camp, because it is easie to build the like again, and also lest afterwards it may advantage their enemies. When the trumpet hath sounded the third time, which is a sign to set forward, then they hasten those that are slow, lest they forsake their order. And a crier standeth on the right hand of their General, asking thrice if they be prepared to fight, and they as often answer that they are, holding up their right hands with a lofty courage: and so they marche on easily, every man keeping his rank, as though they were ready to give battel. The footmen have a head piece, a brest plate, and a sword on the left side, and on the right side a dagger. The footmen guarding the General, have a Javelin and a shield: the rest armed every one with bucklers and pikes. Moreover, they carry a saw, a basket, a fardle, a hatchet, also a cord, a sythe, a chain, and victuals for three dayes; so that the footmen are as much loaden as the cattel. The horsmen carry at their right side a long sword, in the left hand a dart, & a long shield hanging against the horseside, and a quiver with three darts, with broad edges, which are as big as a spear: they have also helmets and brest-plates like the footmen. And the Generals horsmen that guard his body, do nothing differ from the rest. That company alwaies leadeth, that the lot falleth unto. And these are the fashions of the Romans concerning their warlike discipline. They never do any thing unadvisedly in battel, but manage all things according to counsel; so that they either do not erre, or if they do, their fault is easily amended. For they think that bad successe after deliberation, is better then good fortune without it; and they think that therein fortune did but flatter them, to work them some great despight, by reason they have not deliberated: but that which is premeditated, although it have evil successe, yet it maketh them

How the Romans forsake their camp.

The armour of the Romane footmen.

The furniture of the Romane horsmen.

The Romanes attempt nothing unadvisedly or rashly.

A them wary against another time. And none of them accounts that good ſucceſs, which cometh by chance, and yet every one is comforted in their misfortune, for that they take good advice, By the military exerciſes they do not only make the bodies of their ſouldiers ſtrong, but their minds alſo more hardy: and their diligence is the greater by their fear. For their laws are capitall, not onely for them that forſake their order, but alſo for them that commit the leaſt enormitie or negligence; and their Generals are more ſevere then their laws: who onely by rewarding the good, purchaſe favour, leſt they ſeem cruell in puniſhing the wicked. Moreover, they are ſo obedient to their Rulers, that in peace they honour them, and in warre the whole Army ſeemeth one body united together: they ſo keep order, and are ſo ready to turn here or there, and ſo attentive to any command, and alſo diligent to note ſignes made unto
B them, and ſo quick to labour with their hands, that they are alwayes apt to do any thing, but ſlow to endure. Inſomuch that they know no place, where they have been overcome, either by number, or courage, or councel, or by the difficultie of the place, nor by fortune it ſelf: For they think victorie more certain then fortune. Therefore ſeeing that their deeds are ruled by advice and councell, and their commandments ſo well fulfilled by the Army, what marvell is it if their Empire in the Eaſt reach unto Euphrates, in the Weſt unto the Ocean, in the South unto Affrick, in the North unto Rhene and Danubius? ſeeing that one may juſtly affirm the poſſeſſion leſs then the poſſeſſors. This I have ſpoken, not to praiſe the Romans, but to comfort the conquered, and to terrifie thoſe that deſire alteration: and perhaps it may teach them who want good diſcipline, and are ignorant of the manners and cuſtomes of the Romans in their military affairs.

The yeer of the world, 4031. after the Birth of Chriſt 69.

The Romans grow more diligent by fear.

The obedience of the Roman ſouldier is no ſmall occaſion of his victory.

How far the Roman government extendeth.

C

CHAP. IV.

How Placidus *aſſaulted* Jotapata.

IN the mean time *Veſpaſian* living at Ptolemais with his ſon *Titus*, prepared his Army. But *Placidus* was already entred into Galilee and run thorow it, where he ſlew almoſt all he found who were of the weaker ſort of people and cowards: and ſeeing that thoſe of courage alwayes fled into the Cities that *Joſeph* had fortified, he turned his forces againſt *Jotapata*, which was the ſtrongeſt of them, thinking it might eaſily be taken by a ſudden aſſault, and that he thereby ſhould get great glory, and that by taking it great profit might
D enſue, in that the people ſeeing the ſtrongeſt Citie ſurprized, they would not flie to any again. But it fell not out as he expected; for the people of *Jotapata* underſtanding of his coming, met him neer the town, and ſuddenly encountring the Romans, being a great multitude and well diſpoſed to fight, as thoſe that bare arms for the generall ſafetie of the Countrey, and the lives of their wives and children, they put the Romans to flight, wounding many, only ſeven being ſlain: for the Romans in flying, kept their ranks: and being armed round about, they were not dangerouſly wounded; but the Jews being unarmed, rather truſted to their Darts and Arrows then to handy blows. There were three Jewes ſlain, and a few wounded: and ſo *Placidus* when he ſaw himſelf repulſed from the town, he fled.

Placidus draweth his forces againſt Jotapata, and being repulſed, flies.

E

CHAP. V.

How Veſpaſian *invaded Galilee and how at the very ſight of him the ſeditious fled.*

VEſpaſian deſirous to take Galilee himſelf, departed from Ptolemais, making ſuch journeyes as ſouldiers ought to keep, which the Romanes are wont to follow. And he commanded thoſe that came to help him, and the bowmen, becauſe they were lighter armed, to goe before and repreſſe the enemies incurſions, and ſearch the Wood and Forreſt fit for ambuſhes, whereby they were to paſſe: after them followed part of the Romane footmen and horſemen: and after them their marched tenne by tenne out of every
F hundreth; bearing with them their Armour, and the meaſures of their Camp. After them, followed men, whoſe office it was to mend the wayes, where they were bad, and cut down the Woods that were in the way, leſt with bad way the Army were tired. After them he ſent his baggage, and the baggage of the Rulers under him, and withall horſemen to guard it. And after them he himſelf followed, leading an Army of choſen footmen and horſemen, accompanied with his own guard of horſemen, and he had out of every legion ſixſcore men for his own guard. After followed they that carried the Engines to batter the walls of the cities, and other inſtruments, and with the Prefects and Tribunes, guarded with their choſen ſouldiers. After them other Enſignes, and the Eagle, the which

Veſpaſian directeth the Romans march.

The y^r of the world, 4031. after Christs nativity, 69.

the Romans hold for chief of all, becauſe it is the King of all Birds, and is moſt valiant and ſtrong wherefore they think it a ſign of dominion and victory, over all them againſt whom they bear it. After theſe ſacred Enſigns followed the Trumpets ſounding in warlike maner; and after them the Army marching ſix in a rank; and as the cuſtom is, a Centurion went by them to keep order: the ſervants were all with the footmen and baggage. After the laſt company who were hired, followed armed footmen and horſmen in great number. And thus *Veſpaſian* with his whole Army came unto the borders of Galilee: and there pitching his tents, he ſtayed the ſouldiers who were very eager to fight; as it were boaſting and ſhewing his Army to terrifie his adverſaries, and giving them time to repent, if any one would alter his mind before the war began, yet did he prepare to beſiege the walls and fortreſſes. The only ſight of him made many rebels fly, and daunted the moſt of them. For *Joſephs* ſouldiers who had pitched his tents a litle from Sephoris, when they knew that war grew on, and that they were preſently to fight with the Romans, they did not only fly before they fought; but alſo before they ſaw their enemies. *Joſeph* being left with a very few, knowing he was not able to abide the enemies; and that the Jews were diſcomfited, and that if he put any truſt in them, they would for the moſt part revolt unto the enemies; for that time abſtained from all war, and thought to get himſelf out of danger: and ſo accompanied with them that remained with him, he went to Tiberias.

The Eagle by the Romans is held the Enſign of the Empire, and a ſign of victory.

Ioſeph forſaken by his friends, flies to Tiberias.

CHAP. VI.

How Gadara was beſieged and taken.

Veſpaſian went unto *Gadara*, and took it at the firſt aſſault; for all able men fit for war were fled out of the city; and entring the city, he put all to death. For the Romans had no mercy, partly for the hatred they conceived againſt the Jews, and partly in revenge of that which had betaln *Ceſtius*. And they burned the city, and all towns and villages adjoyning: ſome of them being already deſolate, and the inhabitants of the reſt were made ſlaves. *Joſeph* fled into the city which he made choice of for his ſafegard, and filled it with fear. For the people of Tiberias thought he would neuer have fled, if there had been any hope of withſtanding the Romans: wherein they judged not amiſs: for he did foreſee what event thoſe wars would have, and that their only ſafety conſiſted in changing their rebellious mind. He himſelf, though he hoped to obtain pardon of the Romans, yet had he far more rather have died, then to have lived pleaſantly with them, againſt whom he was ſent, and ſo become a traitor unto his countrey committed to his charge. Wherefore, he determined faithfully to write all his eſtate, and the eſtate of the countrey unto the Nobility at Jeruſalem, and not to extoll the enemies forces too much, leſt they ſhould ſay he was a coward; nor yet putting them in any comfort, leſt perhaps they now penitent for that they had done, again by his letters ſhould be incited to go forward in their rebellious courſe: willing them preſently to write an anſwer, whether they thought it good to enter the league with the Romans; or if they would make war, then they ſhould ſend a ſufficient Army againſt the Romans: and having written to this effect, he preſently ſent men away to Jeruſalem, to bear theſe letters.

Ioſeph is afraid of the Romans and writeth to Ieruſalem.

CHAP. VII.

Of the ſiege of Jotapata.

Veſpaſian was very deſirous to take *Jotapata*, for that he knew many of his enemies were fled thither, and for that this was the ſtrongeſt refuge they had. So he ſent before, footmen and horſemen, to plain the wayes which were full of ragged ſtones, ſo that it was hard for footmen to paſſe, and altogether unpoſſible for horſemen: who within foure dayes effected that which they were commanded, and made a large way for the Army to paſſe: And the fifth day, which was the one and twentieth of March, *Joſeph* before they came, entred into the Citie, coming thither from Tiberias to encourage the Jews who were diſmayed. A certain run-away told *Veſpaſian* that *Joſeph* was come thither, willing him to haſten thither, for if he could take *Joſeph*, he might eaſily take all Judæa. Hereat *Veſpaſian* was very glad, and took it as good fortune, that the moſt prudent and potent of his enemies, ſhould (God at that time ſo working) put himſelf as it were in hold; and ſo preſently he ſent *Placidus* before with a thouſand horſemen, and with him Captain *Ebutius*, a man both ſtrong, valiant and prudent, and commanded them to compaſſe the Citie with a ſiege, leſt

Ioſeph comes to Iotapata from Tiberias.

Iotapata beſieged.

A leſt *Joſeph* ſhould privily eſcape from thence. The day after he himſelf followed with the whole army, and about noon came to Jotapata, and leading his army unto the North ſide of the Town, he pitched his Tents upon a hill ſeven ſtounds diſtant from the citie. Upon purpoſe placing himſelf within the view of his enemies, that the very ſight of his Army might terrifie them: which he alſo did; for preſently every one was in ſuch a fear, that none durſt go out of the citie. The Romans being wearied all that day, would not aſſault the city: wherefore they invironed the Town with two ſquadrons, and the third, that conſiſted in horſemen, was placed without to intercept all paſſage, that none of the Jews could paſſe any whither. Hereby the Jews now in deſperation took heart; for in war nothing is more forcible then neceſſitie. The next day began the battery, and every Jew kept his quarter, and kept themſelves in

The year of the world 4031. after Chriſts nativitie 69.

B order, and reſiſted the Romans before their walls. But when *Veſpaſian* ſent all the bowmen, and thoſe who caſt darts and other things to beat them off from the walls, and he himſelf with footmen aſſaulted the walls in another place where they might eaſily be entred: then *Joſeph* fearing the citie, accompanied with all the people iſſued out of the Town, and aſſaulted the Romans fiercely, and did drive them from the walls, ſhewing courage and ſtrength: and they themſelves ſuffered as much harm as they did unto their enemies. For as they were encouraged with deſperation, ſo were the Romans with ſhame, who were armed with military knowledge and ſtrength, and the Jewes onely with anger. And the fight continued all day even untill night; wherein many Romans were wounded, and onely thirteen ſlain: and of the Jewes there were ſix hundreth wounded, and ſeventeen ſlain. The next day alſo

Nothing is more effectuall in warre or more deſperate then neceſſity.

A fight betwixt the Romans and the Jews continued a whole day, and broken off by night.

C they met the Romans, and reſiſted them more ſtoutly then before, taking courage for that they the day before had reſiſted them contrary to their expectation: and all the Romanes fought more valiantly, aſhamed as it were of themſelves, in ſuffering the Jews to reſiſt them; thinking withall that they themſelves were overcome, if they did not quickly ſuppreſs their enemies. Wherefore the Romans for five dayes together ceaſed not to aſſault the Town, and the Jews ſtrongly rebatted them: and now neither the Jews feared their enemies, nor the Romans were diſmayed with the difficultie of taking the town. Jotapata is almoſt all ſcituate upon a rock, and compaſſed about with deep valleyes, which deſcend ſtraight down like a wall: ſo that one can ſcarcely ſee the bottome. There is onely acceſſe unto it on the North part, where it is ſeated upon a mountain going overthwart; which *Joſeph* incloſed with a wall,

The ſcituation of Jotapata.

D to the end it might be no paſſage for the enemies: all the reſt of the City is environed with high mountains, ſo that it cannot be diſcerned by any before they be hard at it. And Jotapata was thus ſtrengthened.

Veſpaſian determined both to ſtrive againſt the nature of the place, and hardineſſe of the Iews; and therefore called all his Captains together, and conſulted with them to begin a hot ſiege: at laſt they reſolved to rear a mount in that place where the Citie was eaſieſt to be entred. He ſent his whole Army to provide wood to do it, who cut down the mountains neer unto the Town: and great ſtore of wood and ſtone being brought, ſetting hurdles before them to bear off the darts and arrows, he began to raiſe a mount; ſo that they received little or no harm by darts caſt from off the walls: others brought earth from places thereabout, and no man was idle. The Iewes caſt continually great ſtones and all kind of darts upon that

Veſpaſian intends to begin a ſharp ſiege.

E which defended them; which though they pierced not thorow, yet they made a great noiſe and terrified the workmen. Which *Veſpaſian* ſeeing, cauſed all Engines that did caſt ſtones, and darts, which were in number an hundred and threeſcore, to be placed againſt the walls, to beat the Iews from thence. And ſo they caſt ſtones, and darts, and fire, and arrows in great abundance: ſo that they did not onely beat the Iews from off the walls, but alſo out of the reach of their ſhot; for both the Arabian Archers, and thoſe that uſed ſlings and darts, and all the Engines continually played upon them. For all this the Iewes reſted not, but running out in companies as thieves, they tooke away that which defended the workmen, and then aſ-

The Iews break out and beat down the bulwark.

F ſaulted them having no defence: and when they had beaten them away, deſtroyed and fired all that the Romans had wrought for their own defence and ſafeguard. At laſt *Veſpaſian* perceived that theſe damages happened, for that there was ſpace left between all theſe works, whereby the enemies had acceſſe to doe them ſuch harms: wherefore he united them together, and ſo hindred the privie excurſions of the Iews. When the mount was almoſt made, and the towers upon it finiſhed, *Joſeph* afraid to do nothing for the ſafeguard of the town, called all workmen neceſſary together, and commanded them to make the wall there higher; but they ſaid, it was unpoſſible for them to work, for the number of ſhot in that place. Then *Joſeph* made this device to defend them: he fixed ſtakes in the ground, and faſtned unto them hides of Kine and Oxen new ſlain, by which they were defended from ſhot, and fire; ſo that they labouring night and day raiſed the wall twentie cubits high, erecting alſo upon it many towers:

Joſeph fixeth ſtakes in the ground and faſtneth unto them raw Oxe hides to raiſe the wall and beat off the ſhot.

and by this means made it a ſtrong defence. Whereat the Romanes, who before thought themſelves ſure of the Town, were now greatly diſmayed both by this device of *Joſephs*, and alſo by the hardineſs of the Jews. G

The yeer of the world, 4031. after Chriſts nativity, 69.

CHAP. VIII.

Of the ſiege of Jotapata by Veſpaſian, *and the diligence that* Joſeph *uſed, and how the Jews made excurſions againſt the Romans.*

THis ſtratagem and the carriage of the Jews greatly moved *Veſpaſian*: for now they receiving courage in that defence, made aſſaults upon the Romanes of their own accord, and every day skirmiſhed, running out in companies, and like thieves, taking away whatſoever they lighted upon; and what they could not carry away, they ſet on fire. At laſt, *Veſpaſian* would not permit his ſouldiers to fight any longer: but determined now to beſiege it, and take it by want of victuals, purpoſing either to make them come and yield themſelves for lack of food, or if they held out, to famiſh them: and that it would be more eaſie to take it by force, if ceaſing a while from aſſaulting it, he afterward ſet upon it, they being in anguiſh for the danger they were in. Wherefore he commanded all paſſages to be kept, that none could goe out of the Citie, but they had great ſtore of Corn, and of all other things elſe, except Salt and Water, whereof they ſtood in great want: for there is never a fountain in the Citie, and they have little rain in Summer-time, ſo that the inhabitants were in great diſtreſs; for now there was hardly any water left in the Citie. *Joſeph* perceiving there was abundance of all things elſe, and that the Citizens were valiant, as alſo the ſiege like to continue long, he gave to every one water in meaſure: with which they were not contented, thinking it as good to want altogether, as to have it in that maner; and now they began to faint, as though they had ſuffered extreme drought. The Romanes perceiving this, being upon a high hill, over againſt the place whither all the Jews came together to receive water, they with their ſhot killed many that came thither, inſomuch that *Veſpaſian* hoped that within ſhort time their water would be ſpent, and they conſtrained to yield. But *Joſeph* to fruſtrate this hope, commanded a great many garments to be laid in water and hanged upon the walls, ſo that the water might run down on every ſide. When the Romans ſaw this, they were much grieved & afraid, for that they waſted ſo much water in mockery, and before had thought that they had wanted water to drink. And now *Veſpaſian* ſcorning to win the City by ſiege, purpoſed to aſſault it again by force. The Jews were very glad of this: and the Citie being in danger, rather wiſhed to be ſlain then periſh through hunger or thirſt. *Joſeph* deviſed alſo another way to get ſuch neceſſaries as he wanted, out of the Countrey: for there was a valley out of the way, and therefore not regarded by the Romans: wherefore *Joſeph* ſent men into the Countrey to his friends, for ſuch things as the Citie wanted, by this way, commanding them when they came neer the watchmen to hide and cover themſelves with hairie skins, that the watchmen might think them to be dogs: and this he uſed a good ſpace, till at laſt the watchmen perceived it, and ſo ſet a guard there to ſtop the paſſage. When *Joſeph* perceived the Citie could not hold out long, and fearing his own life, if ſtill he continued there, he treated with the chief of the Citie that he might flie. But the people perceiving his intent, flocked about him, and beſought him to take pitie upon them, and not forſake them, who had no hope but in him, affirming, that for his ſake they were all couragious and bold to fight; and if they were taken, yet he would be a comfort unto them, telling him that it did not become him to flie from his enemies, nor to forſake his friends, neither as it were, to leap out of a ſhip ſhaken with a tempeſt, into the which he came when the Seas were calm, for ſo by this means he would ſoon overthrow the Citie; and once gone, no man afterward could or durſt reſiſt their enemies, for in him was all their hope.

Joſeph kept it to himſelf that his purpoſe was to work his own ſafetie: for he told them the thing which he intended was for their good, affirming, that though he ſtayed ſtill in the citie, yet he could do them litle good: and if the citie ſhould chance to be taken, then he and they were like to periſh; but if he were abroad and not beſieged, he could do them great good; for he would preſently aſſemble all the people of Galilee, and come againſt the Romans, and ſo raiſe their ſiege; whereas now in ſtaying with them, he ſaw not wherein he did them any good, but rather incited the Romans againſt them, making them more earneſt to take the Town then they would be, onely becauſe he was there, that they might take him; but if they knew once that he were fled, they would not then be ſo earneſt in the ſiege. H I K L M

Veſpaſian reſtraineth his ſouldiers from fight, and beſiegeth the Citie.

Joſeph delivereth his ſouldiers water by meaſure.

Joſephs ſtratagem.

Another policy of Joſephs.

The people beſeeched Joſeph that he would not forſake them.

Joſephs prudence.

Joſeph

A *Joſeph* herewith could not perſwade the people, but they flocked faſter about him, and both young and old of all ſorts came and proſtrated themſelves at his feet, weeping, and beſeeching him to take ſuch hap as ſhould befall them, whether it were good or bad; not for that they envied his eſcape, but for that they hoped they ſhould receive no harm if he remained with them.

The ſiege of the wall, 403. after Chriſts Nativity, 69.

He then bethought himſelf that if he ſtayed with them, he fulfilled their requeſt; and if he denied, he feared they would force him. Wherefore being partly moved by compaſſion, he determined to ſtay; and being now, as all the Citie was, deſperate, he told them that now it was time to fight, ſeeing there was no hope of ſafetie: and that it was a goodly matter to ſpend their lives renownedly, and do ſome noble act to leave a remembrance unto their poſteritie of their valour: and went about it. And ſo iſſuing out of the Citie with the moſt valiant among them, when he had killed the watchmen, at the firſt encounter he came even unto the Romans Tents, and tore the skins that their Tents were made of, and fired others, and their Engines: and ſo he did the ſecond and third day, and for certain daies and nights afterward never ceaſed. When *Veſpaſian* perceived the Romans greatly endamaged by ſuch incurſions, and very loth to flie for ſhame, and not able to follow them being ſo loaden with their Armour, and that the Jews alwayes did ſome exploit before they retired themſelves into the Citie, he gave commandement unto his ſouldiers to leave their aſſault, and not to fight againſt men who deſired to die, affirming, that no men were ſtronger then thoſe in deſperation, and that if they found none to aſſail, their courage would ſoon be laid; like unto a flame of fire, when the matter that nouriſheth it is conſumed. Moreover, the Romans muſt ſeek C victory more warily, for that they fought not for neceſſitie, but onely to increaſe their Dominions: and after that, oftentimes they beat the Jews by the Arabian Archers, and with ſlings and darts, and other ſhot which never ceaſed, and ſo the Jewes by this means were repreſſed. But ſo ſoon as they were without the danger of the ſhot, they more furiouſly aſſailed the Romans, ſparing neither body nor mind, but continually fought by turns, and every one of the Citie aſſiſted them that ſo laboured.

Joſeph ſtayes in Jotapata. Whereas there is no hope of help, their war is the laſt remedie.

The audacious courage of the Jews in their extreme deſperation.

The Jews with their ſlings are repulſed by the Arabian archers.

CHAP. IX.

How Veſpaſian *did beat the walls of Jotapata with a Ramme, and other warlike Engines.*

D

Veſpaſian thinking himſelf as it were beſieged, both for the long time which he had continued the ſiege, and alſo for the divers aſſaults and privie excurſions of the Jews; having now almoſt raiſed the Rampires as high as the walls of the Citie, determined to batter them with a Ramme. A Ramme is a huge beam like the maſt of a ſhip, whoſe end is armed with a ſtrong maſſive Iron, and made in the form of a Rams head: whereupon it takes his name, becauſe he butteth with his head. It hangeth on another beam with ropes, like the beam of a pair of ballances: the beam it hangeth on lying acroſs, is held up with two E props, which being drawn back by force of many men, and then jointly with all their forces ſhooved forward, it ſtriketh the wall with the head of Iron: And there is no wall nor tower ſo ſtrong, but though it abide the firſt ſtroke of the Engine, yet can it not hold out long. The Generall of the Romans thought good to uſe this means to take the Citie by force, for that the ſiege was dangerous, by reaſon that the Jews never reſted; ſo the Romans with all kind of ſhot, endeavoured to beat the Jews from off the walls that made any reſiſtance: and the Archers and they who uſed ſlings, were hard by: and when they ſaw that none of the Jewes durſt come upon the walls, they applied the Ramme unto them; and covered it aloft with hurdles and skins, both for to defend themſelves and the Engine, and at the firſt aſſault the walls were ſhaken, ſo that the Citizens cried, as though the town had been already taken. F *Joſeph* ſeeing them ſtill beat one place, and that preſently the wall would fall, deviſed a way to reſiſt the force of the Ram, and ſo he filled ſacks with chaff, and let them down off the wall juſt againſt that place, where the Ram ſtrook ordinarily, and ſo brake the force of the blows, the looſeneſs of the chaff making no reſiſtance; and ſo drowning or abating the violence of the ſtroke. By this means the Romanes were hindred: for whitherſoever they brought the Ram, thither did they upon the wals alſo remove the ſacks of chaff, and brake the force thereof: till at laſt the Romanes alſo deviſed away to cut the ſacks, taking long poles, and binding Sithes unto the end of them, and ſo cut theſe ſacks of chaff. And the Ram ſhook the wall, and the wall newly built was not ſtrong enough to reſiſt. Then *Joſeph* and his ſouldiers ſought to help themſelves by fireworks, and ſo they fired all that was made of drie wood in three ſeverall

A Ramme.

Joſephs device how to break the force of the Ramme.

The yeer of the world, 4031 after the nativity of Christ, 69.

verall places, and withall the Engines, and Forts, and Mounts of the Romanes, who now had much ado to defend themselves: first, because that they were terrified with the valour of the Jews: and secondly, because every one had work enough to defend himself against the fire, which seizing upon drie matter with Brimstone and pitch wonderfully increased, so that in one houres space, it consumed all the works that the Romans had made with so great labour. There was a Jew the son of *Samæus* called *Eleazar*, who deserved eternall memory: this man was born at Saab in Galilee. This *Eleazar* took up a great stone, and cast it down with such force upon the Ram, that he brake off the head thereof; and nothing fearing, leapt down amongst the midst of his enemies, and brought it away into the Citie: at the last being unarmed, and as it were a mark for his enemies to shoot at, he received in his body five arrows; and as though he had not felt them, so soon as he had gotten up the wall where all might see him, he boldly stood still, and so through grief of his wounds having the head of the Ram in his arms fell down. Next unto him two brethren of Ramath in Galilee shewed themselves valiant, named *Natiras* and *Philip*, who assaulted the tenth legion of the Romans with such violence, that they brake their ranks, and put all to flight that sought to withstand them: which *Joseph* and those that were with him perceiving, took fire and burnt the Engines, works and defences of the fifth and tenth legions that were fled, and those that followed destroyed all Engines, and other matter that was left. In the evening the Romans erected the Ram against that part of the citie which before they had beaten: and one of the Jews shot an arrow from the wall, and wounded *Vespasian* in the sole of the foot, yet the wound was not great, for that the force of the arrow was spent before it came to him, having come a great way off.

Joseph burns the Engines, and turneth off the Romanes

Eleazars strength and courage.

Natiras and Philip. valour against the Romans.

Vespasian wounded in the sole of the foot by an arrow.

This fact greatly troubled the Romans, who seeing *Vespasian* bleed, presently spread these news through the whole Army, and almost all of them came running to see their Generall, and especially *Titus*, who feared his fathers death: so that the whole Army partly for the love of their Generall, and partly for the fear of *Titus* his son, were greatly troubled: but *Vespasian* presently freed the Army from all perturbation; and his son *Titus* from fear. For the grief of the wound being past, he shewed himself to all that were sorrowfull for him, and incited them to fight against the Jews more earnestly then before; and now every one as it were to revenge their Generall, despised all danger, and assaulted the walls, one exhorting another. *Joseph* and his associates, notwithstanding, that many of them were killed with shot, darts and arrows; yet they forsook not the wals, but with fire and sword, and stones fiercely assaulted them, that being defended with hurdles, battered the walls with the Ram, but to little purpose: for they were continually killed, being in sight of their enemies, and for that they could not see them, presently were stricken down, for their fire did make such a light, as though it had been day, so that the Romans easily perceived whither to direct their shot: And for that their Engines were not perceived afar off, the Jews could not defend themselves from the arrowes and stones that were shot against them, by which means many of them were slain, and the tops and corners of the Towers beaten down. And there was no man so well guarded, but he was slain by force of those stones; so that any man may know of what force that Engine is, by that which hapned that night. For one that stood neer *Joseph* upon the wall, was stricken with a stone, and his head carried from his body by violence of that blow three furlongs, as though it had been cast out of a sling: and the next day a woman great with childe was stricken on the belly with one of those stones, and the child carried forth of her from the place where she was stricken three furlongs; so great was the force of this Engine: Therefore the violence of the Engines was more terrible, and likewise the noise of darts, arrows and other shot. And many were slain on every side, and the bodies of those that were killed, stricken against the wall made a noise: and within the Citie was heard a pitifull lamentation, and weeping amongst the women; and without, a heavie mourning and cry of them, that were wounded to death; and all that part of the wall where the fight was, flowed with blood: so that now the multitude of dead bodies had so filled the ditch before the wall, that the Romanes might easily passe over into the Citie, and the mountains about did eccho with the cries of the Citizens: and all that night long nothing wanted, that either might by the eye or ear move terrour. And many stoutly fighting for *Jotapata* died most valiantly, many also were sore wounded: and notwithstanding the wall was continually battered, yet it was almost morning before it fell, being all night long beaten with the Ram. And then they of *Jotapata* repaired the breach with their bodies and armour, before the Romans could set bridges to enter it.

The warre renewed against the Jews.

The force of the Romane darts.

CHAP.

A

CHAP. X.

How Jotapata was again assaulted.

The yeer of the world, 4031. after Christs nativity. 69.

IN the morning *Vespasian* brought his Army to enter the breach, having given them but little rest after their whole nights labour: and desirous to make the Jewes that defended the breach, to forsake their place, before such time as he entred, he took the most valliant of his horsemen, and unhorsed them, being armed from the head to the foot, and placed them in three ranks; that they being so armed, might besiege round that part of the wall
B that was battered, and so take long pikes in their hands, so that as soon as the bridges were set, they should first enter the breach. After them he placed the strongest of his footmen: the rest of his horsemen he set round about the Citie upon the mountain, to the end that none might escape thereabout: after the footmen, he commanded Archers to follow with their arrowes ready in their hands, and them that used slings also, and other Engines for shot. And he caused other to scale the walls, where they were not battered, to the intent that the Townsmen, busied in resisting them, might leave the breach unmanned; and the rest being wearied and oppresst with the thicknesse of the shot, should of force forsake their standing. But *Joseph*, perceiving his intent, placed old men and children, and those that were already wearied upon those parts of the walls that were not battered: and himself with the stoutest of the Citie went to defend the breach, and placed six men before them, whom he chose out himself being
C one of them to sustain the first brunt of their enemies assault: commanding them likewise to stop their ears, to the end that they might not be terrified with the cries of the Army. He willed them also to defend themselves with shields against the darts & arrows, and gave back a little, till such time as the Archers quivers were emptied: and if so be that the Romanes should offer to make bridges, that then they with their instruments should resist; and that every one should now fight, not to defend his countrey, but as it were to recover it, being in a manner already lost; and imagine, that they now did see their aged men slain with their children, and their wives almost taken with their enemies, and now to revenge themselves upon those that hereafter would massacre their whole Citie: and thus he appointed men in both places. The weaker multitude, women and children, seeing the Citie compassed about
D with three ranks of horsemen, and that the Romans with their swords drawn pressed against the breach, that all the mountains about did shine and glitter with their weapons that were placed there, and certain Arabians to serve the Archers with arrowes: they cried out as though the Citie were now taken, so, that a man would have judged them already amiddest their enemies swords, and not onely in danger to fall into their hands. Wherefore *Joseph* commanded the women to their houses, lest their cries should effeminate his souldiers minds; willing them likewise to keep silence, and threatned them if they did not: and so he marched to the breach, which place fell to his lot, and gave no heed to them that sought to scale the wals, but onely beheld a far off the force of the arrows.

When all the Trumpets began to sound, and the Air to be obscured with the multitude of
E arrows; *Josephs* companions remembring the charge given them, stopped their ears, and armed their bodies against the shot of arrows: And so soon as the bridges were set against the wall, presently they ran; and before the Romans could enter upon them, they got them into their hands, and resisted them that sought to come upon them, shewing great prowesse and strength, and themselves no way inferiour unto the Romans, though they were in extreame danger, and the Romans in none: and did not give one foot back, till either they did kill, or were killed. But the Jews had not any fresh men to second them that were tired; and the Romanes, still as they were wearied, sent fresh supply, and joyning together their long shields, exhorting one another, they became as it were a wall or defence invincible; and
F the whole Army like one body, did beat back the Jews, and so set foot on the wals. Then *Joseph*, in this desperate case, devised some way to repell this present calamity: wherefore he commanded the Jewes to fetch scalding oyle, which they had ready, and poure it upon the Romanes yet seething, who also cast the pans upon them. This device brake the ranks of the Romanes, so that with great pain and grief they fell from the wall, and tumbled down: for the scalding oyle easily got between their flesh and Armour, and scorched them like fire being easily heated, and long continuing hot by reason of the fatnesse; and the Romanes being loaden with helmets and brest-plates, could not flee; so that some leapt down off the bridge, and others for grief died; others would fain have retired themselves, but could not, because their enemies followed them so hard. But neither the Romanes wanted vertue and valour

Vespasian leadeth on his Army to enter the Citie.

Josephs subtill policie.

The cries of women and children in the battell.

The warre of the Romanes with the Jews upon the bridge.

The Jewes powre scalding oyle upon the Romans.

The yeer of the world,4031. after Christs nativity, 69.

valour in adverſe fortune,nor the Jews prudence and good advice.For the Romans, notwithſtanding they were in intolerable pain,being ſcalded with hot oyl, yet did they freſhly aſſault them that hurt them,and every one did thruſt him forward that was before him, as it were deſirous to ſhew their courage. Then the Jews uſed another device to make them retire:for they poured fenugreek boyled upon the bridge, ſo that they ſlid down: and neither they that would have fled,nor they who did ſtrive to aſſault the Jews,could ſtand upon their feet, it was ſo ſlippery;and many falling down upon the bridge,were by their own company trodden to death; others did ſlide down upon the Rampier; and alwaies as they fell, the Jewes ſtruck them:and ſeeing that the Romans were retired from the place,ſo that now they were not forced to handy blows,they had leiſure to ſhoot arrows and darts againſt them. When *Veſpaſian* ſaw that his men in that fight indured much miſery, towards evening he cauſed them to retire,many being ſlain,and more wounded,and 6. men of *Jotapata* were ſlain, and above 300. wounded:this fight was upon the 20 day of June. But after that *Veſpaſian* had comforted his ſouldiers for that which had hapned,and perceiving that the were angry, and deſired to fight to revenge themſelves,ſo that they needed no exhortation; he raiſed the Rampier higher,and erected three towers 50. foot high,covering them aloft with iron, that ſo by reaſon of their weight they might ſtand ſtedfaſt,and not be conſumed by fire; and theſe he placed upon the Rampire,and in them Archers,and men that caſt darts and ſuch like: who not being perceived of them that were upon the wals,by reaſon of the highneſs of the towers,and the covering thereof,eaſily wounded them who were placed thereon.So the Jews when they could not avoid the arrows,nor be revenged upon them whom they could not ſee,nor yet fire the towers being covered with plates of iron,forſook the wals; yet alwaies encountred with them who ſought to enter.And the people of *Iotapata* thus reſiſted,notwithſtanding,that many every day were ſlain, and that they did their enemies no harm without great danger to themſelves.

The Romans retire without obtaining their purpoſe.

Veſpaſian ereſteth higher platforms and towers.

The Citizens of Iotapata valiantly ſuſtain the ſiege.

CHAP. XI.

How Japha was taken by Trajanus *and* Titus.

AT this time *Veſpaſian* underſtood that Japha, a City neer *Jotapata*, minded to rebell, encouraged ſo to do, for that they underſtood how they of *Jotapata* had held out contrarie to all expectation: wherefore he ſent thither *Trajanus*, Governour of the tenth legion,and with him 2000. footmen,and a thouſand horſe: who perceiving the Town able to reſiſt,and the inhabitants prepared for to fight, and come out to meet him, (for the town being for the ſcituation ſtrong enough,it was alſo compaſſed with a double wall)ſeeing this,he fought with them, and after a while put them to flight, and the Romanes following them,brake in with them at the firſt gate: which the Citizens perceiving, ſhut the ſecond gate, not ſuffering their own Citizens to enter in, for fear that the enemies alſo ſhould ruſh in with them, as they had done into the firſt gate. Truly, God gave that victory unto the Romanes, whoſe will it was, that all the warlike men of the Citie ſhould have their own gates ſhut upon them, and ſo fall into their enemies hands,who were moſt greedie to deſtroy them. For many came to the gates,and called thoſe that kept them by their names, pittifully intreating that they might come in: which whileſt they did, they were butchered like ſheep, being incloſed between two walls: their own Citizens, having ſhut one gate upon them, and the Romanes the other: and many thus encloſed periſhed with their fellowes ſwords,and an infinite number by the rage of the Romanes, having no courage to reſiſt and revenge themſelves. For the Treaſon of their own Citizens,and the terrour of their enemies together, utterly diſcouraged them,and ſo they died all in number 12000. not curſing the Romanes, but the Jewes their own Countrey-men. *Trajane*, thinking that the Citie was now deſtitute of fighting men, or if any were within, that they durſt not reſiſt being thus terrified,reſerved the taking of the Citie for the Generall, and ſent meſſengers unto him, requeſting him to ſend his ſonne *Titus* to make an end of the victorie. *Veſpaſian*,fearing that yet there would be ſome reſiſtance, ſent *Titus* with 500. horſemen, and 1000. foot who haſtening thither,placed *Trajanus* on the left ſide of the town,and himſelf on the right: ſo the Romans on every ſide ſcaled the walls, and the Galileans having a while reſiſted, preſently left them. Then *Titus* and his followers leaping down,preſently got into the City, and began a vehement fight with them that were aſſembled therein, ſome valiantly iſſuing out of the narrow ſtreets,and aſſaulting them, and the women caſting ſuch things as they could get, upon the Romanes, from the toppes of their houſes, and thus they held battell ſixe houres. When their fighting men were all ſlain, then the old men and children, and all the other company

The taking in of Iapha by Trajane.

The Iews ſhut up by the Romans,between two walls are ſlain.

12000. Iews ſlain.

Titus with his forces comes to Iapha.

A ſharp skirmiſh within the town,between the Galileans and the Romans.

A company both in the ſtreets and in their houſes were ſoon diſpatcht, ſo that none of them were left alive, ſave onely Infants, who with the women were led captives. The number of them that were ſlain, both in the Citie and in the firſt conflict, amounted to 15000. and the number of thoſe that were led into captivitie, were 1000. 100. and 30. And this maſſacre of the Galileans hapned the 25. day of June. The words of the after ch. Nativity.

CHAP. XII.

How Cærealis *conquered the Samaritans.*

B THe Samaritans alſo were partakers of his calamitie, who aſſembled themſelves together in mount Garizin, which they accounted a ſacred place. But both their aſſembly and their courage did portend their wars: and not warned by their neighbours harmes, nor with any advice or judgement, conſidering their own infirmitie, and the Romans power, began to be tumultuous. *Veſpaſian* foreſeeing this, thought it good to prevent them: and although all the Region of Samaria had Garriſons in it, yet for all the great multitude aſſembled, it was thought that the Garriſons were able to keep them under. Wherefore, he ſent thither *Cærealis*, the Tribune of the fifth Legion, with ſixe hundereth horſemed, and three thouſand footmen. *Cærealis* thought it not the beſt way to goe unto the mountain, and fight with the whole multitude, becauſe a great many of their enemies were upon it: wherefore he commanded his ſouldiers to beleaguer the mountain about, at the foot thereof, and to keep them there all the whole day. There happened at that time C a vehement heat, and the Samaritanes wanted water: for it was then Summer, and the people had not provided themſelves of victuals, ſo that many in one day onely for want of drink died of thirſt, the reſt preferred death before the miſery they endured, and ſo fled to the Romanes: of whom *Cærealis* learned that thoſe that yet remained on the mount, were even diſmayed by the miſery they endured. Wherefore he aſcended the mountain, and compaſſing about the enemies with his Army, he firſt exhorted them to yield, willing them to ſave themſelves, promiſing them all their lives, if they would caſt down their weapons: but nothing prevailing with them, he ſet upon them, and killd them all, in number 11000. and 600. and this was done the 27. day of June. And theſe were the miſeries that befell the D Samaritans.

The aſſembly of the Samaritans on the mountain Garizin.

Want of water in the mountain Garizin.

11000 & 600. Samaritans ſlain.

CHAP. XIII.

How Jotapata was taken.

THe Citizens of Jotapata indured this hard ſiege contrary to all expectation, and in the ſeven and fourtieth day, the Romanes mounts were raiſed higher then their walls: on the ſame day one of the Citie fled unto *Veſpaſian*, and told him in what caſe the Citie ſtood, and how few Citizens were left, and that with dayly watchings and fighting they were far ſpent, whereby they were not able to reſiſt any more, and that they E might be taken by policy if they were followed: for in the laſt part of the night, being weary, they ceaſed from their labour, and ſlept untill the morning: wherefore he perſwaded *Veſpaſian* to aſſault them at that time. But *Veſpaſian* knowing how faithfull the Jewes were one unto another, and how they contemned all puniſhment, gave litle credit to this run-away: for a litle before, one of Jotapata being taken, could not by any torments be compelled to confeſs, or diſcloſe the eſtate of the Citie, whom the fire nothing moved, and ſo at laſt he was crucified, laughing and ſcorning death: yet a probable conjecture which he had, perſwaded him to give credit ſomewhat to this Traitors words: and for that he knew no great harm could befall him, if he ſo aſſaulted the city as the Traitor willed, he commanded the F man to be kept, and made all his Army in readineſſe to aſſault the Town. So at the houre appointed, he made towards the wall with ſilence; *Titus* being the firſt, accompanied with one *Domitius Sabinus*, a tribune, and a few of the 15. legion: who killing the watchmen, entred into the citie, and after them *Sextus Cærealis* and *Placidus*, with their companies; ſo the Caſtle was taken, and the enemies were in the midſt of the town, and it was fair day-light, and yet the Townſmen knew nothing, being now faſt aſleep after their great labours and watchings: and they that did watch could ſee nothing, there was ſo thick a miſt by chance that morning, and the reſt never wakned till death was at their door; and that they perceived their calamitie and deſtruction. The Romans mindefull of all that had befaln them in the time

A fugitive certifieth the weak eſtate of the Citizens of Jotapata, and how few they were.

The Romans enter the City whileſt the Iews are aſleep.

of

The yeer of the world, 4031. after Christs Nativity. 69.

of the ſiege, did neither ſpare nor pitie any one: but driving the people out of the higher part of the Citie into the lower part thereof, they maſſacred them all, where they that would, could not fight for the narrowneſſe of the place: ſo being cumbred for want of room, and ſliding down the banks for haſte, their enemies ſtill purſuing them, they were eaſily ſlain. Many of *Joſephs* guard ſeeing this, that they could not fight, gathered themſelves together in a corner of the citie, and ſlew themſelves, that the Romans might not kill them. But ſome of the Watchmen, who firſt perceived the citie to be taken, fled into a Tower, and reſiſted a while (this Tower was ſcituate in the North ſide of the citie) and at laſt, being invironed with their enemies, towards Evening yielded, and offered themſelves to be ſlain. And the Romans might have boaſted that that victory had been without blood-ſhed on their part, had not *Antonius* a Centurion been ſlain treacherouſly. For one of them who fled into the Caves (as many did) requeſted *Antonius* to give him his hand, in token that he might come out ſafe and without danger: which he doing unadviſedly, ſtraightway the Jew with a ſpear ſmote him in the flank, whereof he preſently died. The Romans that day ſlew all the people that they found, and the daies following they ſearcht all the ſecret places, and drew thoſe out of the Caves and Dens that had fled thither, and ſlew all but women and infants: ſo that they took away 1000. and 200. captives; and the number of them who were ſlain during the ſiege, and at ſuch time as the citie was taken, amounted to 40000. And *Veſpaſian* commanded the Citie to be deſtroyed, and the Caſtles to be burnt, and ſo Jotapata was taken the 13 yeer of *Nero's* reign, on the firſt of July.

The Romans are touched with no mercy, nor compaſſion.

The fight of the Iews with the Romans in the Tower. Antonius ſlain by a Iew thorow treaſon.

40000. Iews periſh during the ſiege, and in the former battell.

G H

CHAP. XIV. I

How Joſeph *was taken, and how he redeemed his life with deeds and words.*

BUt eſpecially, above all others, the Romans made diligent ſearch for *Joſeph*, both for the hatred they bare him, and alſo becauſe *Veſpaſian* greatly deſired to get him, for that he being taken, the greateſt part of the Warres were then ended; ſo they ſought him among the dead, and amongſt thoſe that were hid; but he, (Fortune favouring him) when the Citie was taken, eſcaped from the midſt of his enemies, and lept into a deep Well, which had a large Cave on the one ſide, the which they above could not perceive; where he found fourtie principall men, who had proviſion for manie daies. The enemies being in everie place, he in the day time lay hid, and in the night he went forth to ſee if he could eſcape; and perceiving that all places about were diligently watcht for to take him, he returned again into the Cave, and lay there two daies; the third day, a certain woman that had been with them in the Cave was taken, and ſo he was deſcried. Then *Veſpaſian* ſent two Tribunes to him, to promiſe him ſafetie, and bring him before him; the Tribunes names were *Paulinus* and *Gallicanus*: But *Joſeph* would not accept their offer, fearing that becauſe he had been the Author of all the evils that the Romans had endured, that therefore they ſought him out to puniſh him; till *Veſpaſian* ſent unto *Joſeph*, *Nicanor*, the third Tribune, one of *Joſephs* acquaintance. *Nicanor* recounted unto him how milde the Romans were towards them whom they had conquered, and that the Roman Captains rather admired him for his vertue, then hated him. Moreover, that his Generall intended not to puniſh him (which if he pleaſed, he might do, whether he yield himſelf or no) but to ſave him, who was ſo valiant a man: adding alſo, that if *Veſpaſian* meant ill, he would never have imployed his friend in ſuch a meſſage, to uſe friendſhip (ſo noble a vertue) to ſo evill a purpoſe as to work Treaſon; and that he, though *Veſpaſian* had been ſo minded, would never have conſented to have betrayed his friend *Joſeph*, after *Nicanors* words, he began to ſtudy, as doubtfull what beſt to do. Whereat the ſouldiers being angry, began to caſt fire into the Cave; but *Veſpaſian* hindred them, being deſirous to take *Joſeph* alive. *Nicanor* ceaſed not to intreat him; and he perceiving how his enemies began to wax angry, and calling to mind the dreams he had in the night, wherein God foretold him of all the Jews calamities, and what ſhould betide the Roman Princes (for he could interpret dreams, and whatſoever God obſcurely ſhewed, being inſtructed in the holy books of the Prophets, and himſelf a Prieſt as his parents were.) So at that time being as it were filled with the Spirit of God, and recording the dreams and horrible viſions which he ſaw in his ſleep, he prayed ſecretly to God after this maner; *O Creatour* (quoth he) *Seeing that it pleaſeth Thee to ruinate the Nation of the Jewes, and that all good Fortune is gone unto the Romanes, and that thou haſt choſen my ſoul to foretell future events, I yield unto the Romanes to ſave my life, proteſting, that I mean not to goe to them to play the Trayter unto my Countrey, but as thy Miniſter.* And having thus ſpoken,

Ioſeph leapt into a deep trench, and lieth hidden in a Cave.

Veſpaſian by Tribunes ſendeth Ioſeph aſſurance.

Nicanor the Tribune known to Ioſeph.

Ioſephs dream of the ſlaughter of the Iews

Ioſeph, filled with the Spirit of God, ſecretly prayeth.

Ioſeph conſents to Nicanor.

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A spoken, he yielded himself vnto *Nicanor*. Bnt they who fled into the Cave where *Joseph* was, perceiving that *Joseph* yielded unto the Romans, flocked all about him, and cried out, How are our Counrrey laws violated? Where are those promises of God made to the Jewes? Where are those gallant minds that contemn and despise death; *Art thou, O* Ioseph, *desirous to live, and see thy self to become a vile bond-slave? How soon hast thou forgotten thy self? How many hast thou perswaded to embrace death for their libertie sake? Truely, thou hast but a shaddow of valour and prudence in thee, if thou doest hope that they will save thy life, against whom thou hast so behaved thy selfe: or if they would save thee to desire life at their hands. But seeing the Romanes offer hath made the forget thy self; yet we, to preserve the honour and credit of our countrey, will lend thee our arms and swords, and so*
B *if thou be willing to die, die like the Generall of the Jewes: which if thou refuse to doe, thou shalt whether thou wilt or no, die like a traitor to thy countrey.* When they had thus said, they all threatned to kill him with their swords, if he did yield to the Romans. *Joseph* feared their violence, and perswaded himself, if he died before he had put them in mind of Gods Commandments, that then he should die a traitor to God: wherefore he began to make a Philosophicall discourse unto them concerning this present estate what was to be done.

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The Iews violence and expostulation against Ioseph.

Wherefore (O my friends quoth he) are we become murtherers of our selves? Wherefore do we make warre between things so united, are as the soul and the body? Will any man say that my minde is changed? Why the Romans know that it is a thing most honourable to die in warres, not any way, but according to the law of arms, to wit, by the Conquerers hand. If I intreat the Ro-
C *mans to spare my life, then am I worthy to perish with mine own sword and hand: But if they, think good to spare their enemies, should we not think it good likewise to spare our own selves? Truely, it is meer folly to do that to our own selves, for the which we fight against them. I confesse, it is a commendable thing to die for ones libertie; but yet to die in fight, and by their hands who took away that libertie: but now, neither do they warre against us, nor kill us. He is not onely to be judged a coward, who refuseth to die when need requireth, but also he who will die when no need urgeth. Moreover, what with-holdeth us from offering our selves to the Romanes? Truely, fear of death. Shall we therefore make that certain our selves, which we fear at the Romanes hands? But some will say, How if not? then we are made captives: consider what libertie we now have.*

Iosephs oration to his countreymen.

It is a goodly matter to die for liberty, but yet to die fighting.

You will say, it is the part of him that is valiant to kill himself: Nay truly, it is the part of a
D *very coward. For I think him to he a very timerous Seaman, who perceiving a Tempest coming, before it fall, sinketh the Ship wherein he is. Moreover, it is against the Law of nature, and the nature of all creatures to kill themselves, and thereby we should commit a hainous crime against God. There is no living creature that of his own seeking would willingly die: for every one feeleth in himself the strong and forcible law of Nature, whereby they desire to live: and for this cause we judge them for our enemies, that seek to take it from us; and punish them that do take it indeed: And do you think it is not a greater contempt for a man to despise his gift? For we of him receive our first being, and from him let us expect our ending. The body is mortall, framed of corruptible matter; but our souls are immortall, and there is a little part of God, placed in*
E *our bodies. If any one abuse that which another man putteth him in trust with, presently we think him a perfidious and wicked man: and shall we think that if we cast away out of our bodies that which God hath put us in trust withall, and placed in the same that he shall not know of it, whom we have so abused? We hold those slaves worthy to be punished that run away from bad masters: and shall not we then be held for impious, who flee from so good a Master as God is? Doe ye not know that they, who according to the law of Nature depart out of this life, and render that to God which they received of him, when he who gave it requires it, shall leave behinde them a perpetuall name to their posteritie and family? And that unto those soules who are obedient unto their Creatour when he calls them, he gives a holy and sacred mansion in heaven, and from thence after a revolution of the heavens, departing, are again commanded to dwell in*
F *chaste bodies? And that they who have wrought their own death, goe unto dark hell? and that God punisheth this their offence upon all their posteritie? Hence it is that God is displeased therewith, and it is forbidden by our most wise Law-maker: For if any amongst us kill themselves, it is decreed that till the Sun goe down they shall be unburied, yet we hold it lawfull to bury our enemies.*

The similitude of a sayler. It is against the common course of Nature for a man to kill himself, yea, and a hainous sinne against God.

The soul is immortall, and a portion of God placed in our bodies.

God revengeth him on the author of injuries

Other Nations cause their right hands to be cut off, who have killed themselves: judging, that as the soul thereby was made a stranger to the body, even so by that fact was the hand made a stranger unto it. Wherefore, O companions, think on that which is decent, and not adde to our humane misery, impietie against God who created us. If we desire to be saved, let us save our selves: for

The custome of the ancient Jews, and how they dealt with those that slew themselves.

Iosephs peroration.

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for it is no disgrace to receive our lives at their hands, who are witnesses of so many valiant deeds G
of ours. If we desire to die, let us die by their hands who have overcome us. I will not go into my
enemies Camp, to be a Traitor against my self. For I bear not their minde who forsake their
own company to flee to their enemies: for they flee unto them to save their lives, but I goe unto
them to work mine own death, even the death of my self. And I would to God that the Romanes
would break promise with mee; for if they kill me after they have promised to save my life, I shall
willingly die, and with great courage, having their breach of promise and perjury for a comfort of
the last victory.

Ioseph is in great danger to be slain.

Joseph spake much to this effect, to disswade his companions from killing themselves. But they stopping their ears with desperation, wherewith they had armed themselves to die, came furiously towards him with their swords drawn, upbraiding him that he was a coward, H and every one was ready to strike him. Then *Joseph* calling one by his name, and looking upon another with a countenance like a Governour, holding anothers hand, and intreating the rest distracted in such danger, at last escaped from being killed at that instant: for still as one came neer unto him to strike him, he turned his face upon him like some cruel beast, and some of them who remembred he had been their Captain in their extremitie, with reverence of his personage trembled, so that their swords fell out of their hands: and many lifting up their arms to strike him, of their own accord let their weapons fall. *Joseph*, notwithstanding his desperate estate, yet was he not void of counsell, but assisted by Gods providence, he hazarded his life, and spake unto them as followeth: *Seeing (quoth he) that ye are all determined*

Another policy of Ioseph.

to die, let us cast lots who shall kill one another; and he, to whom the lot falleth, shall be kild by I
him who next ensueth, and so the lot shall be cast upon every one of us, so that none of us shall be
forced to kill our selves. For it were injustice, that when some of us be slain: the rest should repent
themselves, and so escape. They all liked well of this, and alwayes he upon whom the lot fel,

Iosephs fellows die by lots, and Ioseph and another are reserved.

was slain by him that followed, as though they were now to die with their Captain: for death was more acceptable, because they thought *Joseph* should die with them. Now it hapned by the providence of God, that *Joseph* remained alive onely with one other, and then perswaded him who was left alive, to live, and not seek death, for fear the lot should fall upon himself: and for that if he survived, he should be polluted with the murther and slaughter of his own Nation. Thus *Joseph*, delivered both from the wars of the Romans, and also of his own Nation, went with *Nicanor* unto *Vespasian*.

K

Ioseph resorteth to Vespasian with Nicanor.

All the Romans came about him to see him, and pressing about their Generall, they made a great noise, some rejoycing that he was taken, others crying out to punish him, others striving to come neer to behold him better: and they who were afar off, cried out to kil their enemy: but those who were neer him and beheld him, remembring his prowesse, were astonished to see that change. And there was no Captain nor Ruler, bnt although before they were all moved against them, yet now beholding him, they all began to pitie him: and especially *Titus*, who being of a gentle disposition, admired *Josephs* valour, his constancie in adversitie, and

An example of Titus grace and mercy towards Ioseph.

his age, and thereby was moved to take compassion upon him, remembring what a manner of man he had been during the warres, and what he now was, being fallen into his enemies hands: calling also to mind the force and power of Fortune, and how small a stay the chance L of war had, and that no humane affairs had any stay or hold in them; wherefore he drew many mens mindes to pitie him, so that *Titus* was the chief author of *Josephs* life: yet *Vespasian* caused him to be carefully kept, as though he meant to send him to *Cæsar*. Which *Joseph* hearing, requested that he might speak a word or two with him alone. Then all but his sonne *Titus* departing, and two of his friends:

Ioseph hath Private conference with Vespasian.

Thou O Vespasian *(quoth he) thinkest onely that thou hast* Joseph *for thy captive, but I am a*
messenger unto thee of great matters from God, otherwise, I knew my countrey laws, and how it be-
hoved the Generals of our nation to die, and not to be taken alive by their enemies. Wilt thou send
me to Nero? *Wherefore? As though* Nero *should live still, and thou not succeed him? Thou O* Ves-

Ioseph foretelleth Vespasian of his future honours.

pasian *art* Cæsar, *and the Emperor of Rome, and* Titus *also thy son; and keep me in bonds with thee,* M
for thou art not onely my Lord, but Lord of all the world, and sea, and land, and all mankind. And if
I now fain these things in this estate that I am, of mine own mind against God, let me be reserved un-
to a greater punishment. After he had thus spoken, *Vespasian* gave small credit to his words, and only thought that *Joseph* fained these things of himself to save his life: yet by ittle and little he began to give credit unto him, because God put it in his mind to hope for the Empire: and foretelling his reigne by many signes and tokens, he also found *Joseph* to tell the truth in other matters. For one of *Vespasians* friends answered, that it was a marvell that he know-

Iosephs truth in things.

ing that, could not propheſie of the event of the wars against *Jotapata*, and what was like

to

A to befall himſelf, that he might have avoided thoſe evils. *Joſeph* anſwered, that he foretold the citizens of Jotapata, that after ſeven and fourty dayes they ſhould be deſtroyed, and that the Romanes ſhould keep him alive in hold. *Veſpaſian* ſecretly enquired of theſe matters, and finding by the relation of the captives that it was true, he began to give more credit to that which *Joſeph* had told him concerning himſelf. So he commanded *Joſeph* to be kept priſoner, yet did he give him apparrel and divers other things in moſt kind manner: and *Titus* did greatly honour him. The fourth day of July *Veſpaſian* returned unto Ptolemais, and from thence he came into the ſea-coaſt unto Cæſarea, which is the greateſt City of Judæa, whoſe inhabitants are for the moſt part Greeks; ſo the Inhabitants received the army and the General with all friendſhip poſſible, both for that they loved the Romanes, eſpecially alſo for that they hated them who were deſtroyed; ſo that many intreated *Veſpaſian* to put

B *Joſeph* todeath. But *Veſpaſian*, judging this a rath petition, would make no anſwer unto it: and he left two legions to winter at Cæſarea; becauſe he ſaw it was a fit place, and ſent the tenth and fifth unto Scythopolis, becauſe he would not over-charge Cæſarea with the whole army. This place is warm in winter, and exceeding hot in ſummer, by reaſon it is ſituate on a Plain by the ſea-coaſt.

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Joſeph is kept bound, yet reward ed by Veſpaſian.

Cæſarea a great city by the ſea-ſide, inhabited for the moſt part by Greeks.

Scythopolis.

CHAP. XV.

How Joppe was taken again

C IN the mean time, a great multitude being gathered together, who either were ſeditious perſons, or theeves or ſuch as had eſcaped out of the ruinated Cities, began to reedifie Joppe for their refuge, which *Ceſtius* beforetime had deſtroyed: and ſeeing that they could not rob nor ſpoil the countrey which was already waſted, and left deſolate by warres, they purpoſed to become Pirates: and ſo building ſhips for that purpoſe, they robbed the Phœnicians, Syrians and Egyptians, not ſuffering any to paſſe thoſe ſeas without danger. *Veſpaſian* underſtanding their intent, ſent horſemen and footmen thither: who finding the citie not guarded, got into it in the night time: which the inhabitants perceiving were ſo afraid, that they durſt not make any reſiſtance to expell

D the Romanes, but they all retired themſelves unto their ſhips, and there ſtayed all night, a flight-ſhot from the ſhoare. Joppe is naturally no road for ſhips (for it is ſcituated upon a turbulent ſhoare) and on every ſide hath very high and eminent rocks, which trouble the ſeas, and make huge waves: in this place (if we may believe the fable) one may ſee the ſignes of *Andromeda's* chains. When the North wind blowes, it ſtriketh the waves againſt the rocks, and ſo cauſeth a dangerous ſea, that it were far more ſafe to be in the midſt of the ſeas, then at that ſhoare when the ſame wind bloweth. The inhabitants of Joppe rode there all night, and by break of day the North wind began to blow fiercely, and drave ſome of the ſhips one againſt another, and others againſt the rocks: and many ſtriving againſt wind and weather, and ſeeking to get into the midſt of the Sea for fear of the rockie ſhoare, and their enemies

E there, were drowned; and they that eſcaped, neither had any place of refuge, nor hope of ſafety; for the tempeſt did drive them from the ſea, and the Romanes from the city, ſo that the air was filled with cries of the people expecting to be drowned, and with the noyſe and ſound of the ſhips beating one againſt another. So ſome of the inhabitants of Joppe were ſwallowed by the waves, others ſuffered ſhipwrack, ſome killed themſelves rather then to be drowned: many with the waves were ſtricken againſt the rocks, ſo that the ſea was bloody, and all the ſhoar was covered with dead bodies: and whoſoever eſcaped the ſea and got to ſhoare, the Roman ſouldiers there ready ſtanding, killed them. There were four thouſand and two hundreth dead bodies caſt upon the ſhoare. So the Romanes having without any

F fight taken the citie, they deſtroyed it: and thus was Joppe taken, and twice deſtroyed by the Romanes in a ſhort time. *Veſpaſian* builded there a Caſtle, and placed in it ſome few horſemen and footmen, to the end that none of the Jews ſhould come thither again to play the Pirates, and that the footmen might keep the Caſtle, and in the mean time the horſemen might go forth, and ſpoil all the towns and villages, and territories belonging to Joppe: which alſo they did. When the news of the deſtruction of Jotapata was brought unto Jeruſalem, many gave ſmall credit to it, partly for the greatneſſe of that calamity, partly for that no one man could ſay, that he had ſeen the deſtruction of the city: for none eſcaped that maſſacre to bring news, but onely report thereof was ſpread abroad; but at the laſt it was verified to be true by thoſe that dwelt near unto that place, and then they believed it, Many things alſo which were falſe, were reported as true. It was likewiſe bruited, that *Joſeph* was

Joppe the retreat of the ſeditious and theeves.

Of Andromeda, read lib. 4. Ovid. Metamorph.

A huge tempeſt drowneth thoſe of Joppe in the Sea.

Four thouſand and two hundreth bodies caſt out.

Veſpaſian taketh Joppe and encampeth in the Caſtle.

Fame it ſelf declareth the deſtruction of Jotapata.

ſlain

slain in the destruction of the city, for whose death all Jerusalem sorrowed. and every one mourned for their lost kindred; all bewailed the supposed death of the Generall, and some of their sons, others of their brethren and kinsfolk, and others of their acquaintance. They all mourned for *Joseph* thirty daies, and hired many musicians to sing funerall songs for him. At last, truth discovered it self, and the true news of the destruction of Jotapata with the accidents there: also how *Joseph* was not slain, but lived with the Romanes, and that the Romanes honoured him with more then a captive could expect. Then the Jews began as much to hate him now living, as before they mourned for him when they supposed him dead. And some said he was a coward, others that he was a traitour unto his Countrey, and the whole City breathed out reproachful speeches against him. These heavy tydings encreased their rage, and this their adversity (which unto wise men had been a warning to provide lest the like befell them) made them more outragious; so that alwaies the end of one mischief was the beginning of another. To be short, now they were more incensed against the Romanes then before, as it were that they might also be revenged of *Joseph*. And this was the estate of the Citizens of Jerusalem.

The yeer of the world, 4031. after christs Nativity, 69.

Joseph is said to be slain in Jerusalem.

The hatred, malice and wrath in Jerusalem against Joseph.

CHAP. XVI.

How Tiberias was yielded.

Vespasian cometh unto Agrippas kingdome, and recreateth himself there, and feasteth twenty daies.

Vespasian was desirous to see the Kingdome of *Agrippa* (for the King had intreated him to go thither, partly to feast him and his whole army, partly to represse some troubles arising in his Kingdome, in the time of his absence) and so departed from Cæsarea upon the sea-cost and went unto Cæsarea Philippi, where he stayed, and refreshed his souldiers 20. daies; and himself also feasted, giving God thanks for his prosperous successe in the wars. This done he had intelligence that Tiberias and Tarichea were revolted (both which cities belonged unto *Agrippa* his Kingdome) and fully determining utterly to destroy the Jews which inhabited thereabouts, he thought it good to lead his army against these two places, especially that he might reward *Agrippa* for his good entertainment, by surrendring these cities unto him. Wherefore he sent his son *Titus* to Cæsarea to bring the souldiers there unto Scythopolis, which was the greatest of all the ten cities, which also is near unto Tiberias; whither himself being come, he expected his sons coming: and departing from thence with three legions, he pitched his tent in a place called Enabris, where the seditious people of Tiberias might behold his army; this place was thirty furlongs from Tiberias: from thence he sent *Valerianus* the *Decadarch* to entreat a peace with them, and sent fifty horsemen to accompany him: for he understood that the people desired peace, and against their will were forced to war, by some of the seditious amongst them. *Valerianus* coming near the City walls, lighted from his horse, commanding all his company to do the like, that they of Tiberias might not think that they came to fight, but in peaceable manner: but before he spake any one word, the boldest and strongest of the seditious persons, came out armed against him, having one *Jesus* the sonne of *Tobias*, who had been a Captain of theeves, for their Governour and Leader. *Valerianus* not presuming to fight without authority from his General, although he had been certain of the victory; again considering that it was great danger for so few to fight against a whole multitude, and withal terrified with the boldnesse of the Jews, contrary to his expectation, he fled on foot, accompanied onely with five other, leaving his horse and the rest behind him, whom *Jesus* and his followers took, and brought into the City, rejoycing as though they had taken them in fight, and not by treason. But the Senators and chief of the City, fearing what might ensue of this fact, went unto the Romanes, and together with King *Agrippa* came unto *Vespasian*, and prostrated themselves at his feet, beseeching him not to despise them, and not to think that the whole city were partakers with those few wicked persons, that so had merited his displeasure; requesting him to spare the people who alwaies had honoured the Romanes, but rather that he should punish the authors of that revolt and misdemeanour: who also had withheld the whole City, even untill now, to yeeld it self unto the Romanes; *Vespasian* moved by their entreaties, pardoned the City, though he was incited against them all for taking of *Valerianus* his horse; in that he perceived *Agrippa* was sorrowfull, for fear that the City should be destroyed, and so by them *Vespasian* promised the townesmen pardon. Then *Jesus* and his associates thinking it not safe for them to abide there, fled unto Tarichea. The next day, *Vespasian* sent before him *Trajanus* with certain horsemen into the Castle, to see if all the multitude desired peace: and finding the people to bear peaceable mindes, he with his whole army came unto the City. And the inhabitants opening the gates of their City, went to meet him

Valerianus peaceably speaks to the townesmen.

The seditious sally out, and put the Romans to flight.

The citizens of Tiberias prostrate themselves before Vespasian, and obtain pardon.

A him with great joy, all crying out that he was the authour of their welfare and benefactor, and wiſhing him all proſperity and felicity. The gates of the City were narrow, ſo that the army could not quickly enter in: wherefore *Veſpaſian* commanded a part of the wall on the ſouthſide to be pulled down, and ſo entred in: yet did he not ſack the city, nor ruine the walls, for *Agrippa's* ſake, who promiſed that from thenceforth the citizens would be quiet. And ſo he pacified the City greatly troubled with ſedition.

The yeer of the World, 4031. After the nativitie of Chriſt, 69.

The Tiberians entertain Veſpaſian with acclamations.

CHAP. XVII.

How Tarichea was beſieged.

B *VEſpaſian* departed from Tiberias, and pitched his tents betwixt it and Tarichea, and encamped himſelf: foreſeeing that there he ſhould have ſome trouble and long abode: for all rebells that deſired warre came thither, truſting both to the ſtrength of the city, and the lake adjoyning unto it called Geneſar. For this city was ſituate like Tiberias, under the mountains: and *Joſeph* had enclozed it with a wall on every ſide, where it was not compaſſed by the lake. But the wall though it were ſtrong, yet was it not ſo ſtrong as that of Tiberias: for *Joſeph* builded that in the beginning of the rebellion, having men and money at will; but that of Tarichea was built onely by the remainder of his liberality. The Taricheans had great ſtore of ſhips in the lake adjoyning, to the end that if they were overcome by land, they might flie by water: and therefore they had prepared their ſhips for battel by water if need ſhould be. Whileſt the Ro-

Veſpaſian beſiegeth Tarichea.

C manes entrenched themſelves, *Jeſus* & his followers not ditmaied either with the multitude or military diſcipline of his enemies, iſſued out of the city, and ſlew the workmen, and deſtroyed a part of the work: and perceiving the Romanes armed and aſſembled together againſt him, he fled again unto his company without any loſſe or harm received. But the Romanes purſued them ſo faſt, that they forced them to take their ſhips: and ſo being gone as farre from the ſhore, as that yet they might eaſily reach them with the ſhot of an arrow, they caſt anchor and diſpoſed their ſhips in warlike manner, and fought againſt the Romanes who were on ſhore, *Veſpaſian* underſtood that a great multitude of them were gathered together in a place neer unto the city: wherefore he ſent his ſonne *Titus* againſt them with 600. horſe-

The Romanes drive the Jews to their ſhips.

D men, who finding the number of his enemies to be infinite, certified his father, that he needed more forces: and perceiving many of thoſe horſemen of good courage, before any more aid came, and yet that ſome of them were afraid of the Jews; he ſtood in a high place where all might hear him, and ſaid, "O ye Romanes, I will firſt put you in mind who you are, and "of what nation, that ſo you conſidering what your ſelves are, may alſo conſider who they are "with whom we are to fight; never yet was there any enemy in any part of the world that "could eſcape our hands. The Jews themſelves though already overcome, yet do they en-

Titus Oration to his terrified ſouldiers. Jews are not to be feared.

"dure and manfully bear out their miſery: if therefore they conſtantly endure warres, and "fight valiantly being in adverſity; what ſhould we do who are in proſperity? I rejoyce to ſee "you ſhew good countenance, yet I fear leſt ſo huge a multitude of our enemies diſcourage

E "ſome of you: let every one therefore once again conſider, who himſelf is, and with whom "he is to fight: and that although the Jews be bold and valiant enough yet they obſerve no "warlike order, and are unarmed, and ſo are more fitly tearmed a multitude then an army. I "need not ſpeak of your knowledg and skill in warres: nay for this onely cauſe are we train-"ed up in warlike diſcipline in the time of peace, to the end that our number ſhould anſwer to "the number of our enemies when we are to joyn battel: for what fruit ſhall we ſhew of this "our perpetual warlike order and diſcipline, if we dare onely fight with a rude multitude that "are no more in number then our ſelves? I think that you being armed are to fight with un-"armed, and being horſemen are to fight with footmen, and being guided by the advice of a "Captain, with them who have no head nor ruler: and that theſe things conſidered, do ſup-"ply in us the want of more men, and the contrary in our enemies doth as it were much di-

F "miniſh their number. Victory doth not onely conſiſt in the multitude of men, be they ne-"ver ſo warlike, but alſo in a few, if they be valiant: for as they are few, ſo are they eaſily guid-"ed, and may eaſily come to help one another, not being peſtered; whereas huge multi-"tudes do more hinder one another then do good, and do themſelves more harm then their "enemies. So the Jews are led with deſperation, rage and fury, which indeed in proſperous "ſucceſſe are of ſome force, but in a deſperate fortune they are quickly daunted: but we are "led by vertue, and obedience, and fortitude, which both are of force in proſperity, and al-"ſo are good in adverſitie, Moreover we have greater occaſion to fight then the Jews have: "for they fight onelie for their countrie and libertie, but we fight for renown and Empire;

Victory conſiſteth not in the multitude, but in the courage of a few that fight valiantly.

The Romanes have greater cauſe of warre then the Jews

The year of world, 4031 after Christs Nativity.

"that we have already gained the Empire of the whole world, it might not be thought that G
"our enemies the Iews were adversaries able to match us. Consider moreover, that ye
"need not fear any great danger, for we have many to help us, and that hard by: let us there-
"fore atchieve the victory before any more succour come unto us; so shall our credit be
"greater, and our victory more famous. I verily think that now trial is made of me, my father,
"and you; to discern if he be my father, I his sonne, and you my souldiers: for he is wont to
"be victorious, and shall I return unto him being conquered? and are you not ashamed to be
"dismaied, seeing that I your Captain will offer my self and undergo the greatest perils? My
"self will bear the brunt of the enemies, and first encounter with them, and let none of you H
"depart from me: perswade your selves that God will assist my force, and boldly presume that
"we can do much more being in the midst of our enemies, then if we should onely fight with-
"out and not be amongst them.

It becometh souldiers to obey their Captain.

Titus having thus spoken, as it were by Gods providence, all his souldiers took heart and courage, so that now they were sorry to see *Trajanus* come with 400. horsemen more before the fight was begun, as though their victory should be lesse renowned, because he came to help them. *Vespasian* also sent *Antonius* and *Silo* with 2000. archers, to take the mountain that was just opposite unto the town, and to beat them that defended the city off from the walls: and they did as they were commanded. Then *Titus* with all force possible, rushed with his horse upon the enemies: and all followed him with an huge cry, scattering themselves in such order as they occupied as much ground as the Iews, and so appeared more then they were. The Iews, though terrified by their discipline, yet they withstood the first assault: but in the end dismaied, and put out of order with their lances, and killed with the horsemen, every one fled as fast as he could into the City. And *Titus* killed some as they fled, others as he met them, and those he overtook, and many one for hast tumbling one upon another; and he prevented all that fled unto the walls, and drave them back again into the field, till at last the multitude prevailed, and so they got into the city. Now at their return into the City, there befell a great dissention: for the inhabitants considering their own estate, and the event of all former warres, and especially of this last fight, misliked of warre, and desired peace: but the strangers that had fled from other places thither, and were in great multitudes, would needs contend therein; and so one part began a mutiny against the other, as though they would presently one have taken arms against the other. *Titus* being not farre K from the wall, heard these tumults within the Citie, and cried out unto the Romanes; "This
"is the hour (fellow souldiers) wherein God hath given the Iews into our hands: why do
"we deferre the time any longer? why do we not take the victory offered? do you not hear
"the cries within? they who escaped our hands, are at variance amongst themselves: the city
"is ours, if we make haste; and making haste, take courage: for nothing worth renown can
"be atchieved without danger: and let us not onely prevent our enemies concord which ne-
"cessity will soon effect, but also our own forces before any fresh aid come unto us; that be-
"sides the victory we have, being so few over so huge a multitude, we may also divide the
"spoil of the city among us. No sooner had he thus spoken, but presently he mounted upon L
his horse, and rode into the lake, and so passed into the city, and all the souldiers followed him. They that defended the walls, were amazed at his boldnesse, so that none made resistance against him as he came: but *Jesus* with his followers leaving his quarter which was his to defend, fled into the fields, others flying towards the lake, fell into their enemies hands, who came that way against him, and so were massacred even as they were getting into their ships: othersome were slain as they did swim to overtake the ships that were new lancht from the shore: and there was a great slaughter of men all over the city. For the strangers that fled not, made resistance, and the Townes-men did not offer to defend themselves; for they abstained from fight, hoping for pardon, in that they were not against those proceedings: till at last *Titus* having slain the wicked, took compassion upon the Townes-men, and saved their M lives, and caused the slaughter to cease. They who fled into the lake, seeing the city even taken, ran away as farre as they could from their enemies. *Titus* sent horsemen to let his father understand what he had done. Whereof he having intelligence, being very glad for his sonnes valour and magnanimity, and for the atchieving of such a victory, whereby a great part of those warres was ended, he commanded the city to be guarded presently round about, to the intent that none might scape away alive. And the next day he came down unto the lake, and commanded ships to be built to pursue those that had escaped by it: and having many workmen and great store of matter to build them withall, his command was presently effected.

Vespasian sendeth new supplies to Titus.

The Jews flie into the City.

A bitter dissention and sedition in the city.

Titus Oration to the Romane souldiers.

Jesus with his followers flyeth into the fields.

Titus certifies his father of his exploits and victory.

CHAP.

CHAP. XVIII.

Of the lake of Genezar, and the fountain of Jordan.

The yeer of the world, 4031. after the nativity of Christ, 69.

THe lake of Genezar taketh his name from the countrey adjoyning unto it, the breadth thereof is fourtie furlongs, the length a hundred. The water of this lake is sweet and good to drink, and is more subtil then ordinarily pure water of marish places are, and it is very clear near the shoare, and more temperate to drink, then either that of the river or fountain, but it is alwayes more cold then one would judge such a lake to be of that largenesse: for the water being set in the Sun, doth not lose his coldnesse: which the inhabitants have used to do in summer evenings, to allay the natural coldnesse thereof. There are here many sorts of fishes, nothing like to fishes of other places, either in shape or taste. The river Jordan passeth thorow the midst of it. It is thought that Panium is the head and fountain of Iordan, but in truth it hath his original from Phiala, and from thence passeth under the ground: this place is a hundred and thirty furlongs from Cæsarea, towards that way which leads unto Trachon on the right hand. This water is called Phiala, by reason of his roundnesse: for it is as round as a wheele, and the water still keepeth within the brink of Phiala, never encreasing nor diminishing; and no man knew that this was the head of Iordan, till *Philip* the Tetrach of Trachon found it to be so; for he casting straws into Phiala, found them afterward carried unto Panium, which before that time was thought to be the fountain of Jordan. Panium, though it be naturally beautified, yet by *Agrippa* his cost and charges it was muchmore adorned. Jordan beginneth with a deep river out of this den, and passeth along the marish places, and durty lake of Semechonitis, and from thence 120. furlongs unto the City of Julia, and in the way divideth the lake Genezar, and passing a great way further into the wildernesse, at last it endeth in the lake called Asphalites. Upon the lake Genezar there bordereth a countrey of the same name, naturally beautiful and admirable; for there is no kind of plant which groweth not there, and the inhabitants have replenished it with plants and trees of all sorts, and the temperature of the air well agreeth with so divers trees; for there are an infinite company of Nut-trees, which of all trees especially require a cold soile: there are also abundance of Palmes, which desire great heat: likewise great store of figs and olives, which require a temperate air: so that one may justly say, that through the bounty of nature, so different and opposite qualities are here in one united; and at one time, as it were, all difference of seasons of the year conjoyned for good purpose. And it doth not onely nourish these fruits, but also conserveth them for ten whole moneths: there grow figs and grapes, which two one may well call the kings of fruits; all other fruits continue all the year long. For besides the temperature of the air, it is also watered by a fertile fountain called Capernaum: many think it to be an arme of Nilus, becaufe it hath fishes like a Corbe bred in a lake near Alexandria. The length of this countrey along the lake bearing the same name, is thirty furlongs, and the breadth twenty. And this is the name of the lake Genezar, and the countrey about it.

The fountain of Iordan.

The description of Genezar.

The fertility of Genezar.

The length and breadth of Genezar.

CHAP. XIX.

How the Taricheans were destroyed.

VEspasian having finished his ships, and furnisht them with as many men as he thought sufficed against them whom he was to pursue, he embarked upon the lake, and himself also went against them. The Taricheans could not possibly make any escape by land, although they would, and were not able to fight hand to hand with the Romans, for their small pyrate boats were not able to withstand their enemies great vessels; and besides that, they were not sufficiently manned, so that they feared to encounter with the Romanes who pressed all together upon them: yet notwithstanding some time they came about the Romane ships, and cast stones at the Romanes afarre off, and some time also came neer, and skirmished with them: yet they themselves alwaies had more harm then the Romanes; for their stones which they cast did onely rattle against the Romanes armour, but hurt them not, and they were killed by the Romanes arrows: and if at any time they were so bold as to come near the Romanes, they were slain before that they could do them any harme, or else drowned with their boats. And as many as attempted to wound the Romans, were slain with Javelins, and other with swords, the Romans leaping

A fight by sea against the Taricheans;

The year of the world, 4031. after Christs Nativity 69.

into their boats? and many were taken with their boats, the ships meeting one another G
They that were in the water and did lift up their heads to swim, were prevented with arrows
or overtaken with Romane boats: and if in desperation they came swimming towards their
enemies, their hands or heads were presently cut off. And thus some perished one way, some
another, till at last they fled, and arrived upon the shore, their ships being compassed round
about. So the Romanes kild many upon the lake, and many upon the land, and one might
then have seen all the lake stained with blood full of dead bodies, for not one escaped alive.
A few daies after in that countrey there was a very odious stinch, and a horrible spectacle:
for the shores were all full of boats that had suffered shipwrack, and dead bodies swollen in the
water: and those dead bodies taking heat, did putrifie and so corrupt the air all about, that
not onely the whole countrey and inhabitants thought it a miserable affliction, but also the
Romans who were the authors thereof. And this was the end of that warre by water. And the H
number of them that were slain here in the city, was 6500. The fight being ended, *Vespasian*
sate in a tribunall seat, and separated the strangers from the inhabitants, for that they
seemed to be the authors of that warre: yet he deliberated with the Captains and Gover-
nours, whether he should likewise pardon them: but they told him that their lives might
endamage him; for said they, if thou send those men away and let them live, they cannot
live peaceably, because they want abiding places; and are able to disturb and disquiet those
to whom they shall flie. *Vespasian* for this cause judged them unworthy to live; assuredly
knowing that if they were let go, they would fight against them who pardoned their lives,
yet he deliberated what death to put them to. But he thought with himself the inhabitants
would not patiently abide so many to be massacred, who had fled unto them for succour.
wherefore he sought to use no violence unto them, because he had promised them security. I
But at last he was overcome by the perswasion of his friends, who told him that all things a-
gainst the Jews were lawfull, and that profit was to be preferred before honesty, seeing both
could not be had: so licence being granted unto them to depart, they suspecting nothing,
were commanded to take onely that way that leadeth unto Tiberias: and they fearing no-
thing, willingly obeyed that which was commanded them, not misdoubting the safety of
their goods or money: but the Romanes had placed themselves on every side the way even
unto Tiberias, to the intent that none might escape, and so shut them all in the city. Presen-
ly after came *Vespasian* and enclosed them all in an Amphitheater, and so killed 1200. of
them, who were all old men or young, and unable for service: of the rest that were all strong
young men, he sent 6000. unto *Nero* at Isthmos neer Corinth. The rest of the multitude he
sold in number 30400. beside others that he gave unto *Agrippa*: for he permitted him to do K
what he would with those sorts that were of his kingdome: But *Agrippa* sold also those that
were given him. The rest of them were fugitives and seditious persons of Trachon, Gau-
lanitis, and Hippenis, and many of Gadara, whose contempt of peace justly procured these
wars. They were taken the sixt of the Ides of September.

Vespasians victory in the lake of Genezar against the Taricheans.

The end of the battell by sea, in which there died 6500. men.

Vespasian consults with his chiefetains about the Jews.

The destruction and sale of the Jews.

L

The FOURTH BOOK of the VVARS of the Jewes

Written by *Flavius Josephus*.

The contents of the chapters of the Fourth Book.

1 *How Gamala was besieged.* M
2 *How* Placidus *took Itaburium.*
3 *How Gamala was destroyed.*
4 *How* Titus *took Gischala.*
5 *Of the beginning of the destruction of Jerusalem.*
6 *Of the coming of the Idumaans unto Jerusalem, and of their deeds.*
7 *Of the massacre of the Jews by the Idumaans.*

CHAP.

A

CHAP. I.

How Gamala was beſieged.

The yere of the world, 4031. after Chriſts natiuity. 69.

AFter that Tarichea was conquered, all thoſe that from the time that Jotapata was ſurprized till this inſtant, had revolted from the Romanes, did now again unite themſelves unto them: ſo that the Romanes had now gotten into their hands all caſtles and towns, Giſcala onely excepted, and Itaburium, a mountain ſo called. With theſe two rebelled Gamala, a town over againſt Tarichea, and ſituate upon the lake, belonging to the kingdom of *Agrippa*, and alſo Sagane, & Seleucia: and theſe two laſt were both belonging to Gaulanitis, and Sagane appertained to the higher part called Gaulana, and Gamala unto the lower, Seleucia unto the lake Semechonitis, which is thirty furlongs in breadth, and threeſcore large, whoſe mariſhes reach even unto Daphne, which countrey is very pleaſant of it ſelf, and famous for that it entertaineth the ſtream called little Iordan, and at the foot of the golden mountain doth drive it into the great Iordan. *Agrippa* in the beginning of the rebellion, united Sagane and Seleucia unto himſelf: but Gamala, by reaſon of the ſituation apt to reſiſt, did not yeeld unto him, for it is far ſtronger then Jotapata. For, from an exceeding high mountain, there deſcended a hill very difficult for any to paſſe, riſing high in the midſt, and then deſcended lower and lower, both before and behind, ſo that it repreſenteth the figure of a Camel, which the Hebrews call Gamal, and ſo thereof it took the name, though the inhabitants do not keep the exact ſignification. Before it, and on either ſide are deep vallies, into the which a man can hardly deſcend, onely it may be taken and aſſaulted on that ſide where it joyneth unto the mountain, which alſo the inhabitants have made inacceſſible, by cutting out there a deep ditch. In that place the City was very well inhabited on the deſcent of the hill, and towards the South part it ſtood on ſo ſteep a hill, that it ſeemed as if it would have falne every hour, and the South hill ſerved the inhabitants inſtead of a Caſtle, being unwalled: for it was an exceeding high rock, and reached down even to the bottom of the valley in the town, & at the walls thereof there was a fountain. Although this city were of his own nature invincible, yet *Joſeph* compaſſing it with a wall, and with ditches and mynes, made it ſtronger. Wherefore the inhabitants of this place put far more confidence in their walls, then they of Jotapata did, yet were they fewer in number, and not ſo warlike people as they; but for the ſituation of the City, they eſteemed themſelves more then their enemies: for the city was full of men that fled thither by reaſon of the ſtrength of the place: ſo that for ſeven moneths they reſiſted them that were ſent by *Agrippa* to beſiege them. *Veſpaſian* departed from Ammaus, and pitched his tents before Tiberias, and ſo went unto Gamala, (Ammaus is interpreted hot waters, for there is a fountain of hot water which cureth many diſeaſes) and the City was ſo ſituate, that he could not beſiege it round about: wherefore he placed men to keep watch in ſuch places as it was paſſable, and obtaineſt the higheſt mountain, where his ſouldiers pitching their tents, laſtly entrenched themſelves. On the Eaſt part of the City in the moſt eminent place there was a caſtle, where the fifteenth, and fifth legions laboured againſt the town, and the tenth legion filled up the ditches and vallies. King *Agrippa* went unto the walls, and ſpake unto them that defended them, willing them to yeeld to the Romans; but one of them with a ſling ſtroke him on the right arm, and hurt him, and his familiar friends came about him to defend him. Then the Romans, for anger that the King was hurt, and for fear of ſuch miſchances to themſelves, now became earneſt to aſſault the town, perſwading themſelves that they would uſe ſtrangers and their enemies hardly, if it lay in their lot, ſeeing they had ſo evil intreated one of their own nation, for perſwading them unto what was profitable for them.

C D E

The victory of the Romans againſt the Iews.

Semechonitis a lake.

The fountain of Iordan.

The ſituation of Gamala.

The city of Gamalia inexpugnable and ſtrong.

Veſpaſian beſieged Gamala

One with a ſling woundeth Agrippa.

F Having quickly entrenched themſelves by reaſon of the multitude that laboured in that buſineſſe, and by reaſon that they were accuſtomed to ſuch like work, they began to place the engines againſt the town wals. *Chares* & *Joſeph* were two of the moſt potent men in the town: they therefore animated and armed their citizens, and brought them unto the wals, who trembled for fear. And although they well perceived that the city could not long hold out, ſeeing they wanted water, and many other things neceſſary to withſtand a ſiege; yet notwithſtanding, they exhorted the townſmen to be valiant, and ſo brought them unto the wals, and a while they reſiſted, notwithſtanding the ſhot: but at laſt, they were therewith ſo terrified, that leaving the wals, they fled into the City. Then the Romans did batter the wals with Rammes in three ſeveral places, and where the wall fell, there they iſſued in with trumpets

The Romans beſiege Gamala, and aſſault it.

The yeer of the world, 4031. after Christs nativity 69.

trumpets and a great noise, and cryes, and fought with the townsmen, who in the first conflict so valiantly resisted them, that they permitted them not to enter any further into the town. At last being overcome both in strength and number, they all fled into the highest part of the City, and from thence they turned again upon the Romans, who pursued them, and drave them down into the vallies, and killed many, and divers in that straight passage were trodden to death by their fellows. The Romanes, seeing that they neither could flee, nor resist their enemies above their heads, fled into their houses, which adjoyned unto the Plain, and so filled them, that being overcharged, they fell down, and lighted upon other houses beneath them, which did bear them down also, and they likewise others situated beneath them. Many of the Romans this way perished; for being amazed, and not knowing what to do, they fled into their houses, notwithstanding they did see them shake and totter: and many seeking to escape, were maymed by some part of the ruins that fell upon their bodies, and many were choaked in the dust. The Citizens of Gamala rejoyced thereat, thinking that this aid was sent from God: and not regarding their private commodities, they ceased not to compel the Romans into their houses; and if any were in the narrow streets, them they slew with darts from above out of the high places. Thus the ruins afforded them stones enough, and their slain enemies swords and armour, which they took from them, being now half dead, and used them against themselves: many died, who cast themselves headlong from off the houses being ready to fall, and those that sought to flee could not easily escape; for being ignorant of the wayes, and there being such a dust that one could not see another, one of them killed another: and so with much ado finding passage, they went out of the City.

The Romanes fall down with the ruins of the Jews houses.

Many Romans slain and spoiled.

Vespasian, who was alwayes among the midst of these hurly burlies, was greatly moved to see the buildings fall so upon his souldiers; and forgetting his own safety, he secretly retired himself with onely a few into the higher part of the city, where he was left in great danger, having very few about him (for *Titus* his son was not there, being before this time sent unto *Mutianus* in Syria) and now he could not flee safely, nor yet had it been for his honour, if he could. Wherefore remembring all that he had done even from his child-hood, and his own vertue, he encouraged his men, and with them joyned arms, and covered themselves with their shields; and so as it were moved with some divine motion, defended themselves from all darts, arrowes, and stones, which were cast from aloft upon them, and so remained there, not terrified either by the number or might of his enemies, till at last, they wondring at his divine vertue and courage, asswaged their fury. And now perceiving his enemies to assault him but faintly, he retired back, till at such time as he got without the Citie wals.

Vespasians fortitude and warlike valour.

Vespasians fight with the Iews.

Many Romans perished in that fight, and amongst the rest, *Ebutius* a Decadarch, who not onely in that fight shewed himself valiant, but also in many wars before, and had done the Jews much harm. Also in that fight a certain Centurion, named *Gallus*, accompanied with ten souldiers, hid themselves in a house, and at supper-time he heard the people of that house talk, what the Citizens of Gamala were purposed to do against the Romans (this *Gallus* and they with him were Syrians) and in the night time he slew them all, and after he escaped safe unto the Romans. *Vespasian* perceived all his army sorrowful for that mischance, and so much the more, for that they never as yet had so bad a breakfast, & especially, for that they had forsaken their General, and left him in danger and distresse; wherefore he thought it good to comfort them, nothing speaking concerning himself, lest he should seem to finde fault with some in the beginning of his speech. Wherefore he told them, that it behoved them patiently to abide that which was common to all men, affirming that there was no victorie without bloodshed, & that fortune was mutable: and that he had already slain many thousand Iews, & now had payed a small bribe for his happie successe unto adverse fortune. And that as it did not become any but vain-glorious people to boast in their prosperitie, so it behoved none but cowards to fear and tremble in adversitie: For, said he, "fortune is very "mutable both to the good and bad, & he is a valiant man that is not moved by adversitie: "for he, having all his wits about him, can even in the midst of his troubles see where any "fault is, and amend it. Yet (quoth he) this hath not befalne us through the weakneſse of our "courage, or the valour and proweſſe of the Iews, but the difficulty of the place was the "cause that they should overcome us, and we be overcome. Wherefore one may well re-"prehend the too much rashneſse of your spirits: for when you saw your enemies flee into "the higher places, you should then have held your hands, and not to have pursued them "with so manifest danger to your selves, as every one might foresee in this pursuit; so you "having gained the lower part of the Citie, you might in time have drawn them to a sure

Gallus with ten souldiers lieth hid in a certain house.

Vespasian comforteth his souldiers.

The inconstancy and mutability of fortune.

and

A and safe conflict: but you, being eager of the victory, did not respect your own safety. It is not the manner of the Romans rashly and unadvisedly to fight, who are wont to do all things orderly and advisedly: for the other is fit for barbarous people, and as you see proper to the Iews. Wherefore, let us call our own vertues to mind, and rather be angry for this that hath hapned (and so incite our selves to revenge) then sorrowful. And let every valiant souldier with his own hand comfort himself: so shall we both revenge the death of our friends, and be revenged of them by whom they were slain: and I my self (as also now I did) will expose my self to all dangers with you, and go first to fight, and come last from fight. With these and such like speeches he comforted his souldiers.

The year of the world, 4031. after Christs Nativity, 69.

The Romane souldiers do all things with discretion

B The people of Gamala were of great courage, and much emboldned with their prosperous successe, which notwithstanding did not happen through their valour: but presently perceiving that now all hope of pardon was taken away, and that there was no way to escape, they were very sorrowful, and their hearts relented (for now victuals failed them) yet they omitted not to provide for their own safetie wherin they could; for the most valiant among them kept the breach, and the rest, other strong places about the wals which were yet unbattered. The Romans again built mounts, and attempted to assault the City, and many of the Citizens fled by the vallies where no guard was, and by secret vaults underneath the ground; and they who for fear lest they should be, taken remained in the City, perished for hunger: for all the victuals were reserved for them that fought, and they still continued in this calamity.

The Romanes once more attempt the assault of Gamala.

C

CHAP. II.

How Placidus *took the mountain Itaburium.*

DUring this siege, *Vespasian* made another expedition against them that kept the mountain Itaburium, scituate between the great field and Scythopolis, which is thirty furlongs high, and inaccessible on the North side. In the very top of this mountain there is a Plain twenty furlongs over, enclosed with a wall: all which wall being of so huge a compasse, *Joseph* had built in fourty dayes, they received all necessary provision from beneath, for they had onely rain water. Unto this place a huge multitude D were gathered, and *Vespasian* sent *Placidus* against them with six hundred horsmen, who could no waies get upon the mountain: wherefore he exhorted many of them to peace, putting them in hope of pardon: likewise many of the Iews came down unto him, as it were to entrap him, and assault him at unawares. *Placidus* for the nonce gave them fair speeches, hoping to get them down into the Plain: so they, as though they would have obeyed him, followed him thither, meaning when they came there, suddenly to assault him: yet *Placidus* his device took place. For when the Iews assaulted him, he fained himself to flee, and the Iews having pursued him a great way from the mountain, he turned again upon them, and wounded many on the backs as they fled, and killed some, and hindred the rest of the multitude from assending the mountain: so the rest left Itaburium, and fled unto Jerusalem, and E the inhabitants (now water failing them) yeelded to *Placidus*, and delivered the mountain unto him.

The height of the mountain Itaburium.

Fraud paid with fraud,

Placidus victory.

CHAP. III.

How Gamala was destroyed.

NOw the most presumptuous among the Gamalians fled and hid themselves, and the weaker sort did perish through famine: yet the most courageous that were left among them, defended the wall till the twenty seventh day of October. Upon which day, three souldiers of the fifteenth Legion, towards break of the day, undermined the F highest tower in their quarter, and entred into it; those that kept it, neither perceiving them when they came in, nor when they went out, (for it was in the night time.) These souldiers being weary lest any noise should be made, removed five of the greatest stones, and presently leapt away, and incontinently the tower fell with a hideous noise, and with the fall killed those that kept it; and many that kept watch in those quarters fled, being sore afraid; and they who sought to escape the Romanes, were killed; amongst whom one *Joseph* was stroken with a dart from a part of the wall that was falne down, and there dyed. They who were within the City were terrified with the noise hereof, and ran up and down as though all the enemies were already entred into it. And *Chares Josephs* companion, being sick, yeelded up the ghost, fear increasing his disease, and helping

The Romanes undermine a certain tower, and it falleth with a great noise.

to

to ſhorten his life. The Romanes remembring the bad ſucceſſe at the laſt aſſault, did not G
enter the City till the three and twenty day of the foreſaid moneth.

The yeer of the world, 4031. after Chriſts Nativity, 69.

Then *Titus*, as it were vexed at the misfortune of the Romans in his abſence, accompanied with 200. horſmen, and certain choſen footmen, entred the City, no man reſiſting him: and he being paſſed into the ſame, the watchmen then firſt perceiving it, cryed, To arms. Thoſe within the City fearing that *Titus* was entred, ſome took their children, ſome their wives, and fled into the Caſtle with pitiful cries and weeping: others met *Titus*, and were all put to the ſword: and they that could not get into the Caſtle, not knowing what to do, fell among the Romane watchmen: then the skies were filled with the cries of men dying, and the lower places of the city flowed with blood. *Veſpaſian* led his whole army againſt thoſe that fled into the Caſtle, which was of a huge height, and ſcarcely to be come unto, being all of ſtone, and full of ditches and deep dens, and compaſſed with ſteepy rocks: ſo the Iews did H
drive down the Romans, that offered to come up unto them, partly with darts, partly with ſtones, which they rowled down upon them; and they were ſo high, that the Romanes arrows could not reach them. But at laſt, as it were by Gods providence, who would have it, a whirlewind aroſe, which carried the Romanes arrows amongſt them in the Caſtle, and the Iews arrows from the Romanes, and the wind was ſo violent, that it was not poſſible for them to ſtand upon thoſe high places: and ſo not being able to ſtand, nor to ſee thoſe that came againſt them, the Romans aſcended and took the caſtle; ſom reſiſting for their defence, others yeelding themſelves. The Romans now call to mind their fellowes that periſhed in the firſt aſſault, and ſo become more cruel. Many deſparing of their lives, caſt their wives, their children, and themſelves headlong down thoſe high places, into the deep vallies underneath. So that the cruelty that the Romans ſhewed againſt the people of Gamala, was not I
ſo great as that which they uſed againſt themſelves; for there were onely four thouſand that periſht by the Romans ſword; and the number of them who ſo caſt themſelves down, was found to be five thouſand; and not one eſcaped, but two women that were ſiſters, and daughters to *Philip*, who was ſon to *Ioachimus*, a worthy man, and Governour over all *Agrippas* army under him; and theſe two were ſaved onely, becauſe at ſuch time as the City was taken, they hid themſelves: for they ſpared not infants, but many took them and caſt them down from the caſtle. And thus was Gamala deſtroyed the 23 day of October, which began to rebel the 21. day of September.

Titus with a hundred horſe beſides choſen footmen, entreth Gamala.

The top of the caſtle of Gamala ſtony and hard to be climed.

The Romanes victory by *Gods* providence.

9000. Iews ſlain in Gamala, and onely two women eſcape.

CHAP. IIII.

K

How Titus *took Giſcala.*

The yeer of the world, 4032. after Chriſts Nativity. 70.

NOw all the Cities and ſtrong places of Galilee were taken, Giſcala onely excepted: the inhabitants whereof deſired peace, for that they were husbandmen, and their riches conſiſted in the fruits of the earth, but there were many theeves in the City: to which vice alſo many of the Citizens were addicted. The people were incited to rebel by one *Iohn*, a witch; and a deceitful perſon, ſon to one *Levias*; who was of ſtrange manners, and bold to preſume any thing, and wonderfully atchieving all he took in hand, and he was known to all men for one that deſired war, to make himſelf mighty. This man was a Ring leader of the ſeditious perſons in Giſcala: and for fear of them, the L
people, who perhaps otherwiſe would have ſent Legates to the Romans, to requeſt peace, were hindred and forced to ſtay, till the Romans came to war againſt them. Againſt theſe people *Veſpaſian* ſent *Titus*, and with him a thouſand horſmen; and the tenth legion toward Scythopolis: and he with the reſt went to Cæſarea, to refreſh them after their great labour, at the charge of the towns adjoyning; judging it neceſſary to comfort their bodies, and encourge their minds to ſuſtain manfully the wars that were to enſue: for he foreſaw that he ſhould have much ado to win Jeruſalem, both for that it was wont to be the Kings ſeat, and alſo becauſe it was the chief and head City of all the Nation. And his care in this point was ſo much the more encreaſt, for that he perceived many out of all parts fled thither; and M
that it was naturally ſtrong, and alſo compaſſed with all moſt invincible walls: and beſides this, the boldneſſe and deſperate courage of the inhabitants, who although that they had had no wals at all, yet had been ſcarcely to be conquered: and therefore he thought it neceſſary to comfort his ſouldiers before the fight, like champions who ought to enter the field and fight couragiouſly.

Titus (coming on horſeback unto Giſcala) perceived that it might eaſily be taken: yet knowing that if it were taken by force, all the people ſhould be deſtroyed by the Romanes (and now he was weary of blooſhed) he compaſſionating the well diſpoſed people, which were

Iohn a poyſoner and a deceitful man, inforceth the citizens of Giſcala to rebel.

Veſpaſian foreſeeth his no ſmall trouble in the ſiege of Jeruſalem.

Titus his compaſſion towards thoſe of Giſcala.

A were otherwiſe like to periſh together with the wicked, attempted to take it by condition. Wherefore the walls being full of people, amongſt whom were many of the ſeditious, he told them that he marvelled what help they had or expected, or by whoſe advice, all other cities being now taken, they alone would abide the laſt brunt of the Romane forces, eſpecially when as they had already ſeen many towns, farre ſtronger then theirs, overthrown at the firſt aſſault: and contrariwiſe, thoſe who had yielded themſelves to the Romanes, lived in peace, and peaceably enjoyed all that was theirs. Which offer (ſaid he) I now alſo make unto you, and am not yet incenſed againſt you, becauſe that which you do is for your liberty: but if (quoth he) you do ſtill perſevere in this impoſſible courſe, my diſpleaſure ſhall be kindled
B againſt you. And if ſo be they refuſed this kind offer, they ſhould preſently perceive the Romane ſword to be ſharpned for their deſtruction, and incontinently ſhould find that their walls were but a mockery, and no waies able to reſiſt the Romane engines: where contrariwiſe, if they yeelded themſelves, and truſted to the fidelity of the Romanes, they ſhould be the moſt happy people of all Galilee. None of the townſmen were admitted to make anſwer, nor to come unto the walls: for the theeves were maſters of them; and a guard was placed at every gate, leſt any one ſhould go forth to ſubmit themſelves, or any horſemen ſhould be
C received into the city. Then *John* made anſwer, that he liked well of the conditions offered, and that he would either perſwade or compel the inhabitants to accept of them, yet he requeſted, that that day might be granted unto the Jewes: for it was the ſeventh day, wherein it was not lawfull for them to entreat of peace, nor make warre. For (as the Romanes knew) the Jews every ſeventh day ceaſt from all work: and which if they profaned, they who cauſed it to be abuſed, though it were *Titus* himſelf, were as great offenders as they who were forced to it. Moreover, ſo ſhort time could not prejudice the Romanes, to wit, one nights ſpace: for nothing he could effect in that time to endamage them, except onely by fleeing out of the City (which *Titus* might prevent by placing a ſtrong guard, and watch in every place thereabout) and that he thought it a great priviledge to be ſuffered to keep the cuſtome of his countrey; and that it was his part, who offered peace and ſafety to them that expected it, and alſo to keep their lawes whoſe ſafety he granted. With theſe and ſuch like
D ſpeeches *John* ſought to delude *Titus*, being not ſo religious about the keeping of the Sabbath, as carefull for his own ſafety: for he feared that the City would preſently be taken, and he left alone, and ſo he determined in that night to flee, as the onely way to ſave his life. Truly God would have it ſo, that *John* ſhould then eſcape, to be the overthrow of Jeruſalem, and that *Titus* ſhould not onely grant him the time he requeſted to deliberate, but alſo that night ſhould pitch his tents neer Cydæſſa, by the higher part of the town, which is the ſtrongeſt village of all that are in the heart of the Tyrian ſoil, which the Galileans alwaies hated. In the night time *John* perceiving no Romanes to keep watch about the town, having now opportunity, fled not onely with the armed men about him, but alſo with many of the chief of the city, and whole families, whom he promiſed to conduct unto Jeruſalem. But
E *John* fearing captivity, and careful for his own ſafety, having carried them twenty furlongs out of the city, forſook them: who being ſo left deſolate, began grievouſly to lament. For every one thought himſelf as near his enemies, as he was farre from the City and his friends: and ſtill every ſtep they thought their enemies at hand, ready to take them, and ever they looked back, as though their enemies heard the noiſe they made as they went, and ſo came againſt them; inſomuch that many ruſhed forwards on heaps, and many were killed in the way with the preſſe of them that followed; ſo that women and infants did periſh miſerably: or if they ſpake any thing, onely it was entreating their parents or their kinsfolk to ſtay for them.

But *Johns* exhortation took effect, wherein he cried unto them to ſave themſelves, and haſten unto ſuch a place, where they might be ſafe, and revenge themſelves of the Romanes,
F for the outrages which they that remained behind were like to endure: and ſo the multitude that fled, every one as he was able, diſperſed themſelves. *Titus* early in the morning came unto the walls to know whether they accepted of his offer. Then the people ſet open the gates, and with their wives and children came to meet him, all crying that he was their ſafety, and worker of their welfare, and that he had delivered their city out of captivity: alſo they certified him how *John* was fled, and beſought him to pardon them, and execute juſtice upon thoſe malefactors that remained in the city. And at their requeſt, he ſent certain horſemen to purſue *John*, but they could not take him, for before they came, he had gotten into Jeruſalem; yet they ſlew almoſt two thouſand of them that fled with him, and brought back again 3000. women and children. *Titus* was angry that he ſuffered *Johns* deceit to eſcape unpuniſhed: yet his anger was ſomething appeaſed, for that he perceived *Johns* purpoſe prevented, in that ſo many of his company were ſlain, and ſo many brought back their captives.

The year of the world, 4032. ſince Chriſts Nativity, 70.

Titus his mercifull oration to thoſe of Giſcala.

John's anſwer to Titus exhortation.

John reſerved by Gods providence to be at the ſiege of Jeruſalem.

The fear of thoſe Jews that fled with John.

The citizens of Giſcala entertain Titus with all obedience.

Thus

The year of the world, 4032. after Christs nativity, 70.

Thus he peaceably entred the City, commanding the Souldiers to break down a little piece of the wall, as it were to take possession of it, and so punish't the seditious rather with threats then torments. For he thought that many were accused onely for private hatred, and so were in danger to suffer being innocent: and he thought it better to let the wicked live in fear, then with them to destroy the guiltlesse. Thinking moreover, that hereafter they would be more quiet, either for fear of punishment, or for shame of their former offence, for which they were pardoned: and that if any man suffered unworthily, he could not afterward complain. Then he placed there a garrison, both to represse the seditious, and also to confirm them that desired peace. And thus was Galilee conquered after it had much toiled the Romanes.

Titus mercy to his enemies. It is better to leave an enemy in suspence through fear, then with the guilty to confound the innocent.

CHAP. V.

Of the beginning of the destruction of Jerusalem.

SO soon as *John* was entred into Jerusalem, all the people flocked about him and those that came with him, enquiring what calamity had befaln them without the citie. Some of them being yet out of breath, and not able to speak, by signes discovered their necessity: yet amidst these their miseries, they boasted that it was not the Romane power that forced them to flee, but that they of their own accord fled thither to warre against the Romanes in a safer place, then that from whence they fled, was; for none but unadvised and rash-headed men would fight for such a city as Giscala and other places that were not able to resist, seeing that it behoved them all to reserve their vigour and strength to defend their Metropolitane citie. They also signified unto them how Giscala was taken by the Romanes, and that they departed in good sort away, though some reported that they fled. The people of Jerusalem hearing what these men reported, and how many were captives unto the Romanes, they fell into a great fear, as though that which they told did portend their ruine. But *John* nothing ashamed in that he had so shamefully forsaken them of Giscala who fled with him, went first to one, and then to another, inciting them all to warre under a vain hope, alledging the weaknesse of the Romanes, and extolling their own puissance, deceiving the simple people; and perswading them, that though the Romanes sought to revenge, yet could they never enter the walls of Jerusalem, who had so much ado, and endured such affliction in entring the little burges and villages of Galilee, against whose walls they had broken all their engines. These words of his, incited many young men to sedition: but all the wiser sort foresaw what was like to ensue, and even now mourned their lost citie. And in this case were they of Jerusalem: yet before this sedition in the city, the Countrey people began to be at discord among themselves. For *Titus* departed from Giscala unto Cæsarea, and *Vespasian* went from Cæsarea to Jamnia and Azotus, and took them both: and leaving there garrisons, he returned to Cæsarea, bringing with him a huge company of them who had yeelded unto him. All cities were at civill warres among themselves; so that when the Romanes did not war upon them, one part of the Jews in every city fought against the other, and there was a great dissension between those that desired peace, and the seditious people: and at first, this discord began onely in private houses; but in the end, every one joyning with them that were of their mind, they now began in companies to rebell openly. Thus every place was troubled with civil discord: and every where rash young men, who desired warres, prevailed against grave and wise old men, who foreseeing the calamity like to ensue, desired peace. At first, the inhabitants one by one robb'd and spoiled what they could; but at last in whole troops they joyned together, and robbed openly, and wasted all the countrey about: and they in their robberies shewed such crueltie, that the harm and injury they did unto their own countrey men, was altogether equall to the miseries which befell them by means of the Romanes; and they, who by these miscreants were spoiled, wished rather to have faln into the Romanes hands. But they who kept the city, either becaus they were loth to weary themselves, or else for that they hated the citizens or people, did nothing or very little succour them that fell into these theeves hands. At last the theeves assembled themselves together from all places, and joyning companies, they brake into Jerusalem. This city had no governour, and according to the custome of that Countrey, received all that came thither that were their countrey men; and so much more willingly at that time, becaus they thought that they that came thither, came of good will to help them: which onely was afterward the cause that the City was destroyed, setting aside the civil dissension. For a great multitude of people unapt to fight being there, consumed the victuals that would have sufficed for the fighting men: and beside the wars, they brought upon it famine and civil dissension. Then other theeves came out of the fields thereabout, & joyning themselves with those that were within the city, omitted no kind of villany: for not content to rob and spoil, they

The courage of John and those that fled with him, stirs up the Jews to make warre against the Romans.

Intestine discord in Jewry.

The Jews turn their weapons against themselves.

The theeves trooping together in Jerusalem, spoil the countrey.

A cheyalſo attempted to commit murders, not onelie privily, or in the night upon mean men, but even in the day time they publikelie ſet upon the chiefeſt of the nobilitie. For firſt of all they took *Antipas*, who was born of the blood royall, a man ſo eminent amongſt them, that the publike treaſure was committed to his charge and cuſtody, and put him in priſon: and after him they took *Sepha* a worthy man, and ſonne to *Raguel* and *Lævia*, both of them of the Kings houſhold, and after them all that ſeemed to bear anie ſway, or were in authoritie amongſt the people. Great fear fell upon the Inhabitants, and everie one provided to ſave himſelf, as though the city were even now ſurprized by the enemies. But theſe people were not content thus to have impriſoned thoſe potentates, neither did they think it ſafetie for themſelves anie longer to detain ſuch men alive: for manie came daily unto them to viſit B them, and unto their houſes, who were able to revenge their injuries: and moreover they feared that the people would make a head againſt them, being moved with their iniquitie. Wherefore they determined to kill them: and to effect their purpoſe, they ſent one *John* a cruell murderer, who was the ſon of *Dorcas*: he accompanied with ten more all having ſwords went unto the priſon, and ſlew as many as they found there. To excuſe this cruell fact of theirs, they alleadged this, to wit, that all they who were ſlain in priſon had conference with the Romanes concerning the betraying of the citie into their hands, and that for this cauſe they had ſlain them, being traytors to their countrey: they alſo boaſted that this fact of theirs, had preſerved the citie, and that therefore they had well deſerved of it. The people was brought unto ſuch ſlavery and terrour, that the chuſing of the high Prieſt was in their hands to elect whom they pleaſed: ſo much was their inſolence increaſed. Thus they not re- C ſpecting the families, out of which it was onely lawfull to chuſe the high Prieſt, they now elected ſtrangers and baſe perſons to that ſacred dignitie, and ſuch as would be partakers of their villanies and impieties: for they who not deſerving it, attained to ſuch dignitie, were as it were bound unto their will in all things by whom they were ſo exalted. They alſo deviſed manie lies, to make thoſe that were in authority one at variance with another, thereby as it were to hold them occupied, who were able to reſiſt their enterprizes, till that being now ſatisfied with the blood of the citizens, they began to commit impiety againſt God himſelf, and with prophane and unpure feet to enter into the Sanctuarie. Then the people was incited againſt them by *Ananus* his meanes, who was one of the Prieſts, and the moſt an- D cient and wiſeſt of them all, who perhaps had ſaved the citie, had he eſcaped the hands of theſe miſcreants, But they uſed the Temple as a Caſtle and defence for themſelves againſt the people, and made the ſanctuarie a place for them to exerciſe tyrannie in. And that which increaſed the ſorrow of the citizens, was, that amidſt theſe calamities, their religion was alſo contumeliouſly abuſed: for theſe theeves, to try of what ſtrength and courage the people were, and their own forces, did elect by lot a high Prieſt contrary to their law: which as we have already ſaid, requireth that the high Prieſt ſhall be choſen by ſucceſſion. This deed of theirs they coloured with an ancient cuſtome, alledging that in time paſt the high Prieſt was choſen by lot, but indeed this their fact was an abrogation of the moſt firm cuſtome that was amongſt the people; and was onely a device to get all government into their hands by E eſtabliſhing Magiſtrates at their pleaſure.

Then calling one of the holy tribes named *Eniachin*, they caſt lots, & it ſo fell out that the lot fell upon one, whereby their iniquitie was diſcovered. This man whoſe lot it was to be high Prieſt was named *Phanes*, who was the ſonne of *Samuel*, a man not onely unworthy of that dignitie. but who had been ſo rudely brought up, that he never knew what the high Prieſt meant: this *Phanes* was born in a village called Apthaſis. Him, againſt his will they fetcht out of the field, and as it had been in a ſtage-play they graced him with another mans perſon, and preſently gave him inſtructions how he ſhould behave himſelf, putting upon him the ſacred attire of the high Prieſt, as though that ſo great impietie had been but a ſport. The reſt of the Prieſts, beholding a farre off the holy laws to be ſcorned, ſcarcely contained F themſelves from teares, and even groaned for ſorrow, that their ſacred dignities were ſo abuſed. The people could no longer indure this their tyrannie, but now every one addreſt himſelf to depoſe theſe ty rants. And thoſe that were moſt earneſt herein, were *Gorion Joſephs* ſonne, and *Simeon* the ſonne of *Gamaliel*, who went about the city to every one in private, and then in a publike aſſembly exhorted the people to be revenged upon thoſe tyrants, who took from them their libertie; and to addreſſe themſelves to purge the holy Temple from ſuch vile and unclean perſons. Likewiſe the beſt diſpoſed amongſt the Prieſts, to wit, *Jeſus* the ſonne of *Gamala*, and *Ananus* the ſonne of *Ananus*, often in publike Sermons reprehended the people, and upbraided them with their ſloath, in that they made no more haſt to deſtroy thoſe Zealous people; for ſo thoſe wretches termed themſelves, as though they had been

The yeer of the world, 4032. after Chriſts nativity, 70.

Rapines and ſpoyles committed by day time.

The nobility of the City are taken and ſlain by the theeves.

The theeves at their pleaſure make a high Prieſt.

A high Prieſt choſen by them contrary to the ancient cuſtome.

Phanes a country clown made a high Prieſt.

The beſt Citizens exhort the people to revenge.

devout followes of goodneſſe, and not impious malefactors. The people being all aſſem-
The yeer of the world, 4032. after Chriſts nativitie 70. bled together, every man grieved to ſee the holy place ſo kept for a denne of theeves, and of their robberies and murthers which they committed; yet did they not go about to revenge, thinking themſelves too weak to deal with theſe Zealous, as indeed they were. Then *Ananus* ſtood up amongſt the middeſt of them: and having often turned his eies to the Temple, and beholded it till the tears ranne down his cheeks, "Oh ſaid he, how farre better "were it for me to die, then to live, to ſee the Houſe of God thus filled with impiety, and the "Sanctuary, wherein none ſhould come but the high Prieſt, prophaned with the wicked feet "of impious perſons, being clothed in Prieſts apparell, and bear the name of the moſt authori-
"ty amongſt all names? and do I yet live, and do I ſave my ſelf, and to be gray headed, abſtain
"from dying a glorious death? Nay, rather I alone will go againſt theſe murderers, and as "though I were in a wilderneſſe where there were no man beſide my ſelf, I alone will go and "offer my ſoul for Gods ſake. For what doth it avail me to live amongſt a people, that hath "no feeling of their own calamity, and which ſeeketh not to redreſſe their own preſent miſe-"ries? for you being robbed and ſpoiled bear all patiently, and being beaten you hold your "peace, and there is none amongſt you that dare openly mourn for them that are moſt cru-"elly murdered. O tyrannous government! But why ſhould I exclaim againſt the tyrants? "Did not you your ſelves make them great, and nouriſh their power and authority by your "patience? Did not you, by deſpiſing thoſe who before were in authority being but a few, "make al theſe, who are many in number, tyrants over your ſelvs? have not you keeping your
"ſelves quiet, they being armed, turned their ſwords upon your own heads? & as then it be-"hoved you to reſiſt their enterprizes, when firſt they injured your kindred; you by ſuffering, "have made them theeves, becauſe at firſt you made no account, when they deſtroyed houſes "and whole families. And this was the cauſe, that at laſt the rulers and potentates themſelves "were ſet upon, and none would ſuccour them when they were drawn thorow the middeſt of "the City, and theſe murderers butchered them in priſon whom you thus betrayed I will not "recount what men they were, and of what birth: but I ſay they being neither accuſed nor "condemned, having no man to hear them, they were moſt cruelly murdered, as we have "ſeen any: for they were before our faces led to be ſlain, as the fatteſt amongſt the whole heard "of beaſts, all we beholding this: and yet no man opening his mouth, nor lifting up his hand.
"And will you alſo endure? will you ſuffer the holy Sanctuary to be prophaned before your "eies? and will you, having ſo emboldned theſe miſcreants as ye ſee now, your ſelves ſtand in "fear of them? aſſure your ſelves, they would, if they conld deviſe how, commit greater im-"pietie then this is, They keep againſt you the ſtrongeſt place in the whole City, called a "Temple, but now indeed it is a fortreſs or Caſtle of defence. What do you now think, ſuch a "tyrannie being eſtabliſhed over you, and your enemies being even upon you; what do you "deliberate to do? Do you expect the Romanes to come and help you, to ſave the Temple "and ſacred myſteries? Our city is now at that ſtay, and we have ſo behaved our ſelves, that "our very enemies pitie us. O ye wretches! will you not ariſe, and as the verie brute beaſts "do, wil you not revenge your ſelves upon them that have thus wounded you? Wil not every
"one of you call to mind the maſſacre of his friends, and what calamitie he himſelf hath ſuf-"fered, and ſo encourage your ſelves to be revenged? For ought I can ſee, you have all loſt "that ſacred and ſweet and naturall deſire of libertie, and now we imbrace bondage, as though "we had learned to be bondmen even from our anceſtors. But they endured many and hard "warres to live in liberty, and yeilded neither to the power of the Egyptians, nor Medes, be-"cauſe they would not be at their command. What need is it to recount unto you the wars "of your predeceſſours? to what end do we interprize this warre againſt the Romanes (be it "commodious for us, or to our diſadvantage) if not to obtain our liberty? And we, who "cannot indure to be ſubject unto the Lords of the whole world, abide our own nation to ty-
"rannize over us. Some may account it adverſe fortune to be once overcome by ſtrangers;
"but to be ſlaves unto the baſeſt of our own nation, it argueth that we have no ſpark of gene-"roſity in us, and that we bear baſe and ſervile mindes: And ſeeing I have made mention "of the Romans, I will not ſtick to declare unto you that which now cometh to my mind, "to wit, that if we be taken by them (which God forbid) yet ſhall we ſuffer no great miſe-rie at their hands, then now we do under theſe baſe tyrants. And how can you abſtaine from
"tears, beholding this Temple, enriched by the gift of the Romanes, robbed and ſpoyled "by them of our own Nation, this being our mother Citie? and to ſee thoſe men murthered, "whom the Romans (although they had conquered us) would not have touched? The Ro-"manes never durſt preſume to paſſe beyond the limits of prophane places, nor ever vio-
lated

The Zealous the moſt wretched occaſion of theſe violences.

Ananus ſharp invective againſt the Zealous.

Ananus twiteth the Jews with their fear.

The cruelty of the theeves.

The Temple the ſtrongeſt fortreſſe of the City.

Warres are intended for liberty.

The compariſon of the Romanes & Iews and their properties.

A "violated they our ſacred laws and cuſtomes, but alwayes reverenced the Sanctuary, be-
"holding it onely afarre off: yet now ſome born and brought up amongſt us who are called
"Jews, tremble not to walke in the Sanctuary, having their hands bathed in the blood of
"their countrey men and brethren. Who will now fear forrain warres, ſeeing theſe civill
"broils are ſuch? Much better were it for us to fall into our enemies hand: yea, if you will
"call every thing by ſuch a name as it deſerveth, we ſhall find that the Romanes have
"not violated our laws, but have been the confirmers thereof; and they within our walls
"are our enemies. True it is, that thoſe that have thus tyrannized over us, deſerve death, and
"that no puniſhment can be deviſed great enough for their offence: and all of you were ſo
B "perſwaded before I ſpoke of it, and you were incited againſt him by that which you have
"endured at their hands: but yet you fear the multitude of them and their courage; and
"moreover that they are in a higher place then you: yet as all this came by your negligence
"and ſuffering, ſo by your delaying they will grow ſtronger. For their number is daily increa-
"ſed, and every wicked perſon flieth unto his like; and they are ſo much the more embold-
"ned, for that as yet no man did once offer to reſiſt their enterprizes: and be ſure that if they
"have time, they will make uſe of the higher place, and that to your damage But (beleeve
"me) if you would but once offer to go againſt them, their very conſcience would abate
"their haughty minds, and the remembrance of their miſdeeds would put them ſo far out of
C "tune, that they will not make any benefit of the higher place. Perhaps God in his vengeance
"will turn their own darts againſt them for their impiety, and conſume them therewith. Let
"us but onely ſhew our ſelves, and we ſhall diſmay them; yet it is an honour for us, if need be,
"to ſacrifice our lives for the defence of the holy Temple. My ſelf will aſſiſt you with hand
"and advice, and you ſhall ſee that you ſhall neither want counſel, nor that I will ſpare my
"own body to defend you from their treacheries.

The yeer of the world 4073. after Chriſts nativitie 70.

An anſwer to their contrary opinion, who eſteemed the numbers and multitude of the enemy.

The Epilogue of Ananus Oration to the people.

Ananus thus exhorted the people againſt the Zealous, yet he knew well that it was great difficultie to overcome them, being luſtie young men, many in number, of great courage, and the more deſperate for the remorſe of conſcience of the horrible crimes, and execrable deeds which they had committed: for they deſpaired of all hope of pardon for their miſ-
D deeds. Yet *Ananus* thought it altogether intolerable, that the common-wealth ſhould be ſo over-ruled. After this exhortation the people cried out, that they were ready to go againſt the theeves, and to do as they were requeſted. Whileſt that *Ananus* ſelected out the moſt able men for warre, and ſet them in order, the Zealous came and iſſued out upon him, and (having intelligence of all his intents and proceedings by certain ſpies which they had appointed upon purpoſe) being enraged ſallied out, and in companies, ſometime all at once, other times in ambuſhes; ſparing none that they met with. *Ananus* quickly gathered together the people, who were more in number then the theeves: yet were they not ſo well armed as they; but what they wanted in arms, their courage did ſupply. For the citizens were armed with fury, ſtronger then armour; and they which were gone out of the Temple, with a more
E deſperate boldneſs, then all the multitude how great ſoever it was. For the citizens thought it no abiding for them in the citie, except they could drive away the Zealous: and the Zealous thought that they could not eſcape tormens and death it ſelf, except that they were victors. So at laſt they joyned battell, each under their Captains and Leaders, and firſt of all both parties caſt ſtones one againſt another: and if any part fled, then the conquerours purſued them with drawn ſwords, and many were wounded and ſlain on both parts. Thoſe townesmen that were wounded, were by their friends carried into their houſes; but the Zealous that were hurt, went into the Temple and polluted the ſacred pavements with their bloud: ſo that their Religion was prophaned by their bloud. Alwaies the theeves in making excurſi-
ons got the upper hand. Hereat the citizens being angry, ſeeing their number every day de-
F creaſed, reproved the cowards: ſo that if any of their company offered to flie from the Zealous, they made him ſtand and reſiſt whether he would or no, not permitting him to paſſe away: and thus they bent all their forces againſt their enemies. At laſt, the theeves not able to make anie longer reſiſtance, by little and little retired themſelves into the Temple, and *Ananus* with his companie entred the temple by force with them, and brake the rank of his enemies. Then they in the outer Temple were in great fear and fled into the inner Temple; and ſhut the gates with all ſpeed. *Ananus* would not offer violence to the ſacred gates, and beſide that the enemies caſt darts from aloft: for he thought it a great offence againſt God, although he might have got the victorie, to introduce the people not being purified. Wherefore he elected ſix thouſand of the chief of all his men well armed, and appointed them to keep the porches, and others to ſucceed in their places while they took reſt. And manie of the better ſort of the citizens being by the chief of the Citie placed to keep

Ananus diſpoſeth his ſouldiers againſt the Zealous.

The fight of the Citizens and Zealous in the Temple.

watch there, hired other poor folks to watch in their ſteads. But *John*, who as before we have told, fled from Giſcala, wrought the ruin of all theſe. This man being full of deceit, and above all meaſure deſirous of rule, long ago intended to overthrow the common-wealth. This man from that time counterfeited himſelf to be againſt the theeves, and ſo day and night accompanied *Ananus* and the reſt, both in their conſultations, and when they went to viſit the watch, and he diſcloſed all their ſecrets unto the Zealous: and there was nothing decreed by the people, but he gave the theeves intelligence thereof before it was put in practice; yet he ſeemed to be very dutifull unto *Ananus*, and the reſt of the Nobility, hereby hoping to conceal his treacherie. But it fell out contrary to his expectation; for this his too much reverence cauſed him to be ſuſpected, becauſe they noted him to play the paraſite: and for that uncalled, he daily intruded himſelf into their conſultations, he was miſdoubted to bewray their ſecrets. For *Ananus* perceived that the enemies knew all their ſecrets, and *Johns* deeds did carry ſuſpition of treaſon, yet could they not eaſily remove him, his craft was ſuch: beſides this, he was boulſtered out by many noble men who were employed in theſe affairs. Wherefore they thought it good to requeſt of him an oath of friendſhip; which he denied not, but added moreover that he would be true unto the people, and neither diſcloſe any deed or ſecret counſell of theirs unto the enemies, and that he with heart and hand, would truly endeavour to ſuppreſſe the Rebels. So *Ananus* did no more miſtruſt him, becauſe of his oath, and admitted him afterward to all their counſels, nothing ſuſpecting him. Nay, they now truſted him ſo farre, that they ſent him for an Ambaſſadour unto the Zealous, to perſwade them to peace: for they were very carefull leſt the Temple through their deeds ſhould be defiled and prophaned, or that any of the Jews ſhould there be ſlain. But he, as though he had ſworn unto the Zealous and not unto the Citizens, entred boldly amongſt them: and ſtanding in the midſt of them, he recounted unto them that he had often for their ſakes undergone great danger, in ſuffering none of the townſmens ſecrets to be concealed from them, but declared unto them all that ever *Ananus* and his confederates determined againſt them; and that even now he was like together with them to fall into extream danger, except it pleaſed God as it were miraculouſly to aſſiſt them. For, ſaid he, now *Ananus* without delay will ſend unto *Veſpaſian*, and he will ſend his army in all haſte and take the City: and that he had appointed the next day following for purification to purifie the people, that ſo under pretence of piety he might let them into the city, or elſe they might enter in by force: and that he could not ſee how either they were able to endure a long ſiege, or to encounter with ſo huge an army: adding moreover, that it was Gods providence that he ſhould be ſent unto them to make a peace, when *Ananus* purpoſed ſo ſoon as they were unarmed to ſet upon them. Wherefore if they had any care of themſelves, they ſhould either entreat the watchmen that beſieged them to be good unto them, or elſe get ſome ſuccour from ſome place without the Temple. For (ſaid he) he that amongſt you hopeth for pardon if you be overcome, doth not remember what hath paſt, and what he hath done; but let them perſwade themſelves, they that have been injured, will not forget and forgive ſo ſoon, as he that injured them is ſorry for his fact. Nay, many times the repentance of malefactors maketh them more hated then before, and the wrath of men that are injured, is increaſed by authority, and licence to do what they pleaſe. And they might be ſure that the friends and kinſfolks of them that were ſlain, would alwaies lay wait to requite the injuries; and that all the people were incenſed againſt them for breaking the laws: ſo that although ſome few would take pity upon them, yet the greater company being moſt in number would prevail. With theſe and ſuch like ſpeeches *John* terrified the Zealous, yet durſt he not openly tell them what he meant by forrain help, notwithſtanding he meant the Idumæans. And that he might more enflame the theeves, he went unto the chiefeſt of them, and ſecretly told them that *Ananus* was cruelly bent againſt them, and breathed out many threatnings againſt them in particular.

The year of the world, 4032 after Chriſts Nativity 70.

John full of deceit, and a betrayer of the Citizens.

John ſweareth to be faithfull to the people.

John contrary to his oath revealeth their ſecrets to the Zealous.

John ſtirreth up the Zealous againſt the Citizens.

G H I K L

CHAP. VI.

How the Idumæans came unto Jeruſalem, and what they did there. M

Eleazer one of the Zealous cauſeth the Idumæans to be ſent for.

AMongſt the Zealous there were two principall, *Eleazar* the ſonne of *Simon*, who above all the reſt was thought moſt fit to give counſell, and to execute that which was conſulted upon: and *Zacharias* the ſonne of *Amphicalus*, who both deſcended from the line of the Prieſts. Theſe two, underſtanding, that beſide the generall threatnings, their deaths were eſpecially vowed, and that the faction of *Ananus* to get him into authority, had ſent to call the Romanes (for this *John* had

(fained

A fained) deliberated with themſelves what to do, having ſo ſhort time to provide. For they ſuppoſed that preſently the people would aſſault them, and they bethought themſelves that now it was too late to ſeek forrain help: for they might endure all calamity, before they could give notice hereof unto any that would help them. Yet at laſt they determined to call the Idumæans to aid them, and ſo they wrote a brief Epiſtle unto them, letting them underſtand how *Ananus*, having ſeduced the people, meant to betray the mother City of their nation unto the Romanes; and that they fighting for their liberty, were by him beſieged in the Temple: that the time werein they expected ſafety was very ſhort: and that
B if they did not preſently ſend ſuccour, they were like to fall into *Ananus* and their enemies hands, and the City to be brought in ſubjection under the Romanes: and alſo committed many things to be ſpoken by word of mouth unto the Rulers of Idumæa. For which purpoſe were choſen two principall men eloquent, and apt to perſwade; and that, which was in this caſe required, ſwift of foot: it was certain that the Idumæans would preſently aid them, it being a clowniſh rude nation, and prone to ſedition and alteration, much rejoycing therein, and by flatterie eaſily entreated to warres, making as much haſte to them, as if they went to ſome feſtivall ſolemnity: ſo that there onely was required two ſpeedy meſſengers. Which two were ready and quick men for ſuch an exploit, and were both called by the name of *Ananias*. Theſe preſently came unto the Governours of Idumæa: and they
C reading the Epiſtle, and hearing that which the meſſengers were to ſay unto them, like mad men aſſembled all the people together in poſt haſte, and proclaiming warres; ſo the people in an inſtant gathered themſelves together, and were all armed to fight for the liberty of their mother City: and twenty thouſand being aſſembled together under the government of four Captains, came with all ſpeed to Jeruſalem: the names of them were theſe, *John* and *James*, ſonnes of *Soſa*, and *Simon* the ſonne of *Cathla*, and *Phineas* the ſonne of *Cloſoth*. *Ananus* and his watchmen knew not of the going of thoſe two meſſengers, nor of the watches in the Citie, but they underſtood of the Idumæans coming, and ſo ſhut the gates and placed watchmen upon the walls: yet they thought it not good to go out and fight with them, but
D firſt with peaceable words to perſwade them to concord and peace. Wherefore *Jeſus* the eldeſt of the Prieſts next after *Ananus*, ſtood in a tower oppoſite againſt them, and ſpake in this manner:

Though many and divers tumults and troubles have moleſted this City, yet did I never ſo much admire any of them, as to come with ſuch fury and readineſſe to help theſe wicked people, againſt all expectation: for (ſaid he) you are come againſt us to help moſt vile perſons: and that ſo raſhly, as it behoved not you to have done. if your Metropolitane City had requeſted your help againſt barbarous people. If I ſhould perceive your manners like unto theirs that have requeſted your help, I would then think you had ſome reaſon to come, for nothing cauſeth firmer friendſhip then agreement or ſympathy in manners. But they if they were narrowly ſought into, have every one deſerved a thouſand deaths. For they are the baſeſt and very out-caſt of all the
E *countrey people; who having ſpent their patrimonies riotouſly, and played the theeves in all places and Cities about them, now at laſt have got into this holy City, moſt religious of all cities, and have profaned the holy place by their impiety: they tremble not to be drunk even in the holy Temple, and there they conſume in banquetting the ſpoiles they had gotten from them, whom they have maſſacred. And you come to help theſe men with as great an army and proviſion, as though that this your mother City had by publick conſent requeſted your help againſt forreign enemies. Is not this the injury of fortune, that your whole nation hath conſpired and bent all their forces againſt us to help theſe miſcreants? Till now I knew not what moved you ſo quickly and ſo ſuddenly to arm your ſelves to aſſiſt theeves againſt your native countreymen. What? Have you been informed of the Romanes coming, and of the betraying*
F *of the city? For even now I heard ſome of you mutter, that you came to deliver your mother City. Is it not a wonder to ſee this device and invention of theſe malefactors? But they could deviſe no other way to incite other againſt us (who even naturally deſire liberty, and are ready for the ſame to ſpend our deareſt blood in conflict with the enemie) but to fain us to be deſtroyers of liberty: But it behooveth you to conſider who are theſe calumniators, and againſt whom theſe calumniations are deviſed; and then to gather the verity of the matter, not from forged tales, fained at mens pleaſures, but from the thing it ſelf. What ſhould move us now to yeeld unto the Romanes, having indured as yet nothing to conſtrain us thereunto? when if we had liked to live under their obedience, neither needed we at firſt to have rebelled; and beſide that, if we had repented our ſelves, we might have again ſubmitted our ſelves, and obtained their favour before this time that all the countrey round about us is deſtroyed. Nay, if now we*

The yeer of the world, 4073. after Chriſts nativitie 70.

The Zealous require help from the Idumæans.

The nature and manners of the Idumæans

Twenty thouſand Idumæans come to Ieruſalem.

Ieſus Oration and exhortation to the Idumæans.

The diſpraiſe of the Zealous then, who intended the overthrow of the city, and betraying thereof.

The year of the world, 4032 after Christs Nativity 70.

Peace is better then warrs.

would yeeld, it is not easie for us: for the spoil of Galilee which they having already conquered, G
hath made them proud, and that we in humbling our selves unto them, being neer unto us, should
incurre an infamy worse then death it self. True it is, I think peace better then warres; yet
being once provoked to warres, and the fight being begun, I had rather die a glorious death then
to live in Captivity. Do they enform you that we have secretly sent the chief of our City to the
Romanes, or that by common consent of all the people we have done it? If they say that we did
it secretly; let them then tell what friends of ours were sent, or what servants of ours were Mi-
nisters to effect this treason. Did they take any messenger of ours and find letters about him?
How can that be hid from all our citizens, with whom we do every hour converse? And is it possi-
ble that a few, shut up in the Temple, who could not come out into the City, should know our se-
crets, all the whole City knowing nothing? or do they now first know it when they are like to be
punished for their impiety? never suspecting any of us to be traitors, so long as they were in no H
fear. If they say that it was done by common consent of all the people, why then all men were
there when the speech was made unto the people, to exhort them thereunto, and request their good
wills, and so the news thereof would quickly have come unto your eare: Or what need had we to
send Embassadours, if we had been now already certain to come to composition with the Romanes?
Let them tell you who was appointed for that Embassage. These are but devices and excuses of
them, who fear to have a death according to their deserts, and a shift to escape punishment.

Iesus exhorteth the Idumæans, that since they are come, they should oppose themselves against the Zealous.

If fate had so decreed that our City should be betrayed unto the enemy, assure your selves that
they, who do thus accuse us, would have betrayed it themselves; who have committed already all
sort of impieties, treason onely accepted. It is your part, seeing you are come hither in armes, first
(as reason and justice requireth) to assist your mother City against them who tyrannize over us,
and violate our laws: who treading down our lawes, make all that justice, which they can effect I
with their sword. And first of all they took Noble men and cast them in prison, drawing them
from amidst the publike assembly; and never being accused nor condemned, nothing respecting
their entreaties, put them to death. If it please you to come in peaceable and not hostile manner in-
to our city, your selves shall plainly behold evident tokens of this that I speak unto you: to wit,
houses ruinated and made desolate by their robberies, the wives and families of them that are slain,
in mourning apparell, and howling and crying in every part of the city: for there is no one a-
mongst us, that hath not tasted the persecution of these wretched men, who are gone so farre, that not
content to make this city their refuge (which is the chief, and a spectacle to all others for sanctity)
after they had robbed and spoiled all the countrey and villages, and cities hereabout, now lastly
they have made the sacred Temple a refuge and place to carry all their spoils, which they have im-
piously gotten in this city unto. This Temple they make their bulwark to issue out and to retire K
unto; and from thence they make incursions upon the Citizens: and this is the place were they pra-
ctise all their villanies against us. And this sacred place, which all the world, even the most bar-
barous and savage people thereof do reverence, is now defiled by the horrible robberies which one
born amongst us committed. And now being in desperation, they rejoyce to see nation against
nation, and city against city, and people against people, and our own countreymen to turn them-
selves against their own bowels: when contrariwise, (as I have already said) it had been your
parts and duties to joyn with us, and help us to exterminate these malefactors; and be revenged
of them for this lie, in that they presumed to call you to help them. whom they had just reason to fear
as revengers of their impieties: yet if you make account of these mens prayers, vouchsafe (laying
your weapons aside) to come into our city like friends, and be your selves judges between us and L
them whom you came to help. And consider what favour we shew them, who permit them to plead
their own causes before you, they being guilty of so hainous crimes, and having put to death persons
of such account, never accused nor permitted to speak for themselves: yet this commoditie we will
grant them for your sake. But if you continue in your anger against us, and refuse this offer to be
our judges: then let us entreat you that, leaving both parts, you would neither imbrue your
hands in our blood, nor lend your aid unto these miscreants against your mother Citie. And
if you suspect any of us to be confederates with the Romanes, you may keep all passages, and
then seek to defend your Metropolis, when you have proof of any such matter as is allead-
ged against us; and punish the authours of that treason, when you have covicted them The M
enemies cannot prevent you being already planted so neer the City. If you like of none of
these, marvell not that we shut our gates against you, coming in armed and hostile manner.

Iesus requireth the Idumæans to judge the difference, between the Zealous and them.

The end of Iesus Oration to the Idumæans.

Iesus spake thus unto them. But the Idumæans being angrie, were not moved hereby, and so
much the more, for that entrance into the City was denied them, and their Generalls were
exceeding wroth, thinking it slaverie to lay down their armes, especially at the command of
another,

A Then one of the Captains named *Simon*, the ſon of *Cathla*, having with much ado gotten his ſouldiers to be ſilent, he ſtood in a place where the Prieſts might hear him, and ſaid, "That he now did not wonder that thoſe who maintained liberty, where encloſed and beſieged in the Temple, ſeeing that they of the City now ſhut their gates againſt his fellows, "the City being common and free for all men; and that perhaps they were ready to open "the City gates for to receive the Romans. And he ſpake unto the Idumæans from a tower, "and commanded them to caſt down their arms, which they took onely for the liberty of "the City, when they durſt not truſt their own nation to keep the ſame; yet would have "them Judges of the diſcord: and that accuſing others for killing ſome not convicted, they "themſelves would condemn all the whole nation of ignominy; and that they had now B "ſhut the City gates againſt their own countreymen, which was common for all ſtrangers "to come unto for religion ſake. Did we make haſt towards you, to fight againſt our own "nation, which came onely to preſerve your liberty? But this is as true, as that they whom "you thus beſiege have wronged you, and as the accuſation you forge againſt them. And "you keeping in hold thoſe that are the defenders of the Common-wealth, do then ſhut the "city gates againſt men of your own blood; laſtly, you impoſe upon us contumelious "commands, and ſay that they do tyrannize over you, over whom indeed you do. Who can "any longer endure this your mockery, that perceiveth how unpoſſible your allegations "are? For who can juſtly accuſe thoſe that ye keep ſhut up in the Temple, becauſe that they "preſumed to puniſh traytors whom you grace with the title of noble & innocent, becauſe C "they were your confederates? Onely in this they are blame-worthy, that they did not be-"gin with you, but left alive ſuch members of that conſpiracy. Except alſo you will ſay, that "the Idumæans ſhut out of your City, you your ſelves not permitting us to come and offer "ſacrifice. But though they were too merciful, yet we Idumæans will conſerve the houſe "of God, and will fight for the common good of our countrey, and will be revenged both "of the enemies that are without the Citie, and the traytors within. And here will we "remain before the Citie, till either the Romans come and deliver you, or till you change "your minds, and bethink your ſelves what a jewel it is to have libertie.

The yeer of the world, 4032. after Chriſts Nativity, 70.

Simons anſwer to Ieſus oration.

The Idumæans are diſpleaſed, becauſe the City gates were lockt againſt them.

The reproches the Idumæans object againſt the high Prieſt and Citizens.

CHAP. VII.

D

Of the maſſacre of the Jews by the Idumæans.

ALl the whole multitude agreed with a loud crie unto theſe ſpeeches of *Simon*. And *Jeſus* departed ſorrowful, ſeeing that the Idumæans would agree to no reaſon, and that thereby their City ſhould ſuffer double wars. For the Idumæans wrath was not yet aſſwaged, who took the matter in great diſdain that they were not permitted to enter into the Citie, and alſo for that they thought the Zealous very ſtrong, and they themſelves were aſhamed that they could not come to help them, ſo that many repented that they E were come thither. Yet would they not for ſhame return, nothing being done by them: and ſo raſhly placing their Tabernacles near unto the Citie wals, they determined to ſtay there. But that night there fell a moſt huge tempeſt: for there was a great ſtormy wind, and an exceeding great rain mixt with fearful thunder and horrible lightening, and the Earthquake with ſtrange noiſes: whereupon all men thought that this motion of the earth, did ſignifie the death of mankind, and portend ſom great matter. The Idumæans and Townſmen were both of one mind: for they though that God was angry with them for bearing arms againſt their Metropolis, and perſwaded themſelves that they could not eſcape death if they continued in their purpoſe. *Ananus* and his followers perſwaded themſelves that they had now overcome them without war, and that God had fought for them againſt the Idumæans. But they were falſe prohets, and what they judged to befall their enemies, that fell upon themſelves. In the mean while the Idumæans lay as cloſe together as they could, and covered their heads with their ſhields, ſo that by this means the rain did them not ſo much harm, The Zealous were penſive for the Idumæans more then for themſelves, and deviſed which way they might ſuccour them. Then the boldeſt amongſt them adviſed the reſt, by force to oppreſſe the watchmen, and ſo to go into the City, and open the gates to the Idumæans that came to help them, for it was eaſie to ſurprize the watchmen, by reaſon that many of them were unarmed, and unfit for war, and the Citizens could not eaſily be aſſembled together, for every man becauſe of the tempeſt kept his houſe. And ſuppoſe that there

The Idumæans pitch their Tabernacles near the wals, A huge ſtorm.

The zealots conſult to break open the gates, to aſſail the watch, and let in the Idumæans.

The yeer of the world, 4032. after Christs nativity 70.

there were danger, yet were it better to endure all mischiefs that might ensue, then to permit such an army shamefully to perish, who came at their request to help them. But the wiser sort disswaded the rest from this, seeing both a stronger watch placed to keep them in, & the City wals diligently guarded because of the Idumæans: and moreover, perswading themselves that *Ananus* ceased not, but went up and down, first from one watch, and then to another; yet that night he did not so, not for slothfulnesse, but because that the destinies had so decreed that thereby both he and the watch-men should perish. For about mid-night the storm increasing, the watch-men fell into a sound sleep. G

The watchmen are oppressed with sleep.

Then the Zealous determined to fire the bars and bolts of the gates in sunder; to effect this, they took the instruments which were consecrated to the Temple, and this attempt was much furthered by the huge wind and thunder, which made such a noise that they could not be heard: so issuing out of the Temple, they went privily to the wals, and opened that gate near unto which the Idumæans lay, and suspecting that *Ananus* would make some resistance, they first of all drew their swords, and then together with the Idumæans came in: & if at that time they had assaulted the City, they had without any let or hindrance destroyed all the people therein; so great was their rage at that time. But first of all they hastned to assist their fellowes, whom they left besieged, and requested the Idumæans not to leave them in danger, for whose succour they were come, nor permit them to incur greater damage: for having first surprized the watch-men, it would be more easie for them to assault the City which if they did not, but first set upon the Citizens, they would presently assemble together, and oppose themselves against them, and not permit them to ascend up into the Temple. The Idumæans consented unto this, and so they passed thorow the City into the Temple. And the Zealous remaining in the Temple, carefully expected their coming; at whose arrival they took courage, and joyning with the Idumæans, came out of the inner Temple, and set upon the watch: and some being slain who were fast asleep, the rest were awaked by the cries of others, and so betook themselves to their arms to defend themselves, being yet amazed. And at first, thinking that they were onely the Zealous that gave the assault, hoped onely by their multitude to suppresse them; but seeing others without the Temple also assailing them, they perceived the Idumæans were broken in: so the greater part of them being dismaied laid down their weapons, and cried: and onely a few of them, young men well armed, and of good courage, encountred with the Idumæans, and for a good space defended their idle fellowes; others went & advertised the inhabitants what was done, yet none durst come to help them, because they now knew that the Idumæans were got in, but every one lamented their hard fortune: and the women made great lamentation. when any of the watch men fell into danger. The Zealous also answered their cries with the like, and then the tempest and thunder made all more dreadful. The Idumæans spared none, because that they were naturally cruel and fierce to shed blood: and angry that they were so beaten with the tempest, they used them most cruelly, by whose means they were shut out of the City, sparing neither those who requested favour, nor them who made resistance, for they slew many even as they were entreating them to remember that they were of their own blood, and requesting them to spare them for reverence of their temple. There was no way to flie, nor any hope of escape: being driven up in a narrow room, they hurt themselves more then the enemies did, by crowding and treading upon one another, for there was no place to flie, nor their enemies ceased not to kill them. Being in this desperate estate, not knowing how to do, they cast themselves headlong down into the City, and so died a more miserable death (in my mind) that they that died by the enemies sword. The next day there was found slain eight thousand and five hundred, and all the outer Temple flowed with blood. Yet this massacre sufficed not the Idumæans rage, but turning themselves against the City, they robbed and spoiled all houses, and killed all they met, making no account of the death of the rest of the multitude. They made diligent search for the Priests, and many laid violent hands upon them, and killed them: and standing upon their dead corps sometime they upbraided *Ananus* with the peoples favour towards him, sometime *Iesus* with the words he spake upon the wall unto them, and were so impious, as that they cast away their dead bodies unburied, notwithstanding the Jews in this point are so religious, that after sun-set they take down the dead bodies of malefactors, who by sentence have been adjudged unto the crosse, and bury them. H I K L M

The Idumæans by the means of the Zealous enter by night.

The Idumæans joyn themselves with the zealous in the Temple.

The immanity of the Idumæans and zealous against the Citizens of Ierusalem.

Ananus and Iesus the high Priests executed.

Ananus death the first cause of the destruction of the City.

The praise of Ananus the high Priest.

I think I do not greatly misse the mark, if I affirm *Ananus* his death to have been the destruction of the city, & from that time forth the wals of Ierusalem to have been overthrown, and the Common-wealth of the Jews to have perished in that day, when they beheld their Priest and Governor slain, even in the middest of the city. He was a man that led a laudable

and

A and moſt juſt life: and being in great dignity, honour, and reputation; yet wou'd he not exalt himſelf above any one, were he never ſo baſe. He was a man who thirſted after liberty, and bare the rule and government of the Common-wealth. He continually preferred the publike commodity before his own private gain, being alwaies deſirous of peace; for he foreſaw that the Romans could not be withſtood: and that, if the Jews did not quickly accord with them, their ruin was at hand: briefly I ſay, that had *Ananus* lived, they had yeelded with him unto the Romans. For he was an eloquent Orator, and could perſwade admirably: whereby he had now gained unto his ſide thoſe that hindred him, and cauſed the wars: whom if they had had for their Captain againſt the Romans, it had not been ſo eaſie for the Romans to have conquered them. With him was joyned *Jeſus* inferiour to *Ananus*, B yet excelling all the reſt. So that I think Almightie God having decreed the total ruin of the City, being now violated and filled with iniquity, and meaning by fire as it were, to purifie the holy Temple which was now defiled and prophaned, he firſt took up the defenders thereof, and thoſe that loved them moſt dearly. So they who a little before were cloathed in ſecret apparrel, and reverenced of all thoſe that from the furtheſt parts of the world came to Jeruſalem, now lay murthered and naked in the open ſtreets, left as it were a prey to be torn in pieces with dogs or wilde beaſts, who earſt were the authors of piety and religion. I think that Vertue it ſelf wept to ſee wickedneſſe ſo prevail.

The yeer of the world, 4032. after Chriſts nativity. 70.

C

The FIFTH BOOK of the VVARS of the Jewes

Written by *Flavius Joſephus.*

The contents of the chapters of the Fifth Book.

D
1 *Of another maſſacre, and of the return of the Idumæans, and the cruelty of the Zealous.*
2 *Of the civil diſcord amongſt the Jews.*
3 *Of the yeelding of Gadara, and the maſſacre there.*
4 *How certain towns were taken, and the deſcription of Jericho.*
5 *Of the lake called Aſphaltites.*
6 *How Geraſa was deſtroyed, and the death of* Nero, *and of* Galba, *and* Otho.
7 *Of* Simon *of Geraſa, Prince of a new conſpiracy.*
8 *Of* Galba, Otho, Vitellius *and* Veſpaſian.
9 *Of* Simons *acts againſt the Zealous.*
E 10 *How* Veſpaſian *was choſen Emperour.*
11 *The deſcription of Egypt, and Pharus.*
12 *How* Veſpaſian *redeemed* Joſeph *from captivity.*
13 *Of* Vitellius *his death, and manners.*
14 *How* Titus *was ſent againſt the Jews by his father.*

F

CHAP

The yeer of the world, 4032 after Christs Nativity, 70.

CHAP. I.

Of another massacre, and of the return of the Idumæans, and the cruelty of the Zelous.

SUch was the end of *Ananus* and *Jesus*. After whose death the Idumæans and the Zelous massacred the people, as though they had been a flock of pernicious beasts, and every one was slain whersoever he was found: and taking the nobility and younger sort of men, they kept them bound in prison, hoping that by deferring their deaths, some of them would become partakers with them. Yet none was hereby moved, but every one desired to die, rather then impiously to conspire against their own country: yet were they most cruelly whipped before they were put to death, their whole body being all as it were one sore place by whipping and stripes: and so when they could not endure these torments any longer, then were they killed. And who so was taken on the day time, was in the night carried to prison, and those that died in prison, and tormen:s, they then cast their dead bodies out, that they might have place to imprison others in their room. And the people were so terrified, that none durst weep openly for his friend, nor bury the dead body of h.s kinsman; yea those that were in prison durst not openly weep, but secretly; looking about them, lest any of their enemies should espie them. For whosoever mourned for any that was afflicted, was presently himself used in the same manner as he had been for whom he lamented; and sometime some in the night scraped up a little earth with their hands, and therewithal covered the dead body of their friend; and some bolder then the rest, did the like in the day time. And in this general slaughter were twelve thousand young Noblemen slain by this means; and thus being hated for these massacres, they mocked and flouted the Magistrates, and made no account of their judgments. So that when they determined to put one *Zacherie* the son of *Baruch* to death, a noble man one of the chief of the City (for they perceived that he was an enemy to their wickedness, and loved the vertuous, and one that was rich, by whose death they hoped not onely to have the spoil of his goods, but also to be rid of such a one who might be able to resist their bad purposes) they called seventy of the best amongst the common people together as it were in judgment, yet they having no authority; and before them they accused *Zacherie* that he had betrayed the Commonweal unto the Romans, and that for that intent he had sent unto *Vespasian*: but neither shewed any evidence nor proof thereof, but onely they affirmed it to be so; and therefore would have credit given unto their words. When *Zacherie* perceived that under pretence of being called unto judgment, he was deceitfully brought into prison; and having no hope of life, yet he spared not to speak liberally his mind: but began to scorn the rage and pretence of his enemies, and purged himself of the crimes whereof he was accused; and converting his speech against his accusers, he laid open all their iniquities, and much lamented the miseries and troubles of the City.

The cruelty of the Idumæans and the Zealous.

12000. of the nobility executed.

Zacharie condemned to death by the Zealous.

In the mean-while the Zealous gnashed their teeth, and could scarcely contain themselves from drawing their swords, and were desirous that their pretended accusation and jugdement might be ended. He also requested them, who by these miscreants were appointed his Iudges, to remember justice, notwithstanding those dangerous times. The seventy Judges all pronounced that he was to be absolved and freed as unguilty; and rather chose to die, then to cause his death who was innocent. This sentence being pronounced the Zealous began to shout and cry with a loud voice, and they all were angry at the Iudges, who did not understand to what end that counterfeit authority was given them. Then two of the boldest amongst them set upon *Zacharie*, and killed him in the midst of the Temple, & mocked him, saying; Thou hast now our sentence and absolution, far more certain then the other was, and presently they cast him down from the Temple into the valley uunderneath: and then contumeliously with the hilts of their swords they did beat the Iudges out of the Temple; yet they did not kill them, to the end that being dispersed thorow the whole City, they might tell the people as messengers from them, of their miserable captivity. The Idumæans were now sorrowful for their coming: for they misliked these proceedings: who being assembled together, one of the Zealous secretly told them all that their faction had done from their beginning; and that the Idumæans had taken armes, because they were enformed, how that the Metropolitan City was by the Priests betrayed unto the Romanes: but as they might perceive, there was no proof nor sign of any such matter: and that indeed

Seventy Iudges absolve and acquit Zacharie.

Zacharie slain in the midst of the Temple.

One of the Zealous discovereth their crueltie and barbarous dealing to the Idumæans.

A indeed the Zealous who pretended themſelves conſervers of the City, were meer enemies; and exerciſed tyrannie over the citizens even from the beginning. And though they had aſſociated themſelves with ſuch wicked perſons, and made themſelves partakers of ſuch and ſo many murthers, yet thought now to ceaſe from ſuch wickedneſſe, and not aſſiſt men ſo impious to deſtroy their countrey laws and religion. For although they took it in bad part, that the Citie gates were ſhut upon them: yet now they were ſufficiently revenged of thoſe that were the cauſe thereof. Now was *Ananus* himſelf ſlain, and almoſt all the people in one night, whereof many of them ere long would repent, and that they might now themſelves perceive the crueltie of them, who requeſted their aid, to be more then barbarous; ſo that B they bluſht not to commit their villanies openly in the ſight of them who had ſaved their lives: and their miſdemeanour and impietie would be imputed unto the Idumæans, becauſe they neither hindred their miſchievous practiſes, nor forſook their ſocietie. And that therefore it was their parts (ſeeing that it was now evident that the report of treaſon was onely calumniation, and that no aſſault by the Romans was to be feared; likewiſe that an invincible force was eſtabliſhed againſt the Citie) for to depart home, and by forſaking the ſocietie of the impious acquit themſelves of their impietie, as being by them deceived, and ſo againſt their wils made partakers thereof. The Idumæans were hereby perſwaded, & firſt of all they looſed them that were in priſon, in number 2000. of the vulgar, and preſently leaving the C Citie, they went unto *Simon*, of whom we will ſpeak hereafter, and ſo they departed home.

The year of the world, 4132 after chriſts Nativity, 70.

The Idumæans depart out of Ieruſalem.

Their departure was againſt the expectation of both parts: for the people, not knowing that the Idumæans were penitent for that they had done, rejoyced as now delivered from their enemies: and the zealous grew more inſolent and proud, as though they never had needed help, but now were delivered from them, in reverence of whom they abſtained from villanie. So now they uſed no delay to effect their impietie: for they ſpent not much time in taking advice; but whatſoever ſeemed beſt unto them, preſently without any delay they put it in practice. But chiefly they murthered thoſe men that were ſtrong and valiant: for they envied the nobilitie for their vertue: And they thought it a principal point firſt to be effected, nor to leave any one man of account alive. Wherefore they ſlew amongſt the reſt D *Gorion* a noble man of great birth and dignitie, one who loved the people, and was very bountiful and a lover of libertie: ſo that there was none amongſt the Jews like him, who for deſire of libertie, and his other vertues was put to death. But neither could *Niger Peraita* eſcape their hands, a man who in wars againſt the Romans had ſhewed himſelf valiant: who although he often cried out and ſhewed the ſcars of his wounds received in defence of his countrey; yet they ceaſed not for all this moſt ſhamefully to drag him thorow the citie: and being led out of the Citie, deſparing of life, he intreated that he might be buried. But the barbarous people denying his requeſt ſlew him. Who at his death beſought God that the Romans might come and revenge it upon them, & that plague and famine, and civil diſcord might light upon their Citie. Whoſe prayers God heard, ſending all upon them which he did juſtly require, and firſt of all, they were plagued with civil wars among themſelves. *Ni-* E *ger* being thus ſlain, they were freed from the fear that they had of him, how that he would reſiſt their wickedneſſe. There was no part of the common people, who were not by ſome forged tale or other put to death. For ſome were ſlain, for that long ſince they had born arms againſt their own Citizens; and they who were innocent in all points were put to death, for ſome occaſion deviſed in the time of peace: and they who did not converſe with them were murthered, as ſuch as contemned them: and they that freely and friendly converſed with them were ſlain, as men that ſought to betray them; and the greateſt offenders, and the leaſt offenders were all puniſhed alike; to wit, with death: for no man eſcaped, except he was either poor, or of very baſe condition.

Gorions death and Niger Peraita.

Nigers prayers tooke effect as the end teſtifieth.

F

CHAP. II.

The civil diſcord amongſt the Jews.

The ſouldiers incite Veſpaſian to reſort to Jeruſalem.

IN the mean-while the Romans addreſſed their courage againſt the Citie of Jeruſalem; and ſeeing them at great variance among themſelves, thought this to be for their great advantage. Upon this they incited *Veſpaſian* their General, affirming that it was Gods providence (who fought for them) that the Jews ſhould be at civil wars among themſelves, and that therefore he ſhould not overſlip ſo good an opportunitie: for the Iews would quickly be friends again one with another, either by the wearineſſe of civil war, or elſe repenting themſelves of that which they had done. To whom

Veſpatian

Vespasian answered, that they were ignorant what was to be done, being rather desirous as it were in a Theater to shew their forces and strength, then with him to consider what was profitable and expedient. "For (said he) if we presently assault them, our coming will make "concord amongst our enemies, and so we shall bring upon our selves their forces yet firme "& strong; but by expecting a little while, they should have lesse ado to conquer them, their "chiefest forces being destroyed by their own civil wars: And that God was more their "friend then they were aware of, who without their labour & pain delivered the Jews into "their hands, and will give us the victory without endangering of our army: And that ther-"fore it was rather their parts to be as it were beholders of that tragedie, then to fight against "men desirous of death, and troubled with the greatest evil that possible could be, to wit, "domestical sedition, and civil wars. And if any think that the victory is not famous being "gotten without fight, let him know and consider the uncertain events of wars: and that it is "better, if it be possible, to get a victory without bloodshed, then therewith to hazard the "victory. For they who by councel and advice do any worthy act, deserve no lesse praise then "they, who by force of arms atchieve a victorie. Moreover, in the mean time that the ene-"mies one destroyed another, his souldiers might take rest, and so be stronger and better able "to fight when need should require. Beside that, it seemed not that there was much haste "required to get the victory: for the Jews neither prepared arms or engines of war, nor le-"vied any forces, nor sought for aid, and so by delay no damage could ensue: but that they "would plague one another more by civil wars, then his army could by taking them and "their city. And therefore whether they considered it best to abstain from assaulting them "who fought with one another) for security sake, or else for vain glory, though the honour "of the victory diminished thereby: yet he held it not meet to fight against them, who were "at civil wars amongst themselves; for so it would be justly said, the victory was not to be "imputed to us, but to their discord.

The yeer of the world, 4032. after Christs nativitie. 70.

Vespasian expecteth victory by the civil dissension of his enemies.

Many citizens to fly the zealous, resorted to Vespasian.

The Captains all consented, and thought this advice of *Vespasians* best: and presently it appeared how profitable his counsel was. For every day many fled unto him to escape the hands of the zealous: yet it was hard and dangerous to flie, because all the wayes were guarded with watch-men. And if any man upon any occasion whatsoever were taken upon the way, he was presently killed, as one who intended to have fled unto the Romanes: yet he that fee'd the watch men with money, escaped away safely; and he that did not, was counted as a traitor: so that onely rich men could escape, and the poor were left to the slaughter. The multitude of the dead bodies that lay on heaps together was innumerable, & many of them who had fled unto the Romans, returned again into the City, chusing rather to die there: for the hope they had to be buried in their native soil made the death there seem more tolerable. But they became so cruel, that they neither permitted them who were slain within, nor them without the Citie, to be buried. But like men that had now determined together, with their countrey laws to abolish the law of nature, yea and by their impiety to polute the sacred divinitie with injustice, let the dead bodies rot above the ground, and whosoever attempted to bury any one of them that were slain, whether he were friend or kinsman, were presently put to death, and left unburied, as men forsaking their City, and flying to the enemy. To be brief, nothing so much increased their calamity as mercy: for the wicked people were herewith, as it were provoked to wrath, whose displeasure and crueltie was extended from the living unto the dead, and from the dead unto the living. And such fear fell upon the whole City, that those that were left alive, deemed them happy, that being dead, were at rest, and free from those miseries: and they that were in prison, in respect of the torments they endured, thought themselves unhappier then they who lay unburied. All humane justice was by them perverted, and they scorned and mocked at all divine and holy things, and proudly derided the Oracles of the Prophets, esteeming them as fables and jests. But having now contemned all laws established by their forefathers for the punishment of vice, and increasing of vertue, at last they found that true which by them was foretold, concerning the destruction of themselves and their countrey. For there was an old prophecy, that when sedition reigned amongst them, and their own hands, had first violated the Temple of God and holy things; that then their Citie should be destroyed by war, and their holy places should be burned with fire, according to the use and custome of war. And the zealous giving credit to this prophecie, made themselves the ministers of this action.

The zealous tyrannize both over the living and the dead.

CHAP.

CHAP. III.

How Gadara was yielded: and of the Maſſacre there.

The yeer of the world, 4031. after Chriſts Nativity, 70.

BUt *John*, who long agoe deſired to be in chief authoritie, as Tyrant over all the reſt, thought it not ſufficient to be in as great reputation as his fellows; wherefore by little and little joyning unto himſelf the moſt impious of all the Zealous, he divided himſelf from their union and fellowſhip: So that now every one perceived (in that he alwayes neglected what others commanded, and imperiouſly commanded what himſelf thought good) that he affected principalitie; and many joyned to him for fear, ſome for favour (for he had a ſmooth tongue, able to perſwade them unto what he would:) many alſo followed him, thinking it better that all the impietie before committed were laid to one mans charge in particular, then unto all men in generall. Moreover, being a valiant man of his hands, and one able to give politike counſell, he wanted not followers, notwithſtanding, that many of the contrarie faction left him, envying that he, who before was their equall, ſhould now be their Lord and commander. Fear alſo terrified them from living under the government of one man; for they thought that if he once prevailed, he could not eaſily be overcome: and again, if he were depoſed, that he would pick quarrels againſt them in the end, becauſe that they reſiſted him in the beginning. So every man determined rather to ſuffer all miſerie in warre then to ſubmit himſelf, and periſh like a ſlave. Thus the ſedition was divided, and *John* was chief of the faction againſt the Zealous: ſo between them they appointed garriſons in every place; and if by chance they combated together, they did little or nothing hurt one another, but the chief contention was, who ſhould bear moſt ſway amongſt the people: and they did ſtrive on both parts who ſhould have the greateſt part of the ſpoyl. Thus the Citie at one time was vexed with three intollerable miſchiefs and evils, to wit, War, Tyranny and ſedition: and yet warre ſeemed a leſs evil then the reſt unto the commonaltie. In brief, many leaving their native ſoil, fled unto ſtrangers for ſuccour, and found among the Romans ſafetie, who with their own nation lived in continuall danger. There was alſo then begun the fourth evill, which wrought the ruine of the whole Nation. Not farre from the Citie there was a Caſtle called Maſſada, builded by the ancient Kings of Jeruſalem, very ſtrong to lay their treaſure in, and their munition for warre, and to retire themſelves thereunto in time of need, for the ſafetie of their perſons. This Caſtle was taken and kept by that ſort of thieves that were called Sicarii, who for fear durſt rob no more. Theſe thieves ſeeing the Romane Army now idle, and the thieves in Jeruſalem at civill wars and ſedition among themſelves, they took courage, and again fell to their villanies. And ſo on that day, which is the feaſt of unleavened bread (which the Jews do keep holy, in memory of their deliverance out of the Egyptian Captivitie) deceiving the watchmen, they ſeized upon a Fort, called Engaddi: and before the townſmen, could arme and unite themſelves together, they were by theſe perſons driven out of the Town, who alſo killed them that could not flie, to wit, women and children, to the number of more then ſeven hundreth; and ſo ſacking the houſes, and taking the fruits that were now ripe, they carried all unto Maſſada: and ſo they waſted all the villages and whole countrey round about them, many wicked perſons dayly flocking unto them, and joyning with them: and by their example, other thieves that a while had been quiet, now robbed again, and ſpoyled in every part of Judæa. And as in a body, if the principal member thereof be ſick, all other parts of it are afflicted: ſo Jeruſalem being filled with tumults and diſcord, thoſe that were without the city found licence to rob and ſpoil: and all they that had their towns deſtroyed where they were wont to inhabit, went into the wilderneſſe. Then they aſſembling and uniting themſelves together, not ſo many as an Army, yet more then a company of thieves, they brake into the Towns and Temples; and as in war it cometh to paſſe, they purpoſed to aſſault them, by whom they had ſuffered ſuch injurie: but they were prevented; for the thieves underſtanding of their coming, fled with the ſpoyl they had gotten. And there was no part of Judæa, that did not periſh together with Jeruſalem their mother Citie. Thoſe that fled unto the Romanes, certified *Veſpaſian* hereof: for although the ſeditious perſons did keep and obſerve all paſſages, and kill them that offered to fly, yet many ſecretly ſtole away from them, and beſought *Veſpaſian*, both to help the oppreſſed Citie, and to take compaſſion upon the reliques of their nation: affirming, that many had been butchered for wiſhing well to the Romanes, and many being yet alive, were yet in great danger. And *Veſpaſian* moved to compaſſionate

John's pride and ambition.

The greater part of the contrary faction fall from John.

The tempeſt of three miſeries aſſailed Jeruſalem at once.

Of thoſe deſperate rebels that kept the Caſtle of Maſſada.

Slaughter and deſolation thorow Jurie.

A ſimilitude.

The fugitives beſeech Veſpaſian to aſſiſt the Citie, and preſerve the reſt of the people.

The yeer of the world, 4032. after Christs Nativity, 70.

sionate their calamities, came with his Army neerer Jerusalem, as though he would have besieged it (but indeed his intent was to deliver it from the siege,) hoping in the mean time to conquer that part of the Countrey that was yet untoucht, and so to leave nothing to hinder him when he should begin the siege. Wherefore coming unto *Gadara*, the strongest place and mother Citie of all the countrey beyond the river, he entred into it the fourth day of March: for the chiefest of the Citie, unknown unto the seditious people, had sent Embassadors unto him, partly desiring peace, partly to save their goods and lives, and promised him to yeeld the Town into his hands: for there were many rich men dwelling in *Gadara*: and their enemies knew not of their Embassage, till they saw *Vespasian* at the Citie gates. And so despairing that they were able to keep the Citie, by reason they had in the Town many enemies, more in number and stronger then themselves; and moreover, seeing *Vespasian* even now almost at the Citie: and thinking it a shame to flie, and not to be revenged of their enemies; they took *Dolesus* (who was both a Noble man and chief of the Citie, and also the Author of that Embassage) and killed him, and for anger beating him after he was dead, they fled out of the Citie. Now the Romanes Army approaching neer unto the citie, the people of *Gadara* went forth and received *Vespasian* joyfully, who also confirmed a league betwixt them and him, and left them a company of horse and footmen to defend them against the incursions of the fugitives their enemies: for they themselves before the Romans requested it, destroyed the Citie walls, that so they might shew themselves to desire peace, in that destroying their walls, if after they desired to rebel, they could not.

The Gadarensians entertain Vespasian with joy and acclamations.

Vespasian then sent *Placidus* with five hundreth horsemen, and three thousand footmen to pursue those, that were fled out of *Gadara*, and he with the rest of his Army returned to Cæsarea. But the fugitives perceiving themselves to be pursued by *Placidus*, before he could overtake them, got into a Town called Bethenabris: and finding there many young men, partly for that they were willing, partly by force they compelled them to arm themselves, and so rashly they came against *Placidus*. *Placidus* and his Army seemed a little to give back, to the intent to draw them further from the wall, and then having compassed them about in a fit place, they wounded them afar off with darts and arrows. Then the Jewes seeking to flie, were prevented by the horsemen: and they who offered to fight, were by the Romane footmen all put to the sword, never shewing any sign of valour. For the Jews assaulting the Romans, being all invironed and quite covered with their shields as with a wall, and not being able to break into their battel, they were slain by the Romans darts: but their darts could do the Romans no harm, and so like fierce and savage beasts they wilfully ran upon their enemies swords, and so were slain, some having all their face cut with swords, some killed by the horsemen. For *Placidus* was carefull to intercept their passage unto the Town, and to hinder their recourse unto it, and brought those back again that fled towards it, using his darts, and killing those that were next him; and those who fled afar off for fear, he caused to return; till at last, the strongest amongst them brake away, and got unto the town walls: And those that were within the Citie knew not what to doe, for they would not shut the fugitives of *Gadara* out of the Citie, because they desired to let their own Citizens in; and again they perceived that if they let them in, they thereby should work the overthrow of the Citie, as it fell out indeed they did. For the gates being set open for them to come in, the Romane horsemen almost brake into the town with them, yet the gates were shut before they could get in. Then *Placidus* with all his souldiers assaulted the Town, and fighting a sore fight which continued even untill the Evening, at last he got the wals, and the town, and slew the weaker sort: for the stronger fled: so the souldiers sacked the houses, and then fired the town. They who escaped thence, incited the whole countrey to flie with them, reporting their calamities with the most, and affirming that all the Romane Army was at hand: and so they put all the inhabitants there in great fear; and having assembled a great multitude, they fled unto Jericho, which place they put their confidence in, for that it was strong and populous. *Placidus* having horsemen, and being incouraged with his former victorie, pursued them unto Jordan, and whomsoever he overtook he slew, and at the river he fought with all the multitude there gathered together; and staying, because that the river being waxed deeper by abundance of rain, that had lately falne, they could not pass over it.

Placidus conflict with the fugitives.

Placidus taketh and burneth Bethenabris.

Wherefore necessitie forced them to fight, because they could not flie: and placing themselves along the banks of the river, they there received the horsemen, and warded their darts; yet many for fear fell into the river; so the Romanes slew there 13000. and the rest not able to resist, cast themselves into the river; which were an infinite number; also the Romanes took 2000. and 200. men alive, and a huge bootie of Sheep, Asses, Camels, and

Placidus victorie over the fugitives.

A and Oxen. This maſſacre though it was no greater then the former, yet it ſeemed to the Jews far greater, becauſe that many all over the countrey flying were killed, and Jordan was ſo filled with dead carkaſſes, that none could paſs over it: and alſo the lake Aſphaltites was full of dead bodies, brought thither out of divers Rivers. *Placidus* having ſo good ſucceſs, went into the towns and villages adjoyning, and took Abila, Julias, Beſemoth, and all the towns even unto the lake Aſphaltites, and placed in them garriſons of them that fled unto him: and afterward preparing ſhips and furniſhing them with ſouldiers, he purſued them that were fled by water, and overcame them: and ſo all the countrie beyond Jordan yielded unto the Romans, and even unto Machæron, all places were by them conquered.

The yeer of the world, 4032. after Chriſts Nativity, 70.

Placidus maketh uſe of his good fortune againſt the Jews.

B

CHAP. IIII.

How certain towns were taken, and the deſcription of Jericho.

AT this time came news of the troubles in Gallia, and how that *Vindex*, together with the Nobilitie of that countrey had revolted from *Nero*, whereof we have made mention in another place. This news cauſed *Veſpaſian* to be more earneſt to end the wars of the Jewes: for even then he foreſaw the civil warres that enſued, and the danger of the C whole Empire: and he thought that if he could before the beginning of thoſe troubles end the warres in the Eaſt part of the World, that then Italy was not in ſo much danger. but Winter hindring him, he in the mean time placed garriſons in all Townes and Villages, about the whole Countrey, and placed Decurions in every Citie, and repaired many places which he had before deſtroyed. And firſt of all, he with his whole Armie that was at Cæſarea, went to Antipatris; and there having ſettled the eſtate of that Citie, after his abode there two dayes, the third day he departed, ſpoyling and burning all the Countrey: as alſo all the Countrey about Thamnia the Toparchie, and ſo went into Lydda and Jamnia. But ſeeing that thoſe two places ſubmitted themſelves unto him, leaving there ſuch inhabitants as he thought good, he went thence unto Ammaus, and placing himſelf in the way to their Metropolitane Citie, he there entrenched his Armie, and then leaving the D fifth legion there, he with the reſt went into the Toparchy of Bethlepton, firing it and all places thereabout; as alſo the borders of Idumæa: but he reſerved there certain Caſtles in fit places, and fortified them. And having taken two Townes in the middeſt of Idumæa, to wit, Begabri and Caphartopha, he ſlew there above ten thouſand men, and took almoſt a thouſand, and driving out the reſt of the inhabitants, he left a great part of his Armie there, who made incurſions, and waſted all the high places there bout: and he with the reſt returned to Jamnia; and from thence by Samaria and Neapolis, called by the inhabitants Nabortha, the ſecond day of June, he came into Corea: and pitching his Tents there, the next day he came to Jericho, where one of his Captains, named *Trajan*, met him with the ſouldiers he brought from beyond Jordan, which place he had conquered. But the multitude before the E Romanes came, fled from Jericho into the high Countrey over againſt Jeruſalem, and many that ſtayed behinde, were there ſlain. So he found the Citie deſolate, being ſcituate in a Plane, under a great mountain that is barren, which is of a huge length: for it reacheth on the Northſide, unto the borders of Scythopolis, and on the South, unto the borders of Sodome, and the lake of Aſphaltites. It is all rockie and not inhabited, becauſe it beareth no fruit. Over againſt this neer Jordan, is ſcituate a huge mountain, beginning on the Northſide, at Julias, and reaching unto Bacra on the South, which is the limits of Petra, a Citie of Arabia. In this place is that, that is called the mountain of Iron, reaching unto the Countrey of the Moabites.

Troubles in France.

Veſpaſian viſiteth all Judæa.

Veſpaſian cometh to Jericho.

The countrey between theſe two mountains is called the great field, reaching from the F village Gennabara unto the lake of Aſphaltites, being in length two hundreth and thirty furlongs, and in breadth a hundred and twentie, and in the midſt it is divided by the river Jordan. Theſe are alſo two lakes of contrary natures, Aſphaltites, and Tiberias; for one of them is ſalt and barren, but that of Tiberias ſweet and fertill. This Plain in ſummer time is burned with the heat of the ſun, and the aire is infected in all places thereabouts, ſave onely about thoſe which adjoyn to Jordan: and this is the cauſe that the Palm-trees that grow about the River ſide do flouriſh moſt, and are more fertill then the reſt. Neer unto Jericho, there is a large great fountain, which plentifully watereth the fields thereabout, and runneth with a great ſtreame out of the ground neer unto the old citie: which *Joſue* the ſonne of *Nun*, General of the Hebrewes took by warre, the firſt of all that he took in the land of Canaan. It is reported that in the beginning, the waters of this fountain did deſtroy all fruits of the

The great field.

Two lakes, Aſphaltites and the Tiberian lake.

A large fountain neer Jericho.

The year of the world, 4032. after Christs Nativity, 70

earth, and also made women be delivered before their time, and to infect all places with diseases, and the plague; and afterward by *Helizæus* the succeſſour of *Helias* was made ſweet and fertill: Who being once courteouſly entertained by the inhabitants of Jericho, did ſo reward them and all the countrey for that their kindneſſe: and going unto the fountain, he caſt a pitcher full of ſalt into the water; and hard by lifting up his hands to Heaven, and tempering with this fountain water certain ſweet waters, he prayed God to qualifie the rage thereof, to make it flow with more ſweet ſtreams: and beſought God to give a better aire unto the fountain, which both might cauſe plentie of fruites, and alſo of children unto the inhabitants: and that the water might have the vertue to make women fertill, ſo long as they perſiſt in pietie. After theſe prayers, with his hands he altered the fountain according to the knowledge he had: and from that time, this fountain which before was the cauſe of famine and ſterilitie, was now the cauſe of plentie and fertilitie. And ſo it watereth the ground, that where a little of it cometh, it doth more good then all the other waters which lie long upon it: and ſo they that water their grounds but a little with it, receive much fruits; and they that water their grounds with it much, do not receive them in that meaſure; yet it watereth a greater compaſs of ground then other fountains: and in length it runneth thorow a Plain ſeventie furlongs long, and twenty broad. There are moſt pleaſant and goodly Orchards, and many ſorts of Palm trees growing by brooks ſides, which are divers in the taſte of their fruits; the fatteſt whereof being preſſed, do yield a juice like hony, nothing inferiour to other hony: yet there is great ſtore of hony in that countrey, and the juice of balm, which is more precious then all fruits growing. There grow alſo Cypres trees and Myrobolans: ſo that one may juſtly call that part of the earth divine, where what fruit ſoever is moſt dear and precious, is in moſt abundance. Alſo in all other fruits it ſurpaſſeth all countries in the world: for it multiplieth and increaſeth all things ſooner there. The cauſe hereof I judge to be the pleaſant Waters, and warm nouriſhing Aire, which as it were inviteth all things to ſpring up, and then encreaſeth them: and the moyſture cauſeth all things to take firme roote; and alſo defendeth them from drought in ſummer time, when the Countrey is vexed with ſuch intollerable heats, that all things are as it were ſcorched, ſo that nothing then will grow; yet if they be watered with water drawn before Sunne-riſe, by the blowing of a milde and temperate winde, they are refreſhed, and it receives a contrary nature: In Wintertime it is as it were luke warme and temperate to them that goe into it. The ayre of that place is ſo temperate, that when it ſnoweth in other parts of Judæa, and is extreme cold, the inhabitants in this place do onely wear a linen garment. This countrey is diſtant from Jeruſalem a hundred and fiftie furlongs, and threeſcore from Iordan, and all the ground betwixt it and Ieruſalem is deſart and ſtonie, and ſo likewiſe between it and Iordan and Aſphaltites, though it be lower ground then the other. Thus we have ſufficiently declared the fertilitie of Iericho.

A miracle wrought by Helizæus.

Fruitfull and pleaſant gardens about Jericho.

The cauſe why the ground about Jericho is fruitfull.

The aire temperate and warm.

CHAP. V.

The deſcription of the lake Aſphaltites.

IT is worth the labour to deſcribe the lake Aſphaltites, which is ſalt and ſterill; yet whatever is caſt into it how weightie ſoever it be, it ſwimmeth above the water: ſo that one, though he would upon purpoſe, cannot ſcarcely ſink unto the bottome. *Veſpaſian* coming thither to ſee it, cauſed ſome to be taken, who could not ſwimme, and their hands to be bound behind them, and caſt into the middeſt thereof, and all of them did ſwimme aloft, being as it were born up by the power of ſome ſpirit. Moreover, it is admirable, how this lake thrice in every day changeth colour; and ſhineth diverſly, according as the beames of the Sunne doe ſundry wayes fall upon it. And in many places it caſteth up pieces of black bitumen, in greatneſs and ſhape like a Bull without a head, and theſe float above the water. They that get their living upon this water, finding this bitumen, that is thus gathered together, draw it to their boats, and it is ſo tough and clammy, that having filled their boats herewith, it is not eaſie for them to get them away, but their boat is as it were faſtened: ſo it hangeth upon the reſt of that maſſe of bituminous matter till it be ſeparated from it by the terms or urine of a woman. This bituminous matter is good for to cloſe the rifts of ſhips, and alſo to cure many diſeaſes. This lake is five hundreth and eightie furlongs long, being extended unto Zoar which is in Arabia, and it is a hundreth and fiftie furlongs broad. Neer unto this lake is the land of Sodome and Gomorrah, ſometime both fertill and rich: now all burnt, being (as it is reported) for the impiete of the inhabi-

An admirable propertie of the Aſphaltite lake.

The land of Sodom is neer unto the lake Aſphaltites.

tants

A tants conſumed with lightning and thunder. To be ſhort, one may here behold as it were the ſign and reliques of that fire, that by Gods appointment deſtroyed the place: for one may yet ſee as it were the faſhion and tokens of five Cities, and trees and fruits ſpringing up in the aſhes: which fruit to the eye ſeemeth like unto other fruits; but if you handle them, they fall into aſhes and ſmoak. And ſo the report of the land of Sodom is known to be true to them that behold it. *The year of the world, 4053. after Chriſts Nativity 70.* Tertul. Apolog. c. 39.

CHAP. VI.

How Geraſa was deſtroyed: of Neroes *death, and of* Galba *and* Otho.

B

Veſpaſian deſirous to beſiege Jeruſalem on every ſide, builded Caſtles at Jericho and Adida, and left there both the ſouldiers that came to aſſiſt him, and alſo Romanes with them. And he ſent *L. Annius* to Geraſa, giving him many footmen, and part of his horſemen; who at the firſt aſſault took the Citie, and ſlew 1000. youngmen, who thought to have fled, and led whole families captive, giving the ſouldiers the ſpoil of their goods: and ſo firing their houſes, he went to other places adjoyning. They who were able fled, and the weaker ſort who could not flie were ſlain; and whatſoever came in their way, they conſumed it with fire. Thus all places both mountains and plains being waſted and C oppreſſed with wars, the inhabitants living at Jeruſalem had not whither to go, when they deſired to flie from the Zealous by whom they were kept in. And they who were againſt the Romans, were kept in themſelves, the Citie being on every ſide incloſed and incompaſſed with the Army. L. Annius taketh Geraſa.

After that *Veſpaſian* was returned unto Cæſarea, and with all his Army purpoſing to go to Jeruſalem, news was brought him that *Nero* was ſlain, having reigned thirteen yeers, and eight dayes. Touching whom I will not recount how he did diſhonour the Empire, committing the whole ſway of all the Common-wealth unto two moſt wicked men, to wit, *Nymphidius* and *Tigillinus*, and of leaſt worth amongſt all the Libertines: and how he being taken by the treachery of theſe two men, was forſaken of all his Senators; and ſo fled onely D with four truſtie Libertines into the ſuburbs, and there killed himſelf: and how that long time after, they that depoſed him were puniſhed for that offence: and how the wars ended in Gallia; and that *Galba* being created Emperour, returned to Rome out of Spain: and how he was accuſed by the ſouldiers, and by them killed in the market place, as one of baſe condition: and how *Otho* was declared Emperour, and led his ſouldiers againſt *Vitellius* his Army: alſo *Vitellius* his broyles and his fight before the Capitol: and how *Antonius Primus*, and *Mutianus* ſlew *Vitellius*, and ſo appeaſed the Germane troups and civil wars: Of all theſe I have refuſed to ſpeak, becauſe I hope that both the Greeks and Romans have written theſe things at large, yet I have briefly recapitulated all to continue my Hiſtory. Veſpaſian hath tidings of Neroes death. Galba. Otho. Vitellius.

After *Veſpaſian* heard theſe news of *Nero*, he deferred the ſiege of Jeruſalem, expecting E who ſhould be created Emperour after him. And when he was certified that *Galba* reigned, he determined to do nothing; but lie quiet till ſuch time as he ſhould write unto him his minde, whether he would have him proceed in thoſe wars againſt the Iews. And he ſent unto him his ſonne *Titus* both to ſalute him, and alſo to know his pleaſure concerning the Iews. Likewiſe, King *Agrippa* went with *Titus* for the ſame cauſe unto *Galba*. But as they were paſſing by Achaia with long ſhips in winter time, as the cuſtome is, news was brought that *Galba* was ſlain, having reigned ſeven moneths and ſeven dayes. After whom ſucceeded *Otho*, who governed the Empire three moneths. *Agrippa* not terrified with this alteration, ſtill kept on his journey to Rome. But *Titus* (as God would have it) returned from Achaia unto Syria, and ſo to Cæſarea unto his father. They both were as it were in ſuſpence what would F enſue, and who ſhould be Emperour, the Empire being ſo full of trouble: and ſo they neglected the wars againſt the Iews, fearing their own Countrey, and therefore thinking it an unfit time to aſſault ſtrangers. Veſpaſian deferreth his ſiege at Jeruſalem. Galba is ſlain, and Otho governeth.

The yeer of the world, 4033. after Christs nativity, 71.

CHAP. VII.

Of Simon *of Geraſa, authour of a new conſpiracie.*

FOr all this the war at Jeruſalem was increaſed. For there was one *Simon* the ſonne of *Giora* born in Geraſa, young in yeers, and inferiour to *John*, who now already had gotten the dominion over the Citie: yet was he in ſtrength and boldneſs more excellent then *John*. This *Simon* being for this cauſe alſo driven out of the Countrey of Acrabatena, where he was Governour by the means of *Ananus* the high Prieſt, he came to the thieves that ſeized upon Maſſada. This *Simon*, at his firſt coming, was ſo ſuſpected by the thieves, that they onely permitted him and the women that came with him to dwell in the lower part of the Caſtle, and they themſelves kept the higher part: yet afterwards, his maners and behaviour was ſuch, that they put confidence in him: for he was their Captain alwaies when they went to ſpoil and rob any part of the Countrey about Maſſada. So he feared not to perſwade them to attempt greater matters: for being deſirous of rule, after he heard that *Ananus* was dead, he departed into the high places of the Countrey, and with the voice of a Crier, promiſed and proclaimed, that all bond-ſlaves that would follow him, ſhould have their libertie, and all other ſhould be richly rewarded; and ſo he gathered together all the wicked and deſperate people in the Countrey. And having now a large Army, he robbed and ſpoyled all the towns and villages thereabout; and his number dayly encreaſing, he alſo now preſumed to come into the plain countries: ſo that now Cities ſtood in awe of him, and many Potentates now feared him for his ſtreugth and proſperous ſucceſs. And his Armie did not onely conſiſt in thieves and ſlaves, but now many people of the countrie came unto him, reverencing him as their Prince and King. So they made excurſions into the Toparchie of Acrabatena, and into the greater Idumæa. For he had fortified a town called Nain walld about, which he uſed for his defence like a Caſtle. And in the valley called Pharan, he made many caves, and found many already made, and in theſe caves he kept his treaſure, and the booties he got: alſo all fruits of the earth that he robbed and ſtole, there he laid up in ſtore; as alſo munition for divers companies. And now no man doubted, but that being thus furniſhed with men and munition, he would go to Jeruſalem. The Zealous fearing this, and deſirous to prevent him whom they every day did ſee increaſe his number, and to grow more potent againſt them; they armed many of their company, and went out to meet him. *Simon* was not daunted at this, but boldly incountred them, and gave them ſo ſharp a battle, that he ſlew many of them in fight; and forced the reſt to retire themſelves into the town: yet having men ſufficient, he would not beſiege the town; but firſt of all he purpoſed to ſubdue Idumæa, and ſo accompanied with 20000. armed men, he haſted towards the borders thereof.

Simon of Geraſa reſorteth to the thieves.

Simon aſſembleth all robbers in the mountainous places.

The fight between Simon and the Zealous.

The Princes of Idumæa underſtanding this, preſently aſſembled five and twentie thouſand armed men: and leaving at home ſufficient Garriſons to defend their countrie againſt the incurſion of the Sicarii, which held the fortreſſe of Maſſada, they accompanied with this train, went out and expected *Simons* coming into the borders of their countrie, where having met him they joyned battell, and fought a whole day, yet neither partie got the victorie. Then *Simon* returned to Nain, and the Idumæans home. Not long after *Simon* with a greater Armie then before, aſſaulted the borders of their countrey, and pitching his tents in a village called Thecue, he ſent one of his companions named *Eleazar*, to them that kept the Caſtle Herodium not far from that place, to ſolicite them to yield it unto him. The garriſon there preſently received him into the Caſtle, not knowing the cauſe of his coming. But ſo ſoon as he hegan to perſwade them to Treaſon, they all purſued him with their drawn ſwords: and he not having any place to flie unto, caſt himſelf from off the Caſtle wall into the valley underneath, and ſo preſently he died. The Idumæans ſomething fearing *Simons* forces, before they would offer him battel, thought it beſt to eſpie what number of men he had: to effect which buſineſs, one *Jacob* a ruler amongſt them offered himſelf, meaning indeed to betray his countrie to *Simon*. So departing from Olurus where the Idumæans forces were aſſembled, he went unto *Simon*, and firſt of all promiſed him to betray his countrie unto him, receiving of him an oath, that for reward of this deed he ſhould alwayes be next in dignitie unto *Simon* himſelf, and ſo he preſently promiſed to help to ſubdue all Idumæa. For this cauſe he was welcome to *Simon* and feaſted liberally, and had great promiſes if he performed that which he offered: and then returned unto the Idumæans; and fained that *Simons* Army was farre greater then indeed it was. And ſo at laſt terrifying the Governours of his countrie, and the people, he by little and little perſwaded them to receive *Simon*, and without any more fight yeeld unto

Eleazar Simons fellow, caſteth himſelf headlong into the trench and preſently dieth.

James of Idumæa the betrayer of his Countrey.

A unto him the whole ſoveraigntie over them. *Jacob*, ſtudying to bring this his purpoſe to paſs, privily ſent meſſengers to *Simon*, willing him to come with his forces, and promiſing him to ſubdue the Idumæans for him, which he alſo did. For when *Simons* Army drew neer, he firſt of all got upon his horſe, and together with his aſſociates that were partakers of his Treaſon, he fled to the enemie. Then fear fell on the Idumæans, and every one without any more ado departed home. Thus *Simon* againſt his own expectation entred Idumæa without bloodſhed: and firſt of all aſſaulting a little village called Chebron, upon a ſudden he took it, and in it an exceeding great bootie, a great quantitie of corn, and many fruits, all which he carried away. The inhabitants report, that this Chebron is not onely more ancient then all Cities of that Land, but alſo then Memphis in Egypt: for they affirm it to have been built 2000. and 3000.
B yeers ſince. They alſo ſay, that this was the place where *Abraham* the father of the Jewes dwelt, after he forſook Meſopotamia, and that his poſterity departed from hence to Egypt. And of this there are yet monuments in the citie, richly wrought in fine marble. Six furlongs from the town there is an exceeding great Turpentine tree, which they affirm to have endured ever ſince the creation of the world, until this day.

The year of the world, 4033. after Chriſts Nativity 71.

Simon beyond all expectation enters Idumæa without bloodſhed.

Hebron an antient Citie, where Abrahams houſe was.

A Turpentine tree, that hath continued ſince the creation of the world.

Simon having obtained this place, from hence he invaded all Idumæa, and not only robbed and ſpoyled all towns and cities thereof, but alſo he waſted and deſtroyed many Territories: for beſides his Army, there followed him 40000. ſo that he could not find victuals ſufficient for ſuch a multitude. Moreover, befides this calamitie that he brought upon Idumæa, he exerciſed great crueltie and outrage upon the countrie, and ſo cauſed a great ſpoil therein. And
C like as after Locuſts, the trees and woods where they have been are leaves: ſo whereſoever *Simon* had been, all the countrey from whence he came, he left deſolate. And either by fire or overthrowing it by ruinating places where he came, or elſe by treading upon it with the feet of his Armie, or by devouring ſuch as they found, they left nothing ſtanding nor growing either in field or town: and onely by paſſing thorow fertile places, he made the fields harder then barren ground; and left no ſign in places which he had deſtroyed, that ever they had been tilled.

Simon ſpoiled all Idumæa.

Hereat the Zealous were again moved, yet durſt they not fight with him in open field: but placing ambuſhes in the way he was to paſs, they took *Simons* wife, and many of her ſervants, and ſo came again into the Citie, rejoycing as though they had taken *Simon* himſelf. For
D they perſwaded themſelves, that *Simon* would preſently, laying arms apart, come in humble wiſe, and intreat them to reſtore unto him his wife. But *Simon* was not moved with compaſſion for the loſs of his wife, but with furie: and coming to the walls of Jeruſalem, like a cruel beaſt that had been wounded, and could not come to them that hurt him, he killed and ſlew all he met. And taking them that went out of the Citie to gather herbs and wood, he cauſed them to be whipt to death, whether they were young or old: and this crueltie ſeemed onely wanting in him, that he did not eat the fleſh of the dead bodies. Alſo he took many and cut off their hands, and ſo ſent them into the citie, thereby to terrifie his enemies, and to recall the people from the Zealous: and bad them tell the Citizens, that except they preſently reſtored his wife unto him, he ſwore by God who governed all, that he would break down their walls, and uſe all that he found in the Citie after that faſhion, and that he would
E ſpare no age, nor reſpect the innocent more then the guiltie. Theſe his threats did not onely terrifie the people, but alſo the Zealous, inſomuch, that they ſent him his wife again; and ſo his anger being ſomething aſſwaged, he ceaſed a while from daily ſlaughter.

The Zealous take Simons wife.

The Zealous ſend back Simons wife.

CHAP. VIII.

of Galba, Otho, Vitellius *and* Veſpaſian.

F NOt onely in Judæa, bus alſo in Italy at this time were civill Warres: for *Galba* was ſlain in the middeſt of the market, after whom *Otho* was created Emperour, and fought againſt *Vitellius*, who affected the Empire, whom the Germane legions had elected: So the battell being fought neer unto Bebrias, a Towne in Gallia Ciſalpina, the firſt day, *Otho* got the victorie againſt *Valens* and *Cæcinna*, the Generals of *Vitellius* his Armie. But the day following, they overcame *Otho*: and ſo many being ſlain on both parts, and news being brought that *Vitellius* his Armie had gotten the victorie, *Otho* being at Brixels ſlew himſelf, when he had ruled the Empire three moneths and two dayes. Then *Othoes* ſouldiers came utto *Vitellius* his Captains, and joyned with them, and ſo *Vitellius* came to Rome with his Armie. In the mean time *Veſpaſian* the fifth day of June departed from Cæſarea, and went unto thoſe parts of Judæa which were yet unconquered: and firſt

Sedition thorow the whole Romane Empire.

Veſpaſian once more invades Judæa.

The yeer of the world, 4031. *after christs Nativity*, 71.

first of all he went into the high Countreys, and subdued the two Toparchies of Acrabatena and Gophnitis, and after them two towns called Bethel and Ephrem, and placed garrisons in them, and so went to Jerusalem, killing many that he found in the way, and he took many captives. And one of his Captains called *Cerealis*, with a part of horse and footmen, wasted all the higher Idumæa, and in the way as he went, he took Caphetra a Castle, and burnt it, and besieged another called Capharis, enclosed with a strong wall: for the which cause he deemed that he should have made long abode there: but contrary to his expectation, the inhabitants opened the gates unto him, & came and yielded themselves, beseeching him to be good unto them. When he had overcome them, *Cerealis* went unto Hebron an ancient City, and set it on fire; this Hebron as I have already said, was scituated upon the mountains, so far from Jerusalem: and breaking into it by force, he slew all them that he found there, and fired the City. And having subdued all places, save only three Castles, to wit, Herodium, Massada, and Macheron, which were kept by the thieves, now only Jerusalem remained to be conquered.

Capharis submits to Cerealis.

Cerealis burneth the ancient City of Hebron.

CHAP. IX.

Of Simons *acts against the Zealous.*

WHen *Simon* had received again his wife from the Zealous, he went into Idumæa, to rob and spoil that which he had left: and chasing the inhabitants up and down, at last he forced them to flie unto Ierusalem, and he himself followed them thither; and besieging the walls, he killed all the workmen he took, that returned out of the fields from their labour. Thus *Simon* without the citie, was more terrible to the people then the Romans, and the Zealous within the Citie crueller then them both, being incouraged and incited thereto by the counsel of the Galileans. For they had put *John* in authoritie: and *John* in reward thereof permitted all things to be done which they requested. There was no end of robbing and spoyling rich mens houses, and of slaughtering both of men and women; and now to injure any person was a pastime. And having with blood-shed obtained their prey in securitie, and without all fear after they had gotten what they liked, they now began to lust after women: yea, they became themselves effeminate through luxuriousnes, dressing their hair, and clothing themselves in womens apparel; and they anointed themselves with sweet ointments, that their beautie might be pleasing, and alluring, their eyes wanton like; they now did not onely imitate the attire of women, but also their impudencie, and became so shameless, that they now thirsted after unnatural pleasures, as though they had kept a stews, and so profaned the whole citie with their execrable impurities. Yet though they did effeminate their faces, their hands were prone to blood-shed; and although they lived in ignominious maner, as people given over to pleasure, yet could they quickly become warriers, and under the habits of women drawing their swords, they did kill whomsoever they met. Whosoever escaped *Johns* hands, *Simon* crueller, murthered; and whosoever escaped the tyranny within the Citie, was slain by the Tyrant without. So now there was no way to flie unto the Romans. Furthermore, the Army of *John* began to be divided, for all the Idumæans separated themselves from the other people, and there began a mutiny against the Tyrant partly envying his puissance, partly hating his cruelty. And so assaulting him, they slew many of the Zealous, and compelled the rest to flie into the Kings house, builded by *Grapta* father of *Izata*, King of Adiabena. The Idumæans also brake in thither with them, and drave them from thence into the Temple, and so seized upon *Johns* treasure: for *John* lived in that Palace, and thither carried all his spoils. Then those Zealous that were dispersed in the Citie, came unto them that were in the Temple, and *John* purposed to send them against the townsmen, and the Idumæans. But they feared not so much their forces, although they knew them to be the better warriors, as they did fear that now being desperate, they would steal out of the Temple in the night, and so slay them, and fire the Citie. Wherefore assembling themselves, they deliberated with the Priests how to avoid their assaults: but it pleased God to turn their own counsel to be their destruction, and that they should provide a remedie of safetie, far worse then death it self. For to depose *John*, they devised to introduce *Simon*, and as it were to intreat yet another to tyrannize over them. So this counsel was thought best: and *Matthias* the Priest was sent unto *Simon* (whom before they stood in great fear of) now to request him to come into the Citie. With them also came such as had fled from Jerusalem, for fear of the Zealous, intreating him in like manner, because they desired to return to their wives and families. So he entred into the Citie proudly, promising them to be their Lord, and all the people cried with loud voices as he came into the Citie, that he was their preserver,

The zealous fill the whole Citie with iniquitie.

The way of flight was quite cut off.

The discord between the Zealous & the Idumæans.

The flight of the zealous with the Idumæans into the Temple.

Simon enters the citie with a great army.

A preſerver, and giver of life and libertie. Being now within the Citie, preſently he deliberated with them about him, to eſtabliſh his dominion, thinking as well them that called him into the Citie, as thoſe againſt whom he was called, his enemies. Then *John* and the Zealous with him, finding no way to come out of the Temple, and having loſt all that he had in the Citie, (for *Simon* and his followers at his entrance took all that belonged unto him) began now to deſpair of his ſafety. And *Simon*, being aſſiſted by the Citizens, aſſaulted the Temple, and the Zealous placing themſelves upon the porches, and in towers of defence, made reſiſtance, and hurt many of *Simons* followers. For the Zealous were upon the higher ground on the right hand, and ſo had the vantage againſt *Simon*. And although by reaſon of the place wherein they were, they prevailed againſt *Simon*; yet they builded four high towers, that from thence they
B might ſhoot darts and arrows againſt *Simons* Army. One of theſe towers they built upon the Eaſt ſide of the Temple; another on the North; the third upon a place oppoſite to the lower part of the town; and the fourth tower they built upon the top of the place called Paſtophorium, where one of the Prieſts do uſe to ſtand before the Sun-ſet, and at break of day, to ſignifie unto the people with the ſound of the Trumpet the beginning of the Sabbath, declaring thereby unto them, ſometime holy daies, and afterward that they might go about their buſineſs. In theſe towers they placed all kind of Engines to caſt ſtones, and men with ſlings. Then *Simon*, perceiving many of his ſouldiers languiſh, was more remiſs in his buſineſs: yet when his number increaſed, he came neerer: for afarre off many of his men were ſlain with the ſhot of thoſe Engines.

The year of the world, 4071. after Chriſt 71.

Simon aſſaults the Temple, wherein the Zealous kept.

The office of the Prieſts, to ſignifie the beginning of the ſeventh day by the ſound of a Trumpet.

C

CHAP. VIII.

How Veſpaſian *was elected Emperour.*

AT this time the Romans were in great danger: for *Vitellius* was now arrived out of Germany with his Army, bringing beſide them an infinite multitude with him; ſo that his Army was ſo great, that the place appointed for ſouldiers could not contain it: inſomuch that his Army occupied all the whole Citie, and every houſe was filled with armed men. And they beholding the Romanes wealth greater then ever they ſaw any, and admiring their abundance of gold and ſilver, not able to contain themſelves, they began to rob and kill whomſoever that fought to withſtand them. And this was the eſtate of the affairs
D in Italy, *Veſpaſian* having waſted all about Jeruſalem, returned unto Cæſarea, and there he underſtood of the troubles at Rome, and how *Vitellius* was Emperour. Hereat, though he knew as well to obey, as to be obeyed, yet was he moved to indignation, and diſdained to call him Lord, who had as it were invaded and uſurped the Empire, being deſtitute of a Ruler. And much grieved hereat, he could not conceal his grief, nor follow warres againſt ſtrangers, his own Countrey being ſo endangered. But the diſtance between him and Rome did as much repreſs him, as anger incited him to ſeek revenge: for he conſidered that fortune might cauſe many alterations before he could get to Rome, eſpecially, it being winter: and ſo he ſought to bridle his wrath which dayly increaſed. But his Captains with the ſouldiers did now openly conſult of a change, and with indignation did exclaim againſt the ſouldiers at
E Rome, who lived in pleaſure, and never heard ſo much as the report of war; and that notwithſtanding this, it was lawfull for them to create whom they pleaſed Emperour; and under hope of gain, they diſpoſed of the Common-wealth at their own pleaſure: where they on the contrary ſide, having overpaſt ſo many labours and dangers, ſtill continuing in Arms till now, waxed old and gray-headed, and did ſuffer authoritie due unto themſelves, to be executed by others; when notwithſtanding, they had amongſt them one who deſerved the Empire, more then any one; and what recompence could they ever after make him? or what occaſion could they find hereafter to ſhew themſelves gratefull to him for the benefits by him received, if they did now omit this occaſion?

Vitellius encamps his army in Rome.

Veſpaſian knew both how to govern and how to obey.

The Captains conſult with the ſouldiers openly of a change.

And they thought that *Veſpaſian* was ſo much more worthy of the Empire, then *Vitellius*, by how much they, who created *Vitellius* Emperor, were in many very reſpects much inferior
F unto them. For (ſaid they) we have endured no leſs toyle then thoſe that came out of Germany: neither are we leſs valiant then they, who bring a Tyrant with them out of Germany. And that no body would reſiſt *Veſpaſian*: for the Senate and the people of Rome would not rather endure *Vitellius* his unſatiable luſt, then *Veſpaſians* chaſtitie and temperance; nor a cruel Tyrant, rather then a good and courteous Emperour; nor the ſon ſhould by them be elected Emperour, before the father. For true valour in an Emperour is a great defence of peace. Therefore if the Empire were due to aged experience, they had *Veſpaſian*; if to valiant youth, they had amongſt them *Titus*: and that they might reap commoditie by both their ages: And that they would not onely aſſiſt him with the forces of the Empire, having there three

Veſpaſians ſhamefaſtneſs and modeſtie.

The year of the world, 4033. after Christs Nativity 71.

three legions, beside the help of the Kings; but also all the East part of Europe was out of *Vitellius* his danger. Moreover, they had in Italy some that would assist *Vespasian*, to wit, his brother and his son, whereof the one (they hoped) would get many young men to follow him, and the other was now made Prefect of the Citie, which was no small step to attain unto the Empire. Lastly, it might so fall out that the Senate would declare him Emperour, whom now the souldiers, being as it were their conservers, had elected. G

The causes that moved the people to elect Vespasian Emperour.

This was first talked amongst the companies of the souldiers. at last, exhorting one another thereto, they came and saluted *Vespasian* by the name of Emperour, and requesting him now to preserve the Empire, being in great danger to be lost. Albeit, *Vespasian* had alwayes been careful for the good of the Common-wealth, yet he refused to be Emperour: deeming himself indeed to have deserved it; yet he rather did choose to live a private life, wherein was securitie, then in the height of fortune and honour with perpetual danger. The Captains were more earnest because he refused it; and the souldiers flocked about him with drawn swords, threatning his death, except he would consent to live as he deserved: yet long time striving to avert this their determination, being loth to be Emperour; at last, seeing he could not avoid it, he accepted their offer. H

The souldiers elect Vespasian Emperour.

CHAP. XI.

The description of Egypt.

Mutianus and the rest of the Captains that had incited him to the Empire, together with the whole Armie, cried aloud, willing *Vespasian* to lead them against their common enemie. But *Vespasian* thought it best, first to settle the estate of Alexandria, knowing that Egypt for the supply of corn was the greatest and best part of the Empire: which if he once were sure of, he hoped that although *Vitellius* were stronger then he, yet he could bring him under perforce, because the people would not endure that for his sake the Citie should be famisht: which would have come to pass except they had supply of corn out of Egypt. I

Moreover, he desired to joyn to himself those two legions that were at Alexandria. He also thought, that that countrie might be a defence and refuge for him, if any adverse fortune should betide him: for the countrie is not easily to be entred by an Armie, and the Sea-coasts have no havens, nor harbours to receive ships. On the West, it bordereth upon the drie and barren part of Lybia; on the South, upon the frontiers which separate Syene from Ethiopia; and the streames of Nilus not navigable; on the East it bordereth upon the red Sea, which extends it self even unto the Citie Copton; on the North, it is defended with Syria, and the Egyptian Sea, wherein there is no haven. Thus Egypt is strong on every side, and reacheth in length 2000. furlongs from Pelusium to Syene: and from Plinthine to Pelusium, they sayle 3000. and 600. furlongs. And Nilus is navigable even unto the town Elephantine. K

The bounds of Egypt.

The length and breadth of Egypt.

Further, by reason of the downfals of Nilus, also the haven at Alexandria is dangerous to come unto in time of peace: for the entrance into it is very straight; and beside that, the way goes not directly on, but is made crooked by great stony rocks, and the left side is compassed artificially, but on the right side is the Ile Pharus, having a Tower upon it exceeding great: so that the light in it is seen of the Mariners 300. furlongs off, that long before they come neer it, they may provide to bring their ships in with safetie. L

A most high Tower in the Iland Pharus, giving light to those that sayle 300 flounds off.

This Ile is inclosed with most huge walls made by Art; against which the Sea beating, and so returning back again, maketh the entrance into the haven more dangerous. Yet this haven within is very safe, and 30 furlongs long: so that whatsoever that countrey wants, it is brought them into that haven, and whatsoever aboundeth amongst them which other Nations need, is carried from thence all over the whole world. So that *Vespasian* did not unadvisedly seek to establish the estate of Alexandria, and dispose thereof for his own profit, being to begin his Empire. Wherefore presently he sent letters to *Tiberius Alexander*, who was Governour of Alexandria and Egypt, and told him of the souldiers resolution: and how that he, seeing he could not avoid it, but that he was forced to take upon him the Empire now requested him to help him in what he could. *Alexander*, receiving *Vespasians* letters, agreed willingly thereto, and presently caused his Armie, and the people also to swear unto *Vespasian*; which both of them did willingly, understanding *Vespasians* vertue, by reason that he governed so neer them. And so he having now leave, prepared all things to furnish himself like an Emperour, and to be received like a Prince. M

Tiberius Alexander governs Alexandria and Egypt.

CHAP.

CHAP. XII.

How Veſpaſian *delivered* Joſeph *out of captivitie.*

The yeer of the world, 4033. after Chriſts nativity. 71.

IT is incredible how quickly this news was carried into all parts of the world, to wit, that *Veſpaſian* was declared Emperour in the East; and now all Cities rejoyced and made triumphs, and offered ſacrifices for his fortunate ſucceſs. Moreover, the legions in Mœſia and Pannonia, who not long before were revolted from *Vitellius*, by reaſon of his crueltie, did now willingly ſwear obedience to *Veſpaſian*. *Veſpaſian* returned by Berytum to Cæſarea: where many Embaſſadours came unto him, bringing him Crowns, and applauding and rejoycing at his good fortune, who came out of Syria, and all other places thereabout. There was alſo preſent *Mutianus*, Governour of thoſe parts, who brought tidings how joyfully all the people received him for their Emperour, and how that they had all ſworn obedience unto him. So all things falling out proſperouſly on *Veſpaſians* ſide, and fortune for the moſt part inclining as he deſired, he began to think with himſelf, that it was Gods providence that he was made Emperour, and that a juſt deſtinie had brought him to that eſtate. And ſo he called to mind all tokens and ſignes (as there had hapned many, which did foretel that he ſhould be Emperour) and among the reſt, he remembred that which *Joſeph* had told him; whom, *Nero* being yet alive, preſumed to call him Emperour, and ſo he admired the man, whom as yet he kept in hold. And calling *Mutianus* and the reſt of his friends together, firſt of all he told them how valiant *Joſeph* had been, and what ado he had to win *Jotapata*, onely becauſe of him; and then his Prophecies, which at that time he eſteemed onely fables, fained upon fear; yet now time and event had proved them true. Affirming it an undecent thing, that he, who had been the foreteller of his exaltation, and had been a meſſenger to him from God, ſhould ſtill continue in bonds like a captive, and be left in adverſitie. So calling for *Joſeph*, he commanded him to be let looſe. This fact of his made the Captains under him, hope for great reward at his hands, ſeeing he had been ſo kind to a ſtranger. *Titus* being there preſent, ſaid; *It is meet, O father, that as you acquit* Joſeph *from captivitie, ſo you alſo take away the ſhame of that which he hath already endured. For if we do not onely untie his chains, but alſo break them in ſunder, he ſhall be as though he had never been in bondage: for this is the manner uſed for redreſs, when any one being guiltleſs is committed to bonds.* *Veſpaſian* hereto agreed: and ſo one came with an axe, and hewed his chain in pieces. Thus was *Joſeph* rewarded for his Prophecie, and ſo hereafter he was eſteemed worthie to be beleeved.

Veſpaſian by Common voice is created Emperour and crowned.

Veſpaſian conſults with his Captains about Joſephs liberty.

CHAP. XIII.

Of Vitellius *his death and manners.*

WHen *Veſpaſian* had anſwered the Embaſſadors, and juſtly diſpoſed of all the Rulers of his Armie according to every ones merit, he now came to Antiochia, and their did deliberate whither to go firſt, and it ſeemed beſt to him to go to Rome, rather then to Alexandria: for he knew that Alexandria was quiet and firm, but Rome was troubled by *Vitellius*. Wherefore he ſent *Mutianus* into Italy, with many footmen and horſmen: who fearing to go by Sea, went thorow Cappadocia and Phrygia, for it was winter time. Now *Antonius Primus*, who was governour of Mœſia, brought from thence the third legion remaining there, and came to war againſt *Vitellius*. *Vitellius* ſent *Cæcinna* to meet him with a great Armie: who departing from Rome, preſently met with *Antonius* at Cremona, a town of *Gallia*, ſcituate upon the confines of Italy; and there beholding the diſcipline and multitude of the enemies, durſt not fight with them: and thinking it very dangerous to flie, he plotted treaſon, and ſo calling unto him the Centurions and Tribunes under his government, he perſwaded them to go and joyn with *Antonius*, debaſing *Vitellius* his power, and extolling *Veſpaſians*: affirming the firſt to have onely the bare name of the Emperour; and the laſt to have alſo all vertues meet for an Emperour. Moreover, that ſo it would be better for them to do that of their own accord, which otherwiſe they ſhould be compelled to; and ſeeing themſelves already overcome in number, ſo alſo now willing to prevent all danger. For *Veſpaſian* was able without their aſſiſtance to ſubdue all the reſt: but *Vitellius* was not able with their help to keep that he had: ſpeaking much to this effect, he perſwaded them to all that which he would have done. And ſo with his whole Armie joyned with *Antonius*.

Veſpaſian bethinks himſelf to return to Rome.

Cæcinna perſwades the ſouldiers to forſake Vitellius, and honour Veſpaſian.

The ſame night, the ſouldiers repenting themſelves of that they had done, and alſo fearing that

The year of the world 4033. after Chriſts Nativity 71.

that *Vitellius* ſhould get the upper hand who ſent them againſt *Antonius* drew their ſwords, and would have ſlain *Cæcinna*; And had done it, had not the Tribunes come and entreated them to the contrarie: wherefore they did not kill him, but kept him bound, meaning to ſend him to *Vitellius* as a Traitor. *Primus Antonius* hearing this, came with his Army and aſſaulted them who were revolted from him, and they a while reſiſted; yet at laſt forced to retire, they fled to Cremona, And *Primus*, accompanied with horſemen, prevented their courſes, and ſo ſlew moſt of them before the citie; and afterward ſetting upon the reſt, gave his ſouldiers the ſpoil of it, wherein many Merchants of other Countries, and many townſmen were ſlain, and all *Vitellius* Army, 30000. and 200. men; and *Antonius* loſt in that battel 4000. and 500. of thoſe whom he brought with him out of Mœſia. And delivering *Cæcinna* from priſon, he ſent him to bear news hereof to *Veſpaſian*: who coming unto him, was praiſed for his fact, and greatly honoured above his expectation, in reward of his Treaſon.

Cæcinna is apprehended for Treaſon.

Veſpaſian honors Cæcinna with unexpected honours, and is acquitted of Treaſon.

Sabinus, who was at Rome, hearing that *Antonius* was at hand, greatly rejoyced, and took courage: and gathering together the companies of the watchmen in the night time, he took the capitoll, and in the morning, many of the Nobles came and joyned with him: and *Domitianus* his brothers ſon, who was a great cauſe and help to obtain the victorie. *Vitellius* little eſteemed *Primus*; but he was angry againſt *Sabinus*, and thoſe that had revolted with him: as it were naturally thirſting after the blood of the Nobilitie, he ſet all the Army he brought out of Germany with him, to aſſault the Capitoll, where many valiant deeds were ſhewed on both parts: and at laſt the Germanes, being moſt in number, got the Capitoll hill. And *Domitian* with many brave Noblemen, as it were by Gods providence, eſcaped ſafe, the reſt of the multitude were their ſlain. And *Sabinus* was carried to *Vitellius*, and there by his commandment put to death: the ſouldiers taking away all the gifts and treaſure in the Temple, ſet it on fire. The day after came *Antonius*, and *Vitellius* his ſouldiers met him: and fighting in three ſeverall places of the Citie, they were all ſlain. Then *Vitellius* came drunk out of his Palace, and being full gorged with delicate meat, he was drawn thorow the midſt of the people, and after many contumelies ſlain, having reigned eight moneths, and five dayes: who if he had lived longer, I think verily the Empire had not been ſufficient to have maintained his gluttony. There were ſlain above 50000. of other people. And this was done the third day of October. The day after, *Mutianus* with his Army came and entred Rome, and repreſſed the ſouldiers of *Antonius*, who ſtill fought about in every place for *Vitellius* ſouldiers, and many other of his favourites, and ſlew whom they thought good, not examining any matter by reaſon of their furie: and bringing out *Domitian*, he declared to the people that he was to govern the Citie till his father came. The people being delivered from fear, proclaimed *Veſpaſian* Emperour, and made feaſts and triumphs both under one, for his eſtabliſhing in the Empire, and for joy that *Vitellius* was depoſed.

Sabinus takes the Capitoll, and leaves Vitellius.

Vitellius ſlain.

The people of Rome proclaim Veſpaſian Emperor.

CHAP. XIV.

How Titus *was ſent by his father againſt the Jews.*

Titus repairs to Jeruſalem.

WHen *Veſpaſian* came unto Alexandria, news were brought unto him what was done at Rome. And Embaſſadours came unto him from all parts of the world to congratulate him. And although next after Rome this Citie was the greateſt in the world, yet was it ſcarcely able to receive the people that came thither unto him. *Veſpaſian* now being eſtabliſhed Emperour of all the world, and the Common-wealth of the Romans, being contrary to his expectation freed from troubles, he now began to think upon the reliques of Judæa. And ſo he himſelf, winter being ended, prepared to go to Rome, and in the mean time he haſted to diſpoſe of all things at Alexandria. Moreover, he ſent his ſon *Titus* with certain choſen men to deſtroy Jeruſalem. Who departed from Alexandria to Nicopolis by land, which is diſtant from it 20. furlongs, and there he did ſhip his men, and ſo ſailed along the river Nilus by Medenſia to Thumin, and there landing his men, he came to the Citie called Tanis. And the ſecond place he reſted in was the Citie Heraclea, and the third Peluſium: and there reſting, and refreſhing his ſouldiers two dayes ſpace, the third day he paſt the borders of Peluſium, and having gone one dayes journey thorow the wilderneſs, he pitcht his tents at the Temple of *Jupiter Caſſian*, and the next day at Oſtracine, where there is no water, but all that the inhabitants do uſe, they bring from other places. After that, he reſted at Rhinocolura, and from thence in foure dayes he came to Raphia, where begin the borders of Syria, and the fifth day he lodged at Gaza, and from thence to Aſcalon, and ſo to Jamnia and Joppe, from whence he went to Cæſarea, purpoſing to gather the reſt of the ſouldiers there.

Titus comes to Cæſarea, and gathers his forces there

THE

A

The SIXTH BOOK of the VVARS of the Jewes

B

Written by *Flavius Josephus.*

The contents of the chapters of the Sixth Book.

1 *Of three seditions in Ierusalem.*
2 *How* Titus *went unto Ierusalem to see their strength, and how he was in danger.*
C 3 *How the Iews did issue out upon the Romanes pitching their Tents.*
4 *Of the fight within the Citie upon the feast of unleavened bread.*
5 *Of the deceit the Iews used against the Romanes.*
6 *The description of Ierusalem.*
7 *The Iews refuse to yeeld, and assault the Romanes.*
8 *Of the fall of the tower: and how two of the wals were wonne.*
9 *How* Castor *the Iew did flout the Romanes.*
10 *How the Romanes did twice get the second wall.*
11 *Of the mounts raised against the third wall, and a long Oration of* Joseph, *perswading the Iewes to yeeld, and of the famine within the City.*
D 12 *Of the Iewes that were crucified, and how the towers were burnt.*
13 *How the Romanes in three daies space built a wall about Ierusalem.*
14 *Of the famine in Ierusalem: and how they built another tower or mount*
15 *Of the massacre of the Iews, both within and without the City.*
16 *Of the sacriledg about the Temple: and the dead bodies that were cast out of the City: and of the famine.*

E

CHAP. I.

Of the three sorts of sedition in Ierusalem.

The yeer of the world 4034. after Christs nativitie 72.

A threefold sedition in Ierusalem.

TItus being thus come out of Ægypt by the desart into Syria, he departed from thence unto Cæsarea: for there he purposed to set his army in order. And whilest yet he was with his father *Vespasian* at Alexandria, disposing of the Empires that God had given him, it happened that the F sedition at Jerusalem was divided into three parts, whereof one fought against another: and one may say it was a good turn that they were so equally divided. We have already sufficiently declared who were the Authors and beginners of the faction of the Zealous, whose tyranny over the city was the ruin thereof: and one may well call this a sedition raised out of a sedition; which, like a cruel and savage beast in penury and want of others, turned his cruelty against his own bowels. So *Eleazar* the sonne of *Simon*, who was the first that in the Temple divided the Zealous from the people, faining himself to be displeased with that which *John* every day did; yet in truth, for that he envied that a more tyrant of later time then himself should be his ruler, desirous to obtain the principalitie, and make himself mightie, he revolted from the rest: and with him *Judas* the sonne of *Chelcias*, and *Simon* the sonne of *Ezron*, two of the most potent amongst them. Besides them, was also *Ezechias* the sonne of *Chobarus* a Nobleman, and all these had many of the Zealous following them: and getting in possession the

The yeer of the world, 4034. after Christs nativity, 72.

inner part of the Temple, they ſet a guard in the entrance and in the ſacred gates, truſting G
in their abundance of all neceſſaries: for there was great ſtore of ſacred proviſion, and they
thought it no impiety to uſe it; yet fearing their ſmall number, they permitted many of the
companie that were killed, to remain in the places where they were ſlain. *John* was ſuperiour
in multitude and number, but inferiour by the inequalitie of the place: and having his
enemies above his head, he could not without danger make incurſions; and yet for anger
he would not ceaſe to proſecute his enemie: notwithſtanding that thereby his part had more
harm then thoſe of *Eleazars* ſide, yet he ſtill aſſaulted them though to his own coſt: thus
many aſſaults were continually made, and many darts caſt, and all the Temple was prophaned H
with murders. And *Simon* the ſonne of *Giora* (whom the people being in deſpair, incited to
be their leader, in hope that he would have aſſiſted them, having in his hands both the higher
part of the Citie, and the greater part of the lower) did now more boldly then before aſſault
John and his followers, becauſe they were aſſailed by thoſe above them: yet he being as it
were beneath *John* and his adherents, he ſuſtained as much loſſe at their hands, as *John* him-
ſelf did at theirs above him. So *John* had double warres: and *Eleazar* harmed him becauſe
of the higher place wherein he was, ſo likewiſe did he damage *Simon* for the like cauſe; and
eaſily without any labour repulſed all his aſſaults, which he made being on the lower ground,
and terrified by Engines thoſe that caſt darts at him from the top of the Temple: for he
uſed all Engines to caſt darts and ſtones, and killed many not oneiy of his enemies, but alſo
of them that were offering ſacrifices. For although that they were carried headlong unto I
all vice, yet they permitted thoſe that would, to offer ſacrifice, watching and diligently
guarding them of their Nation. For the ſtrangers that came thither for devotion, were not
miſtruſted: yet afterward that they had entreated theſe wicked people to permit them to
ſacrifice, they when they had done were a prey for them, and conſumed by this ſedition.
For darts and other ſhot with force of the Engines came into the Temple and Altar, and
ſlew the Prieſt at the Altar. And many who came from the uttermoſt parts of the world unto
that holy place, were ſlain even as they offered ſacrifice, and ſo imbrued the Altar with their
blood, which all the Greeks and barbarous people did reverence: and ſtrangers and the
Prieſts being now prophaned, were forced to be amongſt the dead bodies, and the place about
the Altar ſtood full of blood of men that were ſlain. "O miſerable city! What didſt thou
"ſuffer at the Romanes hands, to be compared unto this, although they entered with fire to K
"purge thee from iniquity? For now thou waſt no longer the Houſe of God, neither couldſt
"thou endure being made a Sepulchre of thine inhabitants, and having by thy *civill* warres
"made thy holy Temple a grave of dead bodies. Yet maiſt thou once again come into better
"eſtate, if firſt thou appeaſe Gods wrath that hath made thee deſolate. But I muſt not give
"place unto ſorrow, and write a lamentation of my miſerable countrey, ſeeing I have under-
"taken to write a Hiſtory of all things that paſt there. Wherefore I will recount the reſidue
"of the impiety of theſe ſeditious.

The ſeditious people being divided into three companies; *Eleazar* and his followers
who had the keeping of the holy firſt-fruits, and all the ſacred oblations, came againſt *John* L
when they were drunk. And they who followed *John* ſpoyling the people, aſſaulted *Simon*,
and the City did ſuccour *Simon*. Wherefore when *John* was aſſaulted on both ſides, he turn-
ed ſome of his ſouldiers againſt *Simon*, and the reſt againſt *Eleazar*, and againſt *Simon* he
uſed darts to caſt from the porches of the Temple: and againſt *Eleazar* he uſed engines for
ſhot. And alwaies ſo often as they above his head ceaſed (as they often did being either
weary or drunken) he freely aſſaulted *Simon* and his men. Alſo as farre as he drave them into
the city, ſo farre did he fire all, and burn houſes full of corn and other neceſſaries; and that
which he left unburned, *Simon* at his return (when *John* was gone into the Temple) ſet on
fire: as if upon purpoſe, to the great advantage of the Romanes, they had conſumed all that M
was provided againſt the ſiege; ſo did they deſtroy their own forces and ſtrength. To be
ſhort, all was conſumed with fire about the Temple, and the city was made a plain ground
to fight in, and all the corn was burnt that might have ſufficed the city many yeers; and ſo
they were taken by famine, which they could not have felt, had they themſelves not cauſed
it. The Citizens were in every place a prey unto thoſe that were ſeditious on one ſide, and
to them that beſieged the City on the other ſide, and like a great body torn in pieces be-
tween theſe two. The old men and women aſtoniſhed with theſe calamities, prayed for the
good ſucceſſe of the Romanes, and deſired ſome forrain warre to deliver them from their
civill diſagreement.

And forthwith great fear and terror fell upon them all: beſides, it was no time as now to
take

The fight between John and Eleazar.

Simon and John skirmiſh in the Temple.

Great ſlaughter in the Temple.

John aſſaulted on both ſides.

They of Jeruſalem had welnigh burnt all their corn.

A wretched calamity in Jeruſalem.

A take counsell to change their minds, nor hope of agreement or of flight to them that desired it. For all places were kept and the rebels within, whomsoever they perceived to wish peaceably to the Romanes, or offer to fly unto them, they presently killed them as their common enemies. And all these wicked persons agreed in this, to wit, to put the just men to death, who best deserved to live. Day and night nothing could be heard save onely the noise of them that fought one against another; yet the lamentable cries of them that lived in perpetuall fear was far more miserable, who every day had new causes and occasions of sorrow given them; yet durst they not publikely lament, for fear; and so not daring to shew their grief, they secretly sorrowed, and now no man observed any reverence to them that were alive amongst them, nor took any care to bury the dead. The cause of both which was, that every B man despaired of himself. For whosoever were not joyned with the seditious, grew to be careless of all things, as making account presently to die a thousand deaths. But the seditious gathering the dead bodies upon heaps, continued their fighting, and troad upon them; and as it were encouraging themselves by the dead under their feet, they became more cruell, still devising one pernicious practise or other, and presently executing whatsoever they devised without any commiseration, omitting no way to murther, and leaving no tyranny unattempted: so that *John* abused the holy things of the Temple to make Engines of warre. For before-time when the Priests and people had determined to underprop the Temple and build it twenty cubits higher, King *Agrippa* with great cost and charges, brought them very goodly timber sufficient for their purpose from mount Libanus. And this work being prevented by warres, *John* took them, and seeing them fit for his purpose, C he erected a tower to fight against those that assaulted him from off the Temple; which he built along the wall over against the Chapter house, that standeth on the West side of the Temple: for he could build it in no other place, by reason that all other places were filled with staires. And having thus impiously provided engines, he hoped hereby to destroy his enemies. But God shewed his labour to be in vain, and before he could prevail against them, he brought the Romanes against the City.

The yeer of the world, 4034. after Christs nativity, 72.

Lamentation & mourning in Jerusalem.

The cruelty of the seditious in Ierusalem.

John made use of the wood, that was kept for holy uses, to make engines of.

For after that *Titus* had now gathered together part of his army, and by writing appointed the rest to meet him at Ierusalem, he departed from Cæsarea, having three legions that lately under the conduct of his father *Vespasian* had wasted all Iudæa, and the twelfth legion that sometime under *Cestius* were overcome, and put to flight by the Iews: who though they D were otherwise valiant enough; yet they desired to fight against the Iews to revenge themselves for that disgrace. *Titus* commanded the fifth legion to meet him at Ierusalem, and go by Emmaus, and that the tenth legion should march by Iericho: the rest he took with himself accompanied with the Kings forces that came to help him, having now more help then before, and many also out of Syria. *Titus* also brought men with him to supply the number that was wanting, being sent by *Vespasian* with *Mutianus* into Italy: for he brought two thousand chosen men from the legions at Alexandria, and three thousand followed him from Euphrates, together with *Tiberius Alexander* his chiefest friend, and one next him in most authority, who before was Governour of Egypt, and as then thought a fit man worthy to be Governour of the army; for that he was the first that did entertain the Emperour be- E ing new elected, who faithfully joyned with *Vespasian*, though yet he knew not what successe he should have: and he was present with him in all his affairs as his chiefest Counseller, renowned both for his wisedome and experience.

The order of Titus army.

CHAP. II.

How Titus *went to Ierusalem to see their strength, and how he was in great danger.*

F TItus being now to go into the countrey of the enemy, caused all those that came to help him, to march in the foremost place: after whom followed they that were to mend the wayes, and to pitch the tents: and after them they which carried the baggage of the Rulers and Governours of his army, and with them, the armed souldiers. Next after these came *Titus* himself accompanied with chosen men, and with him many that bare his colours: next, the horsemen going immediately before the Engines. And the Prefects and Tribunes with certain chosen men, and their companies followed. After them the Eagle with many other Ensignes: and the trumpets went before them. And after them followed the army marching six in a rank: then the multitude of servants that followed every legion did drive their baggage before them: lastly, came the hire-

Titus cometh to Judæa.

The yeer of the world, 4034. after Christs nativity, 72.

lings and those that were appointed to guard them. Marching in such comely and warlike manner, as the Romanes are wont, he came by Samaria into Gophna, which place was already conquered by his father, and then also was under the custody of the Romane garrisons. And staying there one night, he departed from thence the next day: and after a dayes journey he pitched his tents in a place, which in the Jews language is called Acanthonaulona, that is, the valley of thornes, neer unto a village named Gabath Saul, which signifieth the valley of Saul, which is almost thirty furlongs from Jerusalem. From thence accompanied with 600. chosen horsemen, he went to Ierusalem, to view how strong it was, and of what courage the Iews were, to see if peradventure at sight of him they would yeeld without any further warre, for fear. For *Titus* understood (and it was true) that the people desired peace, but they were oppressed by the seditious, and so durst not attempt any thing, being not able to encounter or resist the Rebels. *Titus* riding along the high way that went straight to the walls saw no man all the way: but turning aside towards the tower Psephinos with his horsemen, an infinite number presently issued out by the towers of women, at a gate opposite to *Helens* tombe; and brake his rank of horsemen into two parts, and opposed themselves, hindring those horsemen that were yet in the high way, to come and joyn with the rest that had crost the way, and so did single out *Titus* accompanied onely with a few men. So he could go no further for the ditch of the town wall on one side, and for the garden pales on the other side: and there was no hope for him to return unto his souldiers, the enemies being between him and home. And many of his souldiers not knowing their Generall to be in any danger, but supposing him to have been amongst them still, fled away. *Titus* seeing that he had onely his own valour to trust unto, turned his horse against his enemies, and with a loud voice exhorted his followers to do the like, and so he brake violently into the midst of them, hasting to get unto his company. It was evident at that time that God giveth the victory, and hath a particular care of Kings and Princes and Emperours. For notwithstanding that an infinite number of darts and arrowes were shot at *Titus*, and he had no armour at all (for as we have already said, he came to espy, and not to fight) yet had he not one wound but all past him; as though purposely every one had striven to have mist him. But *Titus* with his sword made way, and cut many upon the face that opposed themselves against him, and so they falling down, he with his horse past over them. The Iews seeing *Titus* his valour, cried and exhorted one another to set upon him; but whithersoever he turned, the Iews fled, and would not abide by it: likewise those souldiers that were in the like danger with him, came of either side him and behind him. For no man had any hope to save his life, but onely by making themselves way with *Titus*, before they were so enclosed and oppressed. So, of two of the most valiant amongst them one was slain, and his horse likewise: the other was slain, and his horse taken by the Iews. And *Titus* with the rest of his followers came safe into the camp. And the Iews getting the first victory, rashly took courage, and that encouragement being of moment, made them very confident a long time after.

Titus repairs to Jerusalem to sound the dispositions of the people.

Titus in danger.

Titus fighteth valiantly with his enemies.

Titus putteth his enemies to flight, and returns in safety to his camp.

CHAP. III.

How the Iews did issue out upon the Romanes pitching their Tents.

SO soon as the legion that was to passe by Ammaus, was joyned to the rest of the army that night, *Cæsar* presently the next morning removed, and came to Scopos, where he might perfectly view the City and the Temple on the North part, where the ground adjoyning unto the City is very low, and is properly called Scopos, being distant seven furlongs from the Citie: and there *Titus* commanded two legions to encamp themselves, and the fifth legion to retire three furlongs off, to the intent that the souldiers who were wearied with travelling all night, might entrench themselves without fear or danger; no sooner had they begun their work, but presently the tenth legion came, who were to passe by Iericho, which *Vespasian* had already subdued, and had placed their garrison. This legion was commanded to encamp six furlongs from Ierusalem, neer mount Olivet, which is opposite to the East part of the City, and is enclosed with a deep valley called Cedron. This great and huge army so suddenly arriving, presently staied the warres within the city: and these three sects of seditious people beholding with admiration the Romanes camp, became friends, and made agreement amongst themselves. They began also to question one with another, what fury caused them to suffer themselves to be enclosed with three walls, to their prejudice and losse of their lives: and seeing such preparation of warres towards, that they should be as it were beholders of that which was done,

Titus camp was 7. stades off the city.

The seditious agree among themselves.

A done, keeping themſelves quiet; and not providing to reſiſt the aſſaults of their enemies: and ſome cried, We are onely valiant againſt our ſelves; and we by our ſedition maſſacring one another, ſhall betray our city into the Romanes hands.

The yeer of the world 4074 after the nativity of Chriſt, 71.

Thus they being aſſembled together, exhorted one another: and preſently arming themſelves, they iſſued out of the city, and aſſaulted the tenth legion, and with a huge cry ſet upon the Romanes that were entrenching themſelves in the valley. The Romanes being every one appointed to do ſome buſineſſe for the furtherance of that work, and for that cauſe the moſt of them having laid down their weapons (for they thought the Jews durſt not have made any excurſions, and although they would, that yet they were hindred being at variance among themſelves) they were troubled above meaſure, and preſently leaving the work

The Citizens aſſail the Romanes.

B ſome fled; many arming themſelves to fight, were ſlain before they were prepared to reſiſt. The multitude of the Jews was daily increaſed, becauſe that at the firſt they got the upper hand, and notwithſtanding their number was ſmall, yet did they think themſelves many: and ſo did the Romanes think them to be, becauſe of their good fortune. The Romanes who were alwaies wont to obſerve military diſcipline and order, at that time by their ſudden aſſaulting, were ſo troubled, that they obſerved no order, and ſo fled: yet whenſoever they turned again upon them that followed them, they eaſily wounded the Jews, partly, becauſe that they were ſo earneſt, that they did not greatly ſeek to defend themſelves, and alſo they did eaſily ſtay the Jews from purſuing them. Yet the number of them that purſued them ſtill increaſing, they were alſo more troubled, and ſo at laſt forced to forſake the field, and leave their tents: and the whole legion had been in greater danger, had not *Titus* having preſent

The Iews drive the Romanes from their camp.

C news hereof ſpeedily came and ſuccoured them, and upbraiding their cowardlineſſe recalled them from flight; who with them, and the choſen men he brought, encountring the Iews on one ſide, he ſlew many of them, and wounded divers, and put the reſt to flight, and forced them into the valley. The Iews being now in the lower gronnd, and having endured much at the Romanes hands, ſince fortune frowned upon them, turned again, and having the valley between them, they fought with the Romanes. And thus the fight continued till the midſt of the day.

A little after midday *Titus* guarding the reſt with thoſe that he brought to ſuccour them, and placing others, to prevent the excurſions of the Jews, he commanded the reſt to entrench themſelves in the top of the mountain. The Jews thought the Romanes had fled, and

The fight of the Iews with the Romans.

D their ſentinell upon their walls, making a ſign unto them by ſhaking his garment up and down, a great multitude of them ranne ſo violently upon the Romanes, as though they had been ſavage beaſts, ſo that none of their enemies were able to withſtand them; but as though they had been ſtricken with ſome Engine; ſo all of them were diverſly ſcattered and forced to flie into the mountain. But *Titus* in the midſt of the ſide of the mountain remained alone having but a few with him; notwithſtanding his friends, who for the love they bare to their Emperour, ſtaied with him, and abode the danger, did earneſtly perſwade him to flye from the Iews, who deſperately ranne upon their own deaths, and not to endanger himſelf for them, who ought rather to abide it then he: And that he ſhould think upon his own eſtate,

The Romanes are diſperſed by the Iews, and driven to the mountain

E who was not a ſouldier, but Generall of them all, and Lord of the whole world, and that he ſhould not abide when all others fled ſo faſt, and in ſuch danger. But he made as though he heard them not, and oppoſed himſelf againſt them that offered to aſſault him, ſtriking them upon the faces, and killed them that made reſiſtance, and he purſued them down the hill, and ſo forced them to retire. The Iews amazed at his valour, did not yet flie into the city, but avoided him on both ſides, and fled into the valley: then again purſuing them that fled from them; yet *Titus* croſſing them as they went, hindred their purſuit. In the mean time

Titus valour againſt the Iews.

thoſe that were encamping themſelves above, ſeeing them beneath put to flight, were diſcomfited, and all fled, thinking that they were not able to reſiſt the Iews, and imagining that *Titus* was likewiſe fled: for had they thought that he had ſtaied by it, they never would have

F forſaken their quarters; yet being now terrified they knew not wherefore, ſome fled one way, and ſome another without any order, till ſome ſeeing the Emperour in the midſt of the battell, and fearing the miſchance that might betide him, they with loud cries ſignified it unto the whole legion. Then the Romanes turning again for ſhame, and accuſing themſelves guilty of a great offence in forſaking their Emperour amidſt ſuch danger, came with all the violence they could uſe againſt the Iews, and driving them down the mountain, forced them to retire; yet the Iews fought flying, and ſeeing the Romanes to have the upper hand of them, becauſe they were upon the higher ground, they departed into the valley. *Titus* aſſaulted them that were oppoſite againſt him, and ſo commanded the reſt to go and finiſh their trenches. And he with thoſe that before were with him to defend the workmen,

Fear and trouble among the Romanes.

The Iews fight in their retreat, and are driven unto the valley.

did now also keep the Jews from molesting them. So if I may speak without flattery or envy, G
Cæsar himself did twice preserve the whole legion from destruction, and gave the souldiers
opportunity to entrench themselves.

The yeer of the world, 4034. after Christs Nativity, 72.

CHAP. IIII.

Of the fight within the City upon the feast of unleavened bread.

John entreth and seizeth the inward Temple and all the furniture thereof, putteth the Zealous to flight, and raiseth a mighty sedition.

During the intermission of the forrain wars, they fell to their former sedition againe, which caused civil wars among them. And against the feast of unleavened bread, which is the fourteenth day of April (for upon this day the Jews say that they H
were delivered out of the bondage of Egypt) *Eleazar* and his companions opened the gates, to the intent that all that would, might come in to adore and do their devotion. But *John* used this festival day as a means to effect his deceit; and caused many of his company that were unknown, to enter in among the people with weapons under their garments, giving them charge when they were within, to get possession of the Temple: and so soon as they were within, they cast of their garments, and shewed themselves to be in armour. Presently a great tumult arose within the Temple; for all the people that were not of the sedition, thought themselves betrayed: and the zealous thought this treason, onely practised to prejudice them: and so leaving the gate which before they kept, and leaping down from the towers, they never offering to fight, fled unto the vaults about the Temple. And the people flocking about the Altar, and others who were driven into the Temple, were killed with I
clubs and swords, and so troden upon. And many were slain upon private hatred, under pretence to be partakers with the enemies. And whosoever beforetime had offended any of those traitors, he was put to death, as though he had been one of the zealous. But they who had cruelly raged against the innocent, let the wicked have leisure to escape out of those caves, whereby they had no harm: and having gotten the inner part of the Temple, and all belonging thereunto, they did now more confidently then before fight against *Simon*: and thus the sedition that was before divided into three parts, was now brought onely into two. *Titus* being desirous to bring his amy nearer the City, sent a certain number of horsmen and foot men, which he thought sufficient to hinder all excursions of the Jews from Scopos, and another company he sent to plain all the grounds betwixt him and K
Jerusalem: who cutting down all hedges, and pales, and fences, and wood (though they were fruit trees) filled the valleys, and made it all plain ground: and hewing down all stones that standing up made the ground unequal, they plained all that ground from Scopos, even unto *Herods* monument, which adjoyned to the lake of Serpents called sometime Bethora.

A threefold sedition divided into two parts.

Whatsoever about Ierusalem is hollow or troubled with valley, is filled up.

CHAP. V.

Of the deceit the Jews used against the Romane souldiers,

L
About this time the Iews divised this stratagem against the Romans. The most courragious among the seditious people went out unto the places called the womens towers, and counterfeited themselves to be driven thither by them within the City that desired peace; and for that they feared the Romans, they were come thither to hide themselves one behind another: others standing on the wals, and counterfeiting themselves to be the Citizens, with loud cryes desired peace, and a league of friendship, promising to set the Citie gates open, and inviting the Romans to enter: and crying thus they also cast stones against their countrey men before spoken of, as though they did drive them from the gates; and they made as though they would by force break thorow the people, and come to the gates, partly by force, partly by entreating the people to permit them. And making many offers to go unto the Romans, they returned again like men troubled in mind, M
and studying what to do. The Romane souldiers did not perceive their subtil meaning; who seeing the seditious ready to fall into their hands, that so they might punish them, and seeing the people (as they thought) ready to open the gates unto them, would in post haste have gone unto the City. But *Titus* suspected some deceit coloured with this kind, inviting him to enter. because he did not see any reason for it. For the day before, having by *Joseph* offered them peace, he understood that their minds were far from any peaceable cogitations: wherefore now he commanded the souldiers to keep their quarters and not to remove; yet some of them, appointed to work in the trenches, taking their weapons, ran unto the gates, and the Jews who seemed to be driven out of the City at first fled; at last when they came

The alacrity of the souldiers among the Romans, contrary to Titus ordinance.

unto

A unto the gates of the towers, they enclosed the Romanes round about, and assaulted them upon their backs: and they that were upon the wals did cast all kind of darts and stones upon them: so that they slew many, and wounded very many; for it was not easie to escape from the wals, others being behind them, and offering them violence. Moreover, they were ashamed that their Captains had so offended, and in fear of their offence committed, both which caused them still to persevere in it. And after a long conflict receiving many wounds, and giving as many, at last that put them to flight that inclosed them, and so the Jews departed, and followed them to *Herods* monument, pursuing them with darts. And then the Jews returned rejoycing in their good fortune; and deriding the Romanes for being so deceived, lifting up their shields and bucklers, shouting and rejoycing.

The yeer of the world. 4034. after Christs nativitie. 72.

The victory of the Iew.

B The Romane souldiers were received of their Captains with threatnings, and of *Cæsar*, with this speech: The Iews led onely with desperation, do all things with advice and counsel, devising deceits: and fortune favoureth their practises because they are ordered, and trusty to one another. And now the Romanes, whom for their obedience and discipline fortune was wont to favour, do contrariwise offend herein, and for their rash and unadvised fighting are overcome: and which is worst of all, in *Cæsars* presence offering to fight without their Captains. Truly the military law and discipline will be grieved hereat, and my father very sorrowful to hear of this. For he who from his infancy unto old age, hath been trained up in arms, yet did he never offend in this sort; and what shall we say to our law that punisheth the least offences against them committed with death, when our whole army doth disobey their Emperours command? But (quoth he) they who so arrogantly have disobeyed C our command, shall presently understand, that among the Romanes, victory against the Generals command, is an infamy. *Titus* having thus spoken in anger to the Captains, evidently declared to them what and how he purposed to puinish them. And they presently despaired as though by and by they were justly condemned to die. But all the other legions flocking about *Titus*, besought him to pardon their fellow souldiers, and to remit the offence of the rashnesse of some few, for the obedience sake of the rest; affirming that their future valour should be a sufficient recompense for this their offence. *Cæsar* was now pacified, partly thinking what was most profitable, partly for the intreaty of the rest; for he purposed to punish one man onely, and to rebuke the rest, and signifie to them his displeasure, and so he was reconciled to his souldiers; straightly charging them to be wiser hereafter: and after, he D devised how to be revenged on the Jews for this deceit. When all the ground between the wals of Jerusalem, and his army was in four dayes made plain, *Titus* being desirous safely to conduct the baggage, and the rest of the multitude in safety, he placed the strongest of all his souldiers every one in his rank seven by seven, and caused them to march from the North part of the City unto the West, all along without the City wals, placing the footmen in the forefront, and in the last place, the horsemen three in a rank, and between them both the Archers. So the Jews not able now to make any excursions, *Titus* souldiers being thus disposed of the baggage of the three legions and the multitude passed along without any danger. And *Titus* himself being now within two furlongs of the City wals, pitched his tent against that E corner of the wall that is called Psephinos, where the compass of the wall from the North bends into the West: the other part of the army entrenched themselves against that pat of the wall that is called Hippicos, distant in like manner two furlongs from the City. But the tenth legion remained still in mount Olivet where it was before.

Cæsars sharpe oration to his souldiers.

The Romane souldiers beseech Titus for their fellows in arms.

How and in what places Titus besieged Ierusalem.

CHAP. VI.

The description of Jerusalem.

F THe City was compassed with a threefold wall on every side, save onely on that part where it was inclosed with valleys inaccessible: for on that side it had onely one wall. It was built upon two litle hils, one of them being opposite unto another, and separated one from another with a valley, which was wonderfully repleniished with houses. One of these hils whereon standeth the upper part of the City, is far higher and steeper then the other, insomuch that because of the strength of it, King *David* in times past called it a Castle (this *David* was the father of King *Solomon*, who first builded the Temple in that place;) but we at this day call it the high market place. The other hill called Acra, is the place were the lower part of the City stands. Opposite against this hill, there was also another lower then this Acra was, which was first divided from it with a large valley, but afterward at such time as the Asmoneans reigned, they did fill up this valley, to the intent

The treble wal of Ierusalem.

The Castle of David.

Acra sustaines the lower part of the City.

intent they might joyn the City unto the Temple, and cut down the top of Acra, and so made it lower, that it might not hide the Temple. The valley, by which we have ſaid the two higher hils are ſeparated one from another, is called Tyropœon, and reacheth unto Siloa (which is a fountain abounding with ſweet water.) Without the City were two hils compaſſed with deep vallies: and being incloſed with high rocks, they were on every ſide inacceſſible. The moſt ancieſt of the three wals, by reaſon of the valley about it, and the hill whereupon it ſtood, could not eaſily be taken; and beſide the opportunity of the place, it was very ſtrongly built, at the coſt and charges of *David*, *Solomon*, and other Kings. This wall, beginning at the tower called Hippicos, reacheth to that called Xyſtus, and afterward being joyned unto the Palace, it endureth in the Weſt porch of the Temple: on the other ſide towards the Weſt it begins at the ſame tower; and paſſing by the place that is called Betiſo, it deſcends unto the gate of the Eſſeans, and ſo into the South, and from thence again it bendeth into the Eaſt, where is alſo *Solomons* pond, and reacheth unto the place called Ophlan, where it is joyned unto the Eaſt porch of the Temple. The ſecond wall beginneth at the gate that is called Genath, which is a gate of the former wall, and it onely compaſſeth the North part of the City, and reacheth to Antonia, a caſtle ſo called. The third wall beginneth at the tower Hippicos, from whence it goeth into the North part, and from thence it cometh unto the tower Pſephina, over againſt the Sepulchre of *Helena* that was Queen of Adiabena, and mother of King *Izates*: and paſſing along by the Kings caves, it turneth towards the tower near the monument of *Fullo*, and the valley called Cedron it joyneth with the old wall. *Agrippa* compaſſeth that part of the City that he built, with this wall, it being before all open without defence. For the City grew ſo populous, that by little and little they were forced to inhabit ſome part without the wals: and this wall reacheth a great way, being joyned unto the hill next the City on the North ſide of the Temple. There was alſo a fourth hill inhabited, named Bezetha, ſituate againſt Antonia, but ſeparated from it with very deep ditches, which were made of purpoſe, leſt that the foundation of Antonia being joyned unto it, it might be eaſier to come unto, and ſeem lower: for the deepneſſe of the ditch maketh the tower ſeem much higher then otherwiſe it would. This place being added unto the City, is called in that countrey language Bezetha, which ſignifieth the new City. And the inhabitants deſiring that part to be fortified, *Agrippa*, father to this *Agrippa* that finiſht the wall, did begin that wall aforementioned: and fearing leſt *Claudius Cæſar*, hearing how ſumptuous a wall he built, ſhould miſtruſt that he purpoſed to revolt, he onely laid the foundation of it, and ſo left it unfiniſhed.

The year of the world, 4032. *after Chriſts nativity* 72.

The fountain of Siloa.

The older wall

The ſecond wall.

The third wall.

Bezetha the fourth hill.

Agrippas coſt in building the wall.

For the City could never have been taken by force, if he had finiſhed that wall as he began it, it being built with ſtones twenty cubits long, and ten cubits broad, which could neither eaſily be undermined, nor battered with engines: and this wall was built ten cubits high, and no doubt had been raiſed higher, had not his liberality who began this building been hindred. Yet again by the Jews induſtry the ſame wall was raiſed twenty cubits high, the battlements hereof were two cubits high, and the tower three cubits, and in all it was twenty four cubits high, as before. Upon the wall were three towers twenty cubits broad, and twenty cubits high, built four-ſquare very ſtrongly, and was builded of as firm a foundation as the wall it ſelf, which for the building and fair ſtone was not inferiour to the Temple above. Within this ſtrong tower, which reacheth twenty cubits high, were rooms for men to dwell in, and ciſterns to receive rain-water, and large turning ſtairs to go into every place there: and this third wall had four-ſcore and ten of theſe towers, and between every tower were two hundred cubits ſpace. The middle wall had fourteen towers, and the old wall had threeſcore, and the compaſſe of the whole City was three and thirty furlongs. And although the third wall was admirable, yet the tower of Pſephina, which was built upon a corner of the wall between the North and the Weſt part of the City, had a certain excellency of more wonder, againſt which part *Titus* had encamped himſelf: for it was ſeventy cubits high, ſo that from thence upon a clear Sun-ſhine day, one might diſcover Arabia, and ſee the uttermoſt parts of all the dominions of the Hebrews unto the Sea, and it had eight corners. Juſt oppoſite to this was the tower Hippicos, and near unto it were other two, that King *Herod* builded upon the old wall, which in bigneſſe, beauty and ſtrength, did ſurpaſſe all others in the whole world.

The third wall had 90 towers.

Pſephina was 70. cubits high.

For King *Herod*, beſides his natural liberality and deſire to adorn this City, did alſo for his own pleaſure ſo beautifie this building, that it might excel all other, and dedicated them to three moſt renowned perſonages, whoſe names they alſo did bear, to wit, to his brother, his friend, and to his wife, ſhe being (as is aforeſaid) put to death for jealouſie; the other two being ſlain in warres, after they had fought valiantly. The tower Hippicos called by the name

Herod called three towers by the names of three his moſt dearеſt friends.

A name of his friend, had four corners, and every one of them were five and twenty cubits broad, and as many in length, and thirty cubits in height, being in no place hollow; and above the high places and ſtone-work, there was a well to receive rain-water, twenty cubits deep: and aloft of it were houſes with double roofs twenty five cubits high, and divided into many rooms: and above them were battlements two cubits high, and turrets three cubits high: ſo that the whole height was accounted to be fourſcore and five cubits. The ſecond tower that by his brothers name he called Phaſælus, was in breadth and length fourty cubits, and ſo many cubits high, in figure of a ſquare pillar, all which height was ſolid, and not hollow within: and above this a porch ten cubits high, decked with turrets and pinnacles. Over the midſt of this Porch he built another tower diſtinguiſhed into goodly rooms
B and ſumptuous baths, that it ſhould not want any thing neceſſary for a Prince: on the top it was beautified with turrets and pinnacles, ſo that all his height was almoſt fourſcore and ten cubits: And it reſembled the tower Pharus at Alexandria, wherein continual light is kept to guide the ſeamen that ſail thither, ſaving that it had a greater compaſſe then it. And in this houſe now at this time did *Simon* lodge, who tyrannized over the people. The third tower was, according to the Queens name, called *Mariamme*, the wife of *Herod*, twenty cubits high, all ſolid, and other twenty cubits broad, having more magnificent and beautiful houſes and lodgings then the reſt. For the King ſo thought it meet, that the tower called by his wives name, ſhould be more beautiful then they who onely bare the names of other men, like as they were ſtronger then this that bare the name of a woman. This tower was
C in all fifty five cubits high.

Notwithſtanding theſe three towers were of ſuch height, yet by reaſon of their ſituation they ſeemed far higher: for the old wall whereupon they were built was placed upon high ground, and the top of the hill whereupon they ſtood was above thirty cubits high, whereby their height was much increaſed. The greatneſſe alſo was admirable; for it was not ordinary ſtone which men might bear, but all white marble, whereof every ſtone was twenty cubits long, and ten cubits broad, and five cubits thick, and they were ſo coupled one to another, that every ſtone by it ſelf ſeemed a tower; & ſo cunningly conjoyned by workmens hands, that every tower ſeemed one ſtone. And theſe were placed on the North ſide of the City; and adjoyning to them within the City, was ſituate the Kings Palace, ſurpaſſing all
D that can be ſpoken of it: which for greatneſſe and excellent work may be compared to all that were in the world. It was compaſſed about with a wall thirty cubits high, and adorned with goodly towers round about, every one of like diſtance from other, beautified with dwelling houſes and lodgings for a hundred of the Nobility. The variety of the marble it was built withal, was admirable, for all ſorts being there uſed that were never ſo rare to be found: and the tops of theſe houſes for the length of the beams and the beauty thereof paſſed all credit; and the multitude of rooms, and diverſity of buildings, all filled and adorned with houſhold ſtuffe and furniture. And in every room there were many veſſels of gold and ſilver, and many porches round about, one anſwerable unto another, and pillars in every one. And there were many pleaſant walks repleniſhed with divers trees, and many
E walking places, or allies, all beſet with conduits that ſpouted up water on high, and ciſterns full of brazen images, from which ran out water, and about the water many dove-houſes full of tame pigeons. But it is impoſſible ſufficiently to declare the riches and bewty of the Kings Palace; and a grief to think what goodly things, and how rich, the theeves did there ſet on fire: for theſe things were not burnt by the Romanes, but by the ſeditious theeves (as is before ſaid) at the beginning of this rebellion, who conſumed all with fire, even from the Caſtle Antonia from whence the fire came, and deſtroyed the Kings Palace, and the covers and tops of the three towers. The Temple was, as is before ſaid, built upon a hard mountain, and at the firſt, the Plain upon the top thereof was ſcarcely big enough to contain it and the Temple yard, the hill being very ſteep. But when King *Solomon*, who alſo built the Temple, had compaſſed the Eaſt part thereof with a wall, he alſo placed a porch
F upon the rampire, and ſo for many ages after, it lay unfenced on other parts: wherefore the people every day bringing earth thither, at laſt made it plain & large enough: & breaking down the North wall they took in all that ſpace which the Temple had continually occupied even until now: and the hill being now incloſed with a threefold wall, it was a work paſſing all expectation in building. To the effecting whereof many ages were ſpent, and all the holy treaſure offered to God, even from all parts of the world, was employed therein, as well in the buildings of the higher, as of the lower part of the Temple; the foundations whereof wer laid three hundreth cubits deep, and in many places more: yet could not all the height of the foundations be ſeen, being now buried in valleys, that were filled up

The year of the world, 4034. after Chriſts Nativity, 72.

Hippicos 85. cubits high.

Phaſelus 90. cubits high.

Mariamme a goodly tower 55 cubits high.

The Kings Palace.

The Kings Palace burnt by the theeves and rebels.

The Temple built upon a moſt ſtrong hill.

All the ſacred treaſures ſpent in the building of the Temple.

to

to make them equall with the ſtrait ſtreets of the city. The ſtones of this building were of fourty cubits: for the abundance of treaſure and liberality of the people did effect that which was ſcarcely poſſible; and that which all men thought could never have come to paſſe, in time and by induſtry came to perfection. G

The year of the world, 4034. after Chriſts Nativity, 72.

The porches were built of white marble ſtone ſuſtained by pillars.

The building was anſwerable unto theſe foundations. For all the porches were double, and every one was ſupported by pillars, each of them being five and twenty cubits high, and all of one piece and of white marble: the top whereof was all of Cedar, whoſe natural beauty for the good conjoyning of this wood and poliſhing thereof, did aſtoniſh all that beheld it, being adorned neither with painting nor carved works. Theſe porches were thirty cubits broad: and the compaſſe of them altogether, with the fort of Antonia, was ſix furlongs. All the ground whereon ſtood no building, was curiouſly wrought and paved with all ſorts of ſtones. The way to the ſecond Temple was all incloſed with ſtones of lattice work, which were three cubits high, and moſt beautifully wrought along: in which place alſo were placed certain pillars equally diſtant one from another, to ſhew the law of purification; ſome being written upon in Latine letters, other ſome in Greek, forbidding all ſtrangers to enter into the holy place: for the ſecond Temple is called the holy place. To go unto the ſecond from the firſt, one muſt paſſe up fourteen ſtairs, and it was fourſquare aloft, and encloſed with a wall by it ſelf; whoſe outſide being fourty cubits high, was all covered with ſtairs to aſcend up unto it; and within, it was five and twenty cubits high: for all the part of the inner ſide was unſeen, becauſe it was built on the deſcent of a hill. After the fourteen ſtairs there was a Plain made levell with the wall of three hundreth cubits: from thence paſſed on five other ſtairs which lead unto the gates, whereof on the North ſide and the South there were eight, four on each ſide, and two on the Eaſt. For it was neceſſary that there ſhould be a peculiar place for women to exerciſe their devotion in, which alſo was encloſed with a wall. And ſo it, was neceſſary there ſhould be two doors: and againſt the firſt gate there was oppoſite unto it one gate on the North ſide, and another on the South, both ſeparated from the reſt, whereby one entred the place allotted for women; for it was not lawfull for any to paſſe by any other gate unto the women, neither could they go beyond their own door, becauſe of the wall: for that place was common both to the women of that nation, & alſo to all ſtrange women that came for religion ſake. There was no gate on the Weſt part, but a wall that reacheth all along in that place. Between the gates were porches oppoſite one againſt another, reaching from the wall unto the treaſure houſe, ſupported with great and goodly pillars, being as plain, and fully as big as they below. The gate were covered with gold and ſilver, as alſo the poſts and foreparts thereof were, one onely excepted that was covered with Corinthian braſſe, far ſurpaſſing in beauty the other that were covered with ſilver and gold. In every gate there were two doors, each one thirty cubits high, and fifteen cubits broad: and after the entrance where they were made larger, every one had on each ſide ſeats thirty cubits long, and large like a tower, and fourty cubits high, each one ſupported with two piliars twelve cubits thick. And all other gates were of like greatneſſe; but that which was covered with Corinthian braſſe, which was the entrance into the place allotted for the women, and opened into the Eaſt gate of the Temple, doubtleſſe vvas bigger then the reſt: for it vvas fifty cubits high (the gates vvhereof vvere fourty cubits) and vvas more richly adorned then the reſt: for the cover of gold and ſilver vvas thicker then it vvas in the reſt, vvhich *Alexander Tiberius* his father had melted, to cover all the nine gates. And there vvere 15. ſtairs, that vvent from the vvall that ſeparated the vvomen, unto the great gate of the Temple: for theſe ſtairs vvere ſhorter by five degrees, then thoſe that vvent to other gates. The Temple it ſelf vvas ſituated in the midſt of all, to vvit, the holy Sanctuary, and had tvvelve ſtairs to go unto it. The forepart vvhereof vvas in height and breadth a hundreth cubits: and behind, it was fourty cubits outright: and before it, vvas as it vvere tvvo ſhoulders on each ſide riſing up in height tvventy cubits. The firſt gates hereof vvas ſeventy cubits high, and twenty five wide, and had no door: for it ſignified that heaven was ſpread all over, and might be ſeen in every place: and all the foreparts were gilded with gold, and all the firſt building did appear and might be ſeen without, and all that vvas vvithin and about the gate gliſtered vvith gold. The inner part thereof vvas divided into tvvo rooms, vvhereof onely the firſt room might be ſeen, vvhich vvas in height fourſcore and ten cubits, and in length fourty, and in breadth tvventy. The inner gate vvas (as is already ſaid) all gilded vvith Gold, and all the vvall about it, and above it: it had a golden vine, whereon were hanging cluſters of Grapes all of gold, every cluſter being as long as a man is high. And becauſe the height was ſeeled above, the inner Temple did ſeem to be lower then it was without, and it had Golden gates fifty five cubits high, and ſixteen cubits broad.

A peculiar place deſtinated for women for religion ſake. I

Some of the gates were of gold, ſome of ſilver, and one of Corinth an braſſe. K

The ſacred Sanctuary. L

M

It

A It had hangings alſo of the ſame length, which was a Babylonian vail, all wrought with violet, and purple ſilk and ſcarlet, admirable to behold: the permixtion of which colours had a myſtical meaning, bearing as it were the ſignification of the whole world. For the ſcarlet doth ſeem to expreſſe the fire, the ſilk ſignifieth the earth, the violet ſheweth the air, and the purple declares the ſea, partly in their colours reſembling them, partly alſo as having their beginning from them: for the purple is ingendred in the ſea, and the ſilk is produced by the earth. In this tapeſtry work was curiouſly wrought, and deſciphered all the ſpeculations of the heavens, onely the Celeſtial ſigns excepted. Being entred within, you come into a lower place of the Temple, which was 60. cubits high, and as many in length, and 20. in
B breadth. Again, this place was divided into two, whereof the firſt part contained 40. cubits, having in it three moſt admirable things, and famous thorowout the world, to wit, a candleſtick, a table, and the alter of incenſe. upon the candleſtick ſeven lamps were p'aced which ſignifieth the ſeven Planets (for ſo many did there come all out of one ſtem of the candleſtick) upon the table were ſtanding twelve loaves of bread, ſignifying the twelve celeſtial ſigns, and revolution of the year. By the altar of incenſe, out of which proceedeth thirteen odours, coming partly from the ſea which is unhabitable, and partly from the earth which is inhabited, is ſignified that all things are in the hands God, and ſubject to yeeld him obedience. The inner part of the Temple contained 20. cubits which alſo was ſepa-
C rated from the other part by a vail, and nothing was within it: and this place was the holy of holies, & no man might enter, look into it, nor violate the ſame. On each ſide of the lower Temple, there were many lodgings and doors to paſſe into, every one of them having three roofs one above another; and there was a gate which led unto both ſides of the Temple, and unto theſe rooms: but the higher part of the Temple had not the like rooms on each ſide, and therefore it was made ſo much narrower then the other, yet was it higher then it by 40. cubits, neither was it ſo gorgious as the lower. For the whole height was 100. cubits, and the ground thereof 60. The uttermoſt part was ſo curious and richly wrought, that it was unpoſſible for any one to imagine any workmanſhip that it wanted: for it was all cove-
D red with a maſſive plate of pure gold, which ſhined far brighter then the morning ſun, ſo that it dazled the eyes of the beholders, as doth the ſun when it is gazed upon. And a far off it ſeemed unto ſtrangers that came thither, like a white mountain: for where the Temple was not gilded with gold, there was it milk white. The top hereof was all ſet full of rods of gold, very ſharpe at the upper end like pikes, leſt the birds ſhould come and ſit thereon, and ſo defile it: many ſtones wherewithall it was built; were 45. cubits large, 5. cubits in length, and 6. cubits broad. Before the Temple there ſtood an Altar 15. cubits high, being 40 cubits broad, and as many long, and four ſquare, having corners made like horns. The way to this Altar was on the South ſide, where it by little and little mounted from below even unto the Altar. This Altar was builded without Iron, and never Iron did touch it. The Temple and the Altar were encloſed with ſtone work, beautiful to behold, which was a cubit high, ſe-
E parating the people from the Prieſts. Thoſe that were tronbled with a flux of their ſeed, and Lepers were expulſed out of the City; and women alſo having their monethly courſes, and thoſe thar were not unclean, might paſſe this foreſaid limit. Likewiſe men that were not purified, were not permitted to come within the inner Temple; and thoſe that were, might not come among the Prieſts: thoſe alſo that deſcended from the line of the Prieſts, and for blindneſſe did not adminiſter their function, were not withſtanding admitted into the place appointed for the reſt of the Prieſts that were ſound, and had a ſhare as they had; yet did they go attired as lay-men, for onely he that did ſacrifice, might weare Prieſtly attire.

F The Prieſts that come unto the Altar and Temple had no infirmity, and they were clothed in a fine linen garment, and abſtained from wine, and lived in abſtinence for reverence of religion, leſt they ſhould ſin whil'ſt they offered ſacrifices. The high Preiſt alſo aſcended with the Prieſts into the Temple; yet not alwaies, but every ſeventh day, and in the Calends of every moneth, or on a feſtival celebrated according to the cuſtome of their countrey, or wherein all the people were preſent. And then he ſacrificed being girded with a vail, which covered his thighs even unto his privities, under which he wore a linen garment hanging down unto his feet, and above it a round violet garment all fringed at the skirts, and hanged full of golden bels, and pomgranats of gold, firſt one, and then another; the bels ſignified thunder, and the pomgranats lightning. Upon his breſt he wore a veſture of five colours; to wit, gold, purple, ſcarlet, ſilk and violet, which alſo (as we have ſaid) the vails of the Temple were wrought withal. He had likewiſe a rotchet of the ſame, wherein was more gold, and in ſhape it was like the garment he wore on his body to the thighes: it was alſo

The yeer of the world, 4034. after Chriſts Nativity, 70.

The Babylonians vail of admirable workmanſhip. The ſignification of the vail.

Three admirable works: The candleſtick, the table and cenſer.

The outward court of the Temple covered with many plates of gold.

The Prieſts in the old Teſtament abſtained from wine, and were ſober

The high Prieſts garment.

The yeer of the world, 4032. after Christs nativity 72.

also buttoned with two golden buttons, made in the form of Asps, wherein was inclosed the greatest and most precious Sardonyx stone that could be found, bearing the names of the 12. tribes of Israel engraven in them. On the other side did hang 12. precious stones, three and three in a rank, divided into four rows. In the first was the Ruby, the Topaze, and the Emeraud: in the second the Carbuncle, the Jasper and the Saphire: in the third the Agate, the Amethyst, and the Diamond: in the last the Onyx, the Beryl and Chrysolite, in every one of which one name of the twelve tribes was written. Upon his head he wore a miter of silk, which was crowned with Hyacinth: and aloft of it was another Crown of gold, wherin was engraven sacred letters, to wit, the four vowels. He did not alwayes use this garment, but another most commonly not so gorgeous: this he used when he entred into the Sanctuarie, which he did onely once every year alone, none else going with him, upon which day all the nation was wont to fast. But we will hereafter speak more at large of the City and Temple, the laws and customes, the ordinances and observations, for these things cannot be briefly declared. The Castle Antonia was situate in a corner of the two porches of the first temple, which looked unto the West, and the North: and it was built upon a rock of stone of fifty cubits high, which on every side was inaccessible: this first was built by king *Herod*, to shew the greatnesse and magnificence of his mind. For first of all the rock at the foot thereof was all covered with thin and slender stones like slates. Which did both adorn it, and would also easily slide down if any one walked upon them. Before the battlements of the fort there was a wall three cubits high, within which the Castle Antonia was built 40. cubits high, being within all furnished and contrived like the Palace of a king, having all kind of houses of office, and other necessary rooms. For there were porches, bathes, and large hals, to place tents in: so that for all convenient roomes and places it seemed to be a City, and for the magnificence thereof a kings Palace. In outward fashion it was built like a tower, and invironed about with four other towers, at every corner one, whereof they that were on the South and East side were 70 cubits high, the other two were onely 50. So out of these two highest, one might have perfect view of the whole Temple. Where it joyned to the porches of the Temple, there was on either side of it a pair of stairs for the souldiers to come down out of it into the Temple. For alwayes the Romane souldiers lodged there, and guarded the Temple in armour upon festival dayes, lest the people should attempt any rebellion or sedition. For the Temple was a Castle to keep the town in awe, and the Castle Antonia to overthrow the Temple: there also were placed the souldiers: likewise in *Herods* Palace, which served for a castle over the higher part of the City. The *hill Bezetha* was divided from the City, as is before mentioned: which being the highest of all, was joyned to part of the new city, which did obscure the view of the Temple on the North side. And thus I have here spoken sufficiently of the City, and the wall in this place, because we mean hereafter to describe them more at large.

The precious stones in the high Priests garment.

The description of Antonia.

Antonia not much unlike a City.

CHAP. VII.

How the Jews refused to yeeld, how they assaulted the Romans.

1500. follow Simon.

THe most warlike of all the people joyned with *Simon*, being in number ten thousand, beside the Idumæans: and those ten thousand had 50 Captains of their own fellows, yet all subject unto *Simon*. The Idumæans that took his part were five thousand, and had ten Captains, the chief of whom were *Jacob* the son of *Sosas*, and *Simon*, the son of *Cathla*. And *John*, who kept the Temple, had six thousand armed men, over whom were twenty Captains: and then there came unto him two thousand of the zealous, and four hundred, who before had followed *Eleazar* and *Simon*, the son of *Jairus*. So these warring one against another, the people was their booty, and the multitude that were not seditious as they were, was their prey. *Simon* kept the higher part of the City, and the greater wall even unto Cedron; and all that part of the old wall which is between Siloa, and the Palace of *Monobazus*, who was King of Adiabena, that lieth beyond the river Euphrates: he also kept all the hill Acra (which is the lower part of the City) unto *Helenas* Palace, who was *Monobazus* his mother. But *John* kept all the Temple and the space about it, Ophla, and the valley Cedron: and that which was between these two places which *Simon* and *John* kept, was all consumed with fire, and made a place to fight in. For although the Romanes tents were pitched near unto the walls of the City, yet did not this sedition cease; but having recovered some security a while at the Romanes first coming, presently they returned unto their former wont. And dividing themselves again, every man fought for his own

Simons campe against John.

part,

A part, doing all that the Romanes could wish to be done. For the Romanes did them no more harm then they did themselves: for after them the city suffered no new calamity, but indured farre more misery before it was taken and destroied by the Romanes, then it did at that time. For the Romanes in destroying it, did rather end their misery then bring them into it. For the seditious did take the citie, and the Romanes did overcome and take the seditious, which was farre stronger then the walls: so that one may ascribe all their miseries to their own nation, and equitie and justice unto the Romanes, as every one shall cleerly see by that which ensued.

The yeer of the world, 4034. after the nativity of Christ, 72.

The seditious took the city, and the Romanes overcame and took the seditious.

The City being in the estate beforesaid, *Titus* with chosen horsemen went up and down without it, to espie where he might most easily assault the walls. And being in doubt a long
B time what to do, for that where the valley was, footmen could not possibly get up to it; and where it was walled, they seemed to be impossible to be battered down with engines: at last he determined to assault it on that part, where was the monument of *John* the high Priest: for onelie in this place the first wall was lower then in other places, and it was not compast here with the second wall, for this place was not fortified, becaus that those parts of the new city were not much inhabited. So that from this place the wall might easily be assaulted: whereby *Titus* was perswaded that the higher city, and the Temple, and Antonia, might easily be taken. As he was thus viewing the place, one of his friends called *Nicanor*, came unto him: who was shot in the left shoulder with an arrow, becaus he desired to come neer *Joseph*, who went thither of purpose to perswade the Jews which were upon the wall to yeeld: for *Nicanor* was very eloquent. *Cæsar* perceiving their mindes, and that they would not abstain
C from him, who perswaded them to that which was most expedient for them, was now moved, & began earnestlie to besiege them: and so he permitted his souldiers to waste all the suburbs, and to gather all the rubbish, stones, wood, and other matter together, and made therewith a mount. And dividing his army into three parts, he disposed of every one what he should do, and in the midst of all upon the mounts he placed archers, and before them engines for shot, wherewithall he hindred the incursions of his enemies, left they should annoy the work, and also did beat those off from the wall, who made any resistance from thence. And presently all trees being cut down, the suburbs appeared naked. Whilest the Romanes having gathered the wood together, were busied in the work, the Jews were not
D idle: and then the people, who were troubled with murthers and robberies, did hope to have an end of their misery, the seditious people being busied against their enemies: and they now hoped that if the Romanes did overcome, they might be revenged upon them. *John* still kept where he was, fearing *Simon*; yet were his followers very earnest to assault the Romans. But *Simon* being next unto the siege, did not rest, but placed all along that part of the wall, men with darts, which before were taken from *Sestius* Governor of the Romanes, and found in the Castle of Antonia. But the darts did the Iews small pleasure, by reason that few of them knew how to use them: onely some who were taught by certain that fled from the Romanes, could use them a little. Yet did they assault the Romane souldiers that were building the mounts, with arrows and stones; and also made incursions upon them by companies, and
E fought with them. But the Romane workmen were defended by hurdles that were of purpose set before them: and every legion had strange and admirable engines against the excursions of their enemy, and especially the engines that the tenth legion had to cast darts, and others that cast stones; which did not onely repulse them, by whom they were assaulted, but also those that stood upon the wall: for every stone was a talent weight, and were shot more then a furlong, and slew not onely those that they did first strike, but also many that were stricken with the rebound. But the Iews alwaies espied the stones before they came (for they were white) and so avoided them: and they were not onelie descried by the noise they made in flying, but they might easily be perceived: and by this means the watchmen in the towers gave warning alwayes when these engines were shot off, and when the stones came, crying in their countrey language, *The stone cometh*: so the Iewes upon the wals knowing what
F they meant, avoided the stones, and so received no harm. Then the Romanes devised to black the stones with ink, and so they could not be seen as they flew, but at one stroke slew manie. But the Iews were not herewith so terrified, that they permitted the Romanes peaceably to build the mount, but night and day they hindred them with stratagems and valour. Now when the Romanes had finished their work, the Carpenters measured the space between the mounts and the wals with a plummet fastned unto a line, which they cast from one place unto another: for they could not measure it otherwise, becaus of the darts cast from the wals; and finding that they had rammes long enough, they set them up, and *Titus* commanded the wall to be battered in three places, to the end that the battery might not be

Titus circuiring the wall, seeketh which way he should attempt his battery.

Nicanor is wounded with an arrow in the left shoulder.

The darts did the Iews litle good, because they were not expert in using them.

The yeer of the world, 4034. after Christs nativity, 72.

hindred. The noise that these rams did make, was heard round about the city; and the citizens cried mainly out, and the seditious persons were also sore affraid. And seeing themselves all in like danger, they now determined to joyn all together in resisting the Romanes: and the seditious cried one unto another, saying, that they rather assisted the enemies, then resisted them: and therefore exhorted one another at least for that time to become friends if not for ever, onely to resist the Romanes. And *Simon* sent a cryer unto the Temple, licensing all such as would, to come unto the wals: which also *John* did permit, notwithstanding he mistrusted *Simon*: so they forgetting their old quarrel, joyned all together, and resisted the Romanes, and guarding the walls round, they cast much fire upon the Engines of the Romanes, and against those that did rule them; and threw darts against them without intermission: and the boldest amongst them in great companies leapt down, & destroied that wherewith the engines were covered, and assaulted those that stood to defend them; and so did the Romanes much harm, by reason of their desperate boldnesse, more then by their skill. G H

Titus commandeth the wall to be battered in three places.

The seditious forgetting their hatred and discords joyn in one.

Titus was still at hand to succour them that stood in need: and placing horsemen and Archers about the engines, he repulsed the Jews who came to cast fire, and represſed them that cast darts, and shot arrows from the towers, and so gave the rams time and opportunity to beat the wals. Yet for all this the wall was not shaken with rams, save onely that the ram of the fifth legion did shake the corner of a tower; but yet the wall stood firm, and was not harmed by the shaking of the tower: for it was far higher then the wall, and so could not draw down any part of the wall as it fell. So soon as they had a while ceased from excursions, they perceived that all the Romanes were busied in one labour or other, and so dispersed all over the camp, thinking that the Iews for fear durst come no more. The Iews all secretly issued out of the gate by the tower Hippicos, and cast fire upon the works, and couragiously made incursion upon the Romanes even unto the rampire of their camp. The Romanes seeing what danger might ensue, presently assembling themselves, both they that were neer, and those that were far off. The discipline of the Romanes overcame the fury of the Jews: and putting those to flight that first met them, they assaulted those that opposed themselves against them afterward. So there began a grievous battell about the engines; the Iews striving to fire them, and the Romanes fighting to hinder them; and a doubtfull cry was raised on both parts, and many in the forefront were slain on both sides. But the Jews audacity got them the upper hand; and their fire did something touch the engines: and all had been consumed quite with fire, had not the chosen souldiers that came from Alexandria hindred it, who for the opinion that they had of themselves did fight stoutly (for they were accounted to have been the most valiant of all in this battell) till such time as the Emperour with certain selected horsemen, came and set violently upon the enemies: and he himself slew 12. men that did resist him, for whose deaths the rest fearing fled, and were forced to retire themselves into the city, and so saved the engines from being fired. It chanced that one of the Iews was in this fight taken alive, and *Titus* commanded that he should be crucified before the wall, that perhaps the rest being herewithall terrified might yeeld. After *Cæsar* was retired, *John* the Captain of the Idumæans talking upon the wall with one of his friends, being stricken in the breast with an arrow by an Arabian souldier, presently died: which caused great lamentation among the Iews, and sorrow amongst the seditious, for he was valiant of his hands, and very wise and of good advice. I K L

The ramme shaketh a corner of a tower.

Titus putteth the Iews to flight and driveth them into the city.

John Captain of the Idumæans by the shot of an arrow that wounds him in the breast, dieth.

CHAP. VIII.

Of the fall of the tower: and how the two wals were taken.

THe night following, there was a great tumult amongst the Romanes. For *Titus* the Emperour had commanded to be builded three towers, 50 cubits high apiece, each one upon a severall mount, that from thence he might the more easily beat the enemies from off the walls: but one of these towers in the middest of the night fell down without any assault. And making a great noise with the fall, fear fell upon the whole army; who suspecting that it came to passe by some stratagem wrought by the Iews, every one ran and armed himself, and so there was a great tumult in the army: and for that no man could tell what the matter was, a long time, they stood as it were all amazed, every one asking his fellow what had hapned. And seeing no enemies come, they began to fear some treason amongst themselves; and so were in a great fear they knew not wherefore, till such time as *Titus* understanding the matter, caused the truth thereof to be presently proclaimed thorowout the camp; and so the tumult (although with much ado) was appeased. M

The

A The Iews valiantly bearing and induring all other dangers, were ſore troubled by reaſon of theſe towers which *Titus* had erected; for they were ſlain and wounded from thence with ſmall engine ſhot, darts and arrows; neither could they build themſelves any ſo high, nor was there any hope to deſtroy them: for neither could they be thrown down for their vveight, nor fired, becauſe they vvere covered vvith Iron: and ſo they flying out of the reach of the ſhot, did not ſeek to hinder the ram from battering their vvalls; vvhich never ceaſing at laſt prevailed ſomewhat. So the great ram, which the Iews called Nicon, becauſe it overcame all, at laſt battered the wall; and the Iews being weary with fighting, for that they had watched all the night before, for ſloth, or elſe becauſe they perſwaded themſelves that the B wall was ſuperfluous, they having two more beſide it, they all forſook their quarters, and retired themſelves unto the ſecond wall; and the Romanes entred the firſt, that the ram called Nicon had battered. Then the Romanes that had paſſed and entred the firſt wall, went and opened the gates and let in the whole army. Having thus gotten the wall the ſeventh day of May, they deſtroyed the greateſt part thereof; and alſo the North ſide of the City which before *Ceſtius* had waſted.

The yeer of the world, 4034. after Chriſts Nativity, 72.

Nicon, that is to ſay Victor, the Romanes great ram.

The Romanes get the firſt wall.

Titus removed his camp from thence, and went unto the place called the Aſſyrians camp, and ſeized upon all between that and Cedron; and being without the ſhot of an arrow from the ſecond wall, he began again to aſſault it. Then the Iews dividing the wall betwixt C them to defend each others part, they reſiſted moſt valiantly. And *John* and his partakers defended all Antonia, and the North part of the Temple from *Alexanders* tomb: and *Simon* defended all from *Johns* tomb unto the gate by the tower Hippicos. And many times iſſuing out at the gates, they fought hand to hand with the enemy, being alwaies repulſed by the diſcipline of the Romanes, onely for want of knowledg in warlike affairs; and ſtill in all fights upon the wall they got the beſt: for the Romanes were aſſiſted by fortune and knowledge, and the Iews with deſperate boldneſſe which came of fear; for they are of ſtout courage in adverſity. Moreover, the Iews were moved to fight, in hope that way to ſave their own lives: and the Romanes to get a ſpeedy conqueſt. Neither party was weary, neither did they ever ceaſe from aſſaulting one another: all the day long the Iews in whole compa- D nies made excurſions againſt the Romanes, and they omitted no kind of fight, beginning at Sun-riſe, and continuing all night long, farre more terrible to them both then in all the day before: the Iews feared leſt that the Romanes ſhould get the wall; and the Romanes likewiſe miſdreaded that the Iews ſhould invade their camp. Thus ſtill all night long being armed, early in the morning they were prepared again to fight. The Iews did one ſtrive with another who ſhould undergo the moſt danger, and ſo deſerve his Captains favour. *Simons* followers did greatly reverence and fear him, inſomuch as if he ſhould have commanded any of them to have killed himſelf, he would preſently have done it. The Romanes were encouraged to fight, by their wont and cuſtome in getting the victory, and that they were not wont to be overcom: again, their frequent and daily warres and continuall exerciſes, E and large dominions gave the like courage, and eſpecially *Titus* their Generall ſtill preſent, in all their affairs greatly ſtirred them forward: for every one thought it a hainous crime to be a coward in the preſence of ſuch a Captain as *Caſar* was. *Ceſar* himſelf beholding and looking on, who alſo was a witneſſe of their deeds that behaved themſelves valiantly, would reward every man for his valour: beſide that, it was advantage to be eaſily known unto the Prince for a valiant man: ſo that many of them ſhewed that their alacrity was farre greater then their ſtrength. At this time *Longinus* one of the horſemen coming out of the Roman army, preſſed into the midſt of the Iews forces, and caſting them down that ſtood in his way, by this violence he ſlew two of the ſtrongeſt of the enemies amongſt them, ſtriking one of them over the face, and ſlaying the other with his own dart he took from him: who F for this deed was greatly honoured, having broken thorow a ſtrong army of the Iews, that were placed before the walls, and caſt darts at him on either ſide. Many of the Romanes by this his example were inticed to do the like. The Iews now regarded not what they ſuffered, but onely deviſed which way to harm their enemy; nothing eſteeming death, ſo that they might kill ſome one of the Romanes. But *Titus* had as much care to preſerve his ſouldiers, as he had to get the victory; affirming theſe raſh aſſaults to proceed of deſperation: and that onely was to be accounted for vertue, when one did warily not indanger himſelf to atchieve any worthy action, and willed them rather to ſhew themſelves men where there was no danger.

The Iews conflict with the Romane.

The Iews boldneſſe.

The cuſtome of the Romans to conquer.

Longinus breaketh into the middeſt of the Iews army and diſturbeth it.

The yeer of the world, 4074. after the nativity of Christ, 72.

CHAP. IX.

How Castor the Jew derided Romanes.

THen *Titus* commanded the ram to be set up against the tower on the North part on the City, wherein a crafty and politike Iew accompanied with ten men had hid himself, all the rest being fled: this Jew was named *Castor*. These men having lien still a while there in their armour, at last being afraid, and the tower beginning to shake, they start up: and *Castor* stretching forth his hand, did as it were humbly crave favour at *Cesars* hands, and with a lamentable voice besought him to spare him. *Titus* seeing the mans simplicity, as he thought, and perswading himself that the Jews did now repent them of their enterprize, he caused the ram to cease from battery, and the archers to hold their hands; and withall permitted *Castor* to speak his pleasure. *Castor* said, that he desired to come and make a league of peace. And *Titus* answered, that he would grant it, if so be all the rest would do so likewise; and that he would presently confirm a league of peace between him and the city. Five of *Castors* fellows seemed to be willing, and to requeast the like; but the other five counterfeited to withstand them, crying out aloud, that they would never be slaves to the Romanes, seeing they might die in liberty. Whilest *Castor* and his fellows were debating the matter, the battery ceased. In the mean time *Castor* privily sent word unto *Simon*, willing him whilest the battery ceased, to deliberate what was expedient to be done in this necessity: for he a while would deceive the Romane Emperour, and hold him in suspence. And in the mean time he seemed to exhort his companions, that denied to embrace the kind offer of *Titus*: and they as it were angry hereat, drew their swords and stroke upon their corslets; and they so stricken seemed to fall down, as though they had been slain. *Titus* and his souldiers were amazed at this their obstinacy, for being on the lower ground, they could not well perceive what was done: and so they wondred at their desperation, and also pitied their calamity. At this time one struck *Castor* in the buttock with a dart, and *Castor* pulling it out of his flesh; shewed it unto the Emperour; and complained of it, as being injured. *Titus* presently with sharp words corrected him that shot it, and forthwith would have sent *Joseph* to promise *Castor* pardon and peace. But *Joseph* denied to go, affirming that *Castor* onely dissembled, and so hindered his friends that would have gone. At last one *Aeneas*, who had fled unto the Romans, offered himself to go. *Castor* invited him, as though he would give him something in token of his true meaning. Then *Aeneas* opened the skirt of his garment, thinking *Castor* would have cast him down something of worth: and when he came underneath the tower, *Castor* took a great stone and threw it down upon him; yet hurt him not, because he was aware of it, and avoided the stone; but it wounded another souldier standing by. Then *Cæsar* considering this deceit, began to think that piety and mercy in wars was hurtful, and that cruelty was not so easily deceived; and so being very angry at this deceit, he caused the wall to be beaten with the ram more then before. *Castor* and his fellows perceiving the tower to shake, they set it on fire, and so passed thorow the flame, and conveighed themselves into a mine of the tower; so that again the Romanes admired their courage, thinking that they had burned themselves.

Castor a subtile and politike Iew.

Mercy in wars hurtfull.

Titus assaulting the wall on his part, took it five daies after that he had taken the first; and causing the Jews to fly from thence, he accompanied with a thousand chosen men about him, entred in where the woolmen, and copper-smiths, and merchant-tailours dwelt, which place was the new city, having onely narrow and streight waies to go unto the wall. And had he presently beaten down a great part of the wall, or according to the laws of arms destroyed what he had gotten, he had obtained the victory without any losse on his side. Yet now hoping the Iews would yeeld, seeing that if he pleased he might take them by force, he gave the more ample and easie passage to retire: for he did not think that they whose good he sought, would have been traitors unto him.

Titus taketh the second wall.

CHAP. X.

How the Romanes did twice take the second wall.

WHen *Titus* was entred the city, he suffred none of them that were taken, to be slain, nor the houses to be burned, but permitted the seditious (if they were so minded) to fight, and that without the prejudice of the people: and also promised the people to restore unto them all their goods. For many besought him to spare the City for them; and the Temple

A Temple for the city. The people were glad hereof: and many of the warlike Iews thought the humanity of *Titus* to proceed from cowardize; and judged that *Titus*, for that he despaired to winne the reſt of the city, did now coward-like propound theſe conditions. They likewiſe threatned all the people, that whoſoever ſhould ſpeak one word concerning peace and yeilding unto the Romanes, ſhould preſently die: and ſome of them did reſiſt the Romanes from out of their houſes, and others in the narrow waies: and others going out at the higher gates, began a battell; wherewith the watch men being ſore troubled, fled from the wall, and forſaking the towers, they retired themſelves into the camp. The Romane ſouldiers within the city cryed out, becauſe they were incloſed with enemies, the gates being ſhut, and aſſaulted without, by thoſe who apprehended their companions to be in great danB ger. The number of the Iews encreaſing, and prevailing, for that they knew the waies and turnings of the ſtreets, many of the Romanes were ſlain, and violently born down, when they offered to reſiſt in that neceſſity: for a multitude together could not flye, by reaſon of the narrowneſſe of the ſtreets, that went unto the wall: and all that entred into the city had been ſlain, had not *Titus* ſuccoured them. For placing at the beginning of every ſtreet archers, and himſelf being where moſt need was, he ſo did drive away the Iews with darts and arrows: and with him *Domitius Sabinus*, who in that fight was proved a ſtout warriour; who ſo long continued beating the Iews with arrows, till all the ſouldiers were eſcaped away.

The yeer of the world, 4034. after Chriſts nativitie. 72.

They interpret warlike Titus humanity for cowardize.

The Romanes are driven out by the Iews.

Thus the Romanes having got the ſecond wall, were beaten from it again: And the citizens fit for war, were hereat encouraged, and were drunken with this good fortune, thinking that now the Romanes durſt no more offer to come into the city, and that they could C not be overcome, if they did arm themſelves to fight. For God, becauſe of their iniquity had darkned their underſtanding, ſo that they never conſidered that the Romane forces were farre greater then they that were overcome, nor the famine that preſently inſued: for as yet they lived upon the deſtruction of the people, and drank the blood of a citie: but the good did even now ſuffer famine, and many of them had already periſhed for want of food: yet the ſeditious did rejoyce at the death of the Citizens, as though thereby they were eaſed of a great burthen, onely deſiring their lives that bare rebellious mindes, and would joyn with them againſt the Romanes, rejoycing at the death of the reſt, as free from a heavy clogge: and this was the affection they bare unto their Citizens. And ſo they armed themſelves and reſiſted the Romanes, who now again did attempt to enter the breach: and they threw down ſtones and part of the wall upon them as they came up, and ſo drave them back D again, and valiantly reſiſted them for three daies. But the fourth day they were not able to withſtand *Titus* his aſſault, but were forced to retire, as before: and he having gotten the wall, deſtroyed all the North part thereof, and placed a garriſon in the towers and fortreſſes of the South part.

The Iews courage encreaſeth.

The people in want, and many die for hunger.

Titus once more getteth the ſecond wall.

CHAP. XI.

Of the mounts raiſed to batter the third wall: and a long Oration of Joſephus *to perſwade the people to yeild: and of the famine in the City.*

E TItus now determined to batter the third wall, and he thought to continue the ſiege but a ſhort time: and that it was convenient to give the ſeditious ſome time to bethink themſelves, to ſee if that either by the taking of the ſecond wall, or terrified with famine, they would repent. For now there were no more preys for them left in the City, and he lay before the walls thereof, even as he deſired. And the time being come, that every ſouldier ſhould receive victualls and proviſion for himſelf, *Titus* cauſed them to be led every one in order into a place, where the Jews in the city might preſently behold them, and cauſed his captains to diſtribute money to every one: and the ſouldiers (as their cuſtome is) all armed, and drawing their ſwords out of their F ſheathes, marched along, the horſemen leading their horſes gallantly adorned, and a great part of the ſuburbs gliſtered with gold and ſilver, This ſpectacle was gratefull to their own ſouldiers, and terrible to the Iews: for all the old walls, and the North part of the city, and many houſes were filled with the multitude of them, who came to view this ſight: and there was no part of the city that was not filled with people to ſee and behold it. And fear came upon the very boldeſt amongſt all the Jews, ſeeing both the Romanes armour and their order: and perhaps that ſhew would have cauſed the ſeditious people to have relented, had they not deſpaired to have found mercy and pardon at the Romanes hands for their offences

Titus surceaſing the ſiege, commandeth money to be diſtributed to all his ſouldiers.

committed; and so they thought it better presently to be slain in warres, then to be put to death shamefully, if they desisted from fight. Destiny also hindred this, whereby it was decreed that the innocent should perish with the wicked, and the city with the seditious, and for four daies space they distributing necessaries unto the souldiers; and on the fifth day *Titus* perceiving that for ought he could do, the Jews were still obstinate, he divided his army into two parts, and about *Johns* tomb he began to raise mounts, and against Antonia, hoping that waies to take the higher part of the City: and by Antonia to seize the Temple; which except he could effect, he could not safely take the City: and against either of these places he raised two mounts, every legion making one. The Jews and *Simons* folowers did hinder the work that was begun before *Johns* tomb, and *John* likewise with a great number of the Zealous hindred them that made the mounts over against Antonia: who not onely did fight with the advantage of the higher ground, but also had now learned the use of engines: for continuall use by little and little made them skilfull, and they had 300 engines called Balistaes: and 40 engines to cast stones, wherewith they greatly annoyed the Romanes, and hindred them from their work.

The yeer of the world, 4034. after Christs nativity, 72.

Destiny had decreed that the innocent should perish with the nocent, and the city with the seditious.

The Romanes in their l bour are h ndred by the Iews.

Titus, foreknowing that fortune would favour him, and that the city was like to perish, hasted to take it, never ceasing to perswade the Iews to yeild: and with his deeds he joyned counsell. For he knew that many times words prevail more then violence of arms, and exhorted them to save themselves, and yeild the city unto him: and told them of *Joseph*, how that he should make a speech unto them in their own language, for he hoped that they would, hear their own countreymen.

Titus bounty towards the Iews.

Then Joseph, *going about the City without the danger of shot, cried unto them to spare themselves, the city, the Temple, the people, and not become more heard-hearted unto them then strangers were. For the Romanes did reverence the holy places, notwithstanding they had no society, or portion in them; and how even till this day they had abstained from violating them: and they who were nourisht with them, and might onely save them, did wilfully cause their destruction: and bad them consider that their strongest walls were battered down; and onely now the weaker remaining unbattered, he willed them to consider, how they were not able to withstand the Romanes forces. And that it was no news to the Jews, nor strange, to be subject unto the Romanes. For although it be a good and commendable thing, to fight for liberty, yet that was to be done in the beginning: for he that was once subject, and would rebell, having a long time lived under the obedience of the Romanes, seemed rather to be desirous of a shamefull death then a lover of liberty. Moreover, that they should disdain to be subject unto base people, and not unto them whom the whole world obeyed. For (said he) what place have not the Romanes that may be inhabited? Nay themselves might perceive how fortune did still favour them: and that God who guided the Empire to be placed in all parts, was now in Italy. Also that even by the law of nature, as well by the example of beasts as men, we are taught to give place unto them that are stronger then our selves, and be contented that they should get the victory that are valianteſt in arms. And this (quoth he) was the cause that your ancestors, who were farre more strong and politike then you, and had better means to resist; yet did they submit themselves unto the Romanes: which if God had not been pleased withall, he would never have permitted them to have done. And how could they hope to resist, seeing the city was as it were already taken? And that the Citizens supposing their walls were whole, yet were they all destroied. For the Romanes well knew what famine was amongst them, and how it did every day waste the people, and would also in short time destroy the warriours amongst them. For suppose that the Romanes would cease, and not besiege the city, nor offer with drawn swords to assault it: yet is there a civill warre within the City, which the Jews cannot overcome or avert, it every day increasing: except they would also fight against hunger, and they alone overcome adverse fortune. Further, he added, that it was best, before intolerable calamities, befell them, to change their opinion, and whilest they have time, to be counselled by good advice; and that the Romanes would not punish them for that which was already past, except they persisted obstinate even unto the end. For they are (quoth he) kind, courteous, and gentle to their subjects, and do preferre their commodity before revenge. And they thought it advantage to have the City, and the countrey inhabited; therefore the Emperour would make a league of peace with them: but if he took the City by force, he would not spare one, especially seeing that they were willed by him to save themselves, and yet in their greatest necessity refused to obey him. Likewise he told them that the third wall would also be taken very shortly, as well they might perceive by the two walls: and suppose that the City was inexpugnable, yet the famine would cause it to be yeilded into the Romanes hands in despite of them.*

Iosephs Oration to the Iews.

Fortune and God for the Romanes.

Famine in the City.

As

A As *Joseph* did thus advise them, many standing upon the walls did rail against him, many upbraided him, and others shot at him. *Joseph* seeing he could not avert them from their imminent calamities, recounted unto them all their own Histories making for his purpose. "O "wretches (quoth he) and ungratefull to them that help you! you fight against the Romans, "and bear arms against them, as though this way you had conquered some others that came, "as they now do, against you. When doth God the maker of all things deny help unto us if "we be oppressed? Will you not remember your selves? For what cause did you enterprise "these warres, and how great a friend and assister of yours do you daily offend? Do ye not re- "member the miraculous works of your ancestors, and this holy place, and how in times past "it was by the enemies destroyed? but I quake and tremble to recount the works of God to B "such unworthy hearers: yet hearken, that you may know that you do not only resist the Ro- "mans, but also God himself. *Nechias* at that time King of Egypt, who also was called *Pharao*, "came, & with an infinite army took away Queen *Sara*, the mother of our nation. And what "did our first father *Abraham* in this case? Did he with weapons & arms revenge this injury? "having under his command three hundreth and eighteen Captains, and under them an infi- "nit multitude? Or did he rather desist from warre, perceiving God not to accompany him? "wherefore lifting up pure and undefiled hands towards this holy place, which now you have "defiled and prophaned, he chose God an invincible helper to aid him. And was not the "Queen the second night after sent home again unto him untouched? And the Egyptian "adoring this holy place, which ye have polluted with murders of your own nation, & trem- "bling at the visions he saw in the night time, fled, rewarding the Hebrews with gold & sil- C "ver, whom he perceived to be so beloved of God. Shall I recount unto you the going of our "ancestors into Egypt? who having for four hundreth yeers been slaves unto the Egyptian "Tyrants and Kings, and able to have revenged themselves by force of arms, yet did they ra- "ther expect and stay Gods leisure. Who knoweth not, that then Egypt in revenge of the "Hebrews, was filled with all kinds of serpents, and infected with all diseases, and the earth "became so barren, that Nilus waxed dry, and the ten plagues followed one another without "ceasing; whereby our ancestors were safely delivered without any bloodshed: for God con- "ducted them, as willing to reserve them for his Priests?

"When the Assyrians had taken away from us the holy Ark, did not *Palestina* and *Dagon* re- "pent that fact? did not all the nation of them that took it, weep and lament therefore? For D "their privie parts being putrified, their bowels and the meat they did eat ranne out there; "and so with unclean hands they were forced to bring it back again, with cymbals and trum- "pets: thereby to make satisfaction for their offence. It was God that did this for our ance- "stors, because that they laying their arms aside, wholly resigned themselves to his pleasure. "Was *Senacherib* King of Assyria, coming with all his power out of Asia, & incamping him- "self before this Citie, overcome by humane force? Did not our ancestors leaving arms, flie "to prayers, and by an Angel God in one night destroyed an infinite army? And the next day "the Assyrian rising, found a hundred fourscore and five thousand of his men dead, and so fled "with the rest from the Hebrews being unarmed, and not pursuing him? You know also, that E "in the captivity of Babylon, where the people lived the space of seventy yeers, they got not "their libertie, till such time as God put in *Cyrus* heart to suffer them to go into their own "country. Who still assisting them, they again as the Priests in old time were wont, did serve "and reverence their helper. In brief, our ancestors did never atchieve any great matter by "force of arms, neither did they leave any thing undone, wherein they expected Gods help, "but still remaining quiet at home, they overcame their enemies through his providence: & "when they did fight after their own wills, they alwaies failed of their expectation For when "*Zedechias* our King, contrary to the admonition of the Prophet *Jeremy*, did go forth, and "fight with the King of Babylon then besieging the city, both he and all his were taken, and "this city destroied. Yet consider how far your captains are inferiour unto that King, & your "selves unto the people of those times. For *Jeremy* crying up and down the city, and saying F "that God was offended at their iniquity, and that except they did yeild the same, it should "be taken by force; yet did not the King nor any of the people lay hands upon him. And you "(that I may omit your iniquity, done within the Citie, which though I would, I could not suf- "ficiently discipher) do attempt to kill me, and using railing speeches against me, who once "gave you wholesome counsell for your good; onely for that I put you in mind of your sins, "you not enduring to hear of that which you daily commit. This same betided also when "*Antiochus* surnamed *Epiphanes* besieged the citie, God being highly displeased at our ance- "stors, who going out in armes against him were all slain, the town spoiled, and this holy "place for three yeers & six moneths made desolate. What should I shew unto you any more

examples?

The yeer of the world, 4034. after the nativity of Christ, 72.

The Emperor striveth to be at peace with the Romanes. Joseph tippeth up the ancient histories, and some forrain.

Nechias, a king of Egypt.

The Hebrews under the tyranny of Egypt four hundreth yeers.

The sacred Ark taken away by the Assyrians, and restored to the Iews.

Senacherib king of Assur.

The captivity of Babylon.

The destruction of Ierusalem by the King of Babylon.

Joseph's bitter invective against them.

The yeer of the world, 4034. after Christs nativity, 72.

"examples? Who first incited the Romans themselves against the Jews? Was it not the im- G
"piety of our own countrey-men that did it? Whence began our bondage at that time? Did
"it not proceed from the sedition of our ancestors, when the fury of *Aristobulus* and *Hircanus*
"brought *Pompey* into our city: and so God subdued them unto the Romans, being now un-
"worthy of liberty? And at length for three months space having endured a siege, being not
"so great offenders as you are, and better able to abide the siege then you, yet did they yield
"themselves. Are we ignorant of the end of *Antigonus*, the son of *Aristobulus*, who invading
"the Kingdom, brought our nation again into subjection; God so laying this bondage upon
"them, for that he was moved at the iniquity of our nation? and *Herod* the son of *Antipater*,
"brought *Sosius* and the Roman army, and besieged the city round six moneths space: and at
"last, for the greatness of our iniquity, was taken and punished for their offences, and the H
"city sacked by the enemies. So you evidently see that our nation did never prevaile by force
"of arms. And assure your selves that the City will be taken by this siege. It is meet therfore
"that you who keep this holy place, wholly commit your selves to Gods will and pleasure,
The Iews sins against the laws. "& then fear not the forces of the enemies, when by reason of your piety, you are assured of
"Gods help and succour. But what one parcel of Gods Law have you observed? Nay, what
"mischief have you left undon, that he detested not? How far greater is your impiety then
"theirs, that did suddenly perish for their sins? For you making small account of secret sins,
"to wit, stealing, deceit, and adulteries, do violently take away mens goods by open force,
"and murder whom you please, and have devised new wayes to sin. Moreover, you have
"made the holy Temple a place of all these your impieties; and the seat that the Romans did
"adore, is by your own nation polluted: much derogating from the honour of our religion I
"by your impious facts. Last of al, you hope of his help whom you have so hainosly offended:
The Romanes use the same manner of overthrow against the Jews, as the Assyrians did. "Truly you are very just people & obedient, & with pure hands you ask help of God. Did
"our King thus pray unto God, when he obtained that in one night so many of the Assyrians
"should be destroyed? Or do the Romans commit such impiety as the Assyrians did, that
"you may hope of the like revenge against them? for he having received a piece of mony to
"save the city, did, not reguarding his oath, seek to destroy the same. The Romanes do onely
"request the tribute that our ancestors were wont to pay unto them: which if they have, they
"will never destroy the City, nor touch our holy things. They will also permit you to enjoy
"freely your families and possessions, and suffer our laws to remain inviolate. It is altogether
God knoweth when to revenge. "madnesse for you to hope that God will so punish just men, as he did sinners & impious per- K
"sons, who knoweth to punish at his pleasure. To be short, he destroyed the Assyrians the first
"night, that they encamped before the City. And if he purposed also to deliver you, and pu-
"nish the Romans, he would then have done it, when *Pompey* and *Sosius* came against the Ci-
"tie, or when *Vespasian* wasted Galilee, or lastly now, when *Titus* came to assault it. But nei-
"ther *Pompey* nor *Sosius* suffered any harm, yet both of them took the City *Vespasian* so gained
The fountains that before-time were dry, now flow to Titus. "by warring against us, that he hath hereby got the whole Empire. And the fountains which
"before gave you no water, yeeld it to *Titus* in great abundance. You know that before his
"coming, the fountains without the City and Siloa were so dried up, that water was sold by
"measure, yet now they flow so plentifully, that they do not onely serve all their army, and
"their cattel also, but besides that, do water all the gardens about. What this wonder fore- L
"telleth, you have already experience, when the King of Babylon came with his army and
"destroyed the City: who took it and fired it and the Temple, notwithstanding that (as I am
"perswaded) the Jews of that time were nothing so wicked as you are. Wherfore I think that
"God hath forsaken this holy place, and is now gone to them that do besiege you. Will not
"a good man flie a wicked house, & hate the impious that dwell therein? And do you then
"think that God will abide your impietie, who beholdeth all secrets, and knoweth all things
"that are hid? but what is secret amongst you? Or what do you seek to finde? Nay what do
"you that your enemies do not know? All your iniquities are disclosed to all men: and you
God is wont to shew mercy to those who confesse and be penitent. "every day strive one with another who shal be most impious. And you do as greatly labour M
"to shew your selves vicious, as others do to shew themselves vertuous. Yet for all this, there
"is time to amend, and Gods wrath will be appeased, if ye acknowledge your sins, and be
"penitent for your offences. Cease from arms, be ashamed of your countrey now ruined
"through your own means. Turn your eies and behold the beautie of the place, whose ruin
"you seek. How brave a Citie, how gorgious a Temple, how rich with the gifts of all nations
"Who would fire these? who would desire the ruin of these? Or what is there in the world
"that better deserveth to be preserved then these? O hard-hearted people, and more blockish
"then stones! If you do not pitie these, yet let your families move you; every one of you
"look upon your children, wives, and parents, who shall all presently be consumed, either

with

A with ſword or famine, I know that together with you ſhall periſh my family, and wife, and houſe, which ſometime were of no ſmall account: And perhaps ſome of you do think me therefore to ſpeak this unto you; but kill them, and take my blood for recompence of your welfare and lives: I my ſelf am alſo prepared to die; if after my death you would remember your ſelves.

The yeer of the world, 4034. after Chriſts Nativity 72.

Joſeph crying thus unto them with tears trickling down his cheeks, the ſeditious were nothing moved, but told him that it was not faſetie for them to yield. But the people were perſwaded to flie: and ſome ſelling their poſſeſſions and that they had for ſmall prices, they did ſwallow down the gold, for fear the thieves ſhould take it from them. And ſo when they B had eſcaped unto the Romans, they emptying their bellies found it again, and ſo had money to buy them neceſſaries. *Titus* alſo permitted many to go away whitherſoever they pleaſed: which thing cauſed divers to flie, ſeeing that thereby they were delivered out of their calamitie, which in the Citie they abode, and were not forced to ſerve the Romanes. But *John* and *Simon* were as diligent to ſtop the waies, leſt the Citizens ſhould eſcape, as they did hinder the Romans from entring into the Citie: ſo that whoſoever did but give any ſuſpition of flight, he was preſently by them put to death. The richer ſort, whether they ſtaied or fled, were ſlain for their wealth and poſſeſſions. The famine of the Citie, and the deſperation of the thieves both increaſed alike, everie day more and more; ſo that now there was no more C corn found. Wherefore the ſeditious perſons brake into the houſes, and ſearched everie corner for to find corn; and if after their ſearch they found any, then they did beat the owners for denying it at the firſt: and if they found none, they tortured the houſholders, as having more cunninglie hidden it. And whoſoever was yet ſtrong of body, and well liking, him they preſently killed; for hereby they deemed him to have ſtore of food, or elſe he ſhould not have bin in ſo good plight of bodie as he was. And they that were pined with famine, were by theſe barbarous ſeditious people ſlain, who eſteemed it no offence to kill them, who would ſhortlie after die though they were left alive. Manie both rich & poor ſecretlie exchanged all that they had for one buſhel of corn, and preſentlie ſhutting themſelves in the ſecreteſt room of their houſe, ſome of them did eat the corn as it was, unground: others, made D bread thereof as neceſſitie and fear required. No man in the whole Citie ſate down to eat his meat on a table, but greedilie taking it not boiled from the fire, they even raw as it was did eat it.

Joſephs love and conſtancie towards his country.

the people flye with their money.

A wonderfull famine in the City.

The argument of ſtore of meat.

Moſt miſerable was this maner of living, and a ſpectacle which none without teares was able to behold; for the ſtrongeſt ſtill got the moſt, and the weakeſt bewailed their miſerie: for now famine was the greateſt calamitie they indured. And nothing doth arm men more then ſhame; for during this famine, no reverence was had towards any man: for wives took the meat even out of their husbands mouths, and children from their Parents, and mothers even from their infants, which was the moſt lamentable thing of all. No body had now any compaſſion, neither did they ſpare their deareſt infants, but ſuffered them to periſh even in E their armes, taking from them the very drops of life. Yet could they not eat thus in ſuch ſecrecie, but preſently ſome came to take away from them that whereon they fed. For if in any place they ſaw any door ſhut, preſently hereupon they conjectured that they in the houſe were eating meat, and forthwith breaking down the doors they came in; and taking them by the throat, they took the meat already chewed, and readie to be ſwallowed down. The old men were driven away, and not permitted to keep and defend their food from being taken from them: the women were drawn up and down by the hair of the head, for that they hid between their hands ſome part of their meat, and would not forgo it. No pity was now remaining, neither to old age nor infancy, but they took young babes eating, their mouth full of meat, and not permitting it to be taken out of their mouthes, and threw them againſt the F ground. Now if any one had prevented theſe theeves, and eaten their meat before they could come at them, then they were more cruel; and the other ſo much more tyrannouſly handled, as having committed ſome greater offence againſt them, They alſo deviſed moſt barbarous and cruel torments to extort food from others: for they thruſt ſticks or ſuch like into the cavity of mens yards, and ſharp thornie rods into their fundaments: and it is abominable to hear what the people endured to make them confeſſe one loaf of bread, or one handful of corn which they had hidden.

A miſerable kind of living and a ſpectacle of great compaſſion.

The ſouldiers enter the houſes, and take the meat unchewed out of the Citizens mouthes.

Theſe miſcreants did not yet for all this feel either hunger or thirſt: for then theſe their impieties had been more tolerable; but they did it onely to exerciſe their cruelty, preparing ſix dayes food for themſelves aforehand. Wherefore meeting ſuch as had eſcaped the Romane watch in the night, and gone into the fields to gather weeds or herbs, when they again came into the City, and thought they had now eſcaped the danger of their enemies; they there took

took from them the herbs they had gotten with the hazard of their lives, denying to give them any ſmall part of that, for which they had undergone ſuch danger: and they required them for Gods ſake to do it, yea they thought it a benefit, if being thus robbed and ſpoiled, they did not alſo periſh by the ſwords of theſe miſcreants. Theſe calamities the baſer ſort of people endured at the hands of the common ſouldiers: but the Nobles and chief men of the city were led unto the tyrants, and accuſed before them of betraying the City unto the Romanes; and ſo by ſome forged treaſon or other put to death. And many times their ſuborned accuſers would teſtifie againſt them, that they purpoſed to flye unto the Romanes. And thoſe that *Simon* robbed, he ſent unto *John*; and thoſe that *John* ſpoyled, he ſent unto *Simon*: and ſo they did as it were one drink unto another the blood of the people, and divide their dead carcaſſes between them; inſomuch that they diſagreed onely for their deſire of rule and domination: but both conſpired to do miſchief and commit iniquity. For he that did not give to the other part of that which by cruelty he had extorted from the miſerable Citizens, was accounted impious: and he that received not part, did now grieve as ſuſtaining loſſe, in not having a ſhare in cruelty and impiety.

The yeer of the world, 4034. after the nativity of Chriſt, 72.

The honourable and rich are drawn before the tyrants.

The diſſenſion between John and Simon was for rule, their concord was in wickedneſſe.

I am not able to recount all their iniquities: but briefly, I think that never any City endured the like, nor never any people ſince the memory of men were ſo cruel and barbarous: and finally, to the intent that their impiety unto ſtrangers might ſeem the leſſe, they ſpake evill of the nation of the Hebrews, and curſed them, and openly confeſſed themſelves to be ſlaves, people of divers countries, united together in wickedneſſe, baſtards and abortives of their nation. They overthrew the City, and forced the Romanes (though againſt their wills) to accept of this ſorrowful and heavy victory, and almoſt drew the fire into the Temple, as though it ſtayed from it too long. Neither did they weep or lament, when they ſaw the higher part of the City on fire; but many among the Romanes did with ſorrow behold that ſight which we will ſpeak of hereafter, where we will deſcribe the event of that buſineſſe.

CHAP. XII.

Of the Jews that were crucified, and the Rampiers burnt.

THe mounts and Rampires that *Titus* built, did greatly advantage him: and although his ſouldiers endured ſome loſſe by the Jews who were upon the wall, yet he ſent part of his horſemen, and commanded them to lay wait for the Jews that came out of the city into the vallies to fetch food: and amongſt them were alſo ſome fighting men. For now that which they could rob and take from the Citizens, was not ſufficient for all of them: yet the greater part of them were poor people, who durſt not flie unto the Romanes, for fear that ſome harm ſhould thereupon betide their deareſt friend, not enduring to leave them behind to be murthered by the theeves. Famine did now embolden them to go forth of the city; and now it onely remained for them to go forth privily, and be taken by the enemies. And being taken, neceſſity forced them to fight for feare of torments; for they now thought it too late to requeſt mercy: after the fight, they were beaten and tortured all waies poſſible, and then crucified before the city walls. *Titus* deemed this calamity moſt miſerable: for every day 500. Iews and ſometime more were taken; and yet did he not think it expedient to diſmiſſe ſo great a multitude, nor to keep them who would be as a guard of guards. But the principall point for which he did not hinder this, was, that by this ſpectacle he might terrifie the Iews, and make them fear to ſuffer the like, except they did quickly render themſelves and the city unto him. Wherefore the ſouldiers for a hatred which they conceived againſt our nation, crucified all they took, one after one faſhion, and another after another, in deriſion. And the multitude of the captives was now ſo great, that there remained no more ſpace to ſet croſſes in, nor any more croſſes to crucifie bodies upon. But the ſeditious Iews within the citie were ſo farre from relenting by this maſſacre, that rather their hearts were hereby more hardned; ſo that herewith they terrified the reſt of the multitude: for they carried the kindred of them that had fled unto the Romanes to the walls, and bade them behold how thoſe were uſed that fled unto the Romanes: the ſame ſight they alſo ſhewed unto them that deſired peace; affirming that they whom the Romans had ſo uſed, were thoſe that fled unto them for ſuccour, and not captives by them taken. This terrified manie who deſired to flie unto the Romanes, from effecting their deſire; till ſuch time as the truth hereof was known. Yet ſome preſentlie went boldlie unto the Romans as it were intending to ſuffer death and torment at their hands, accounting that death coming unto them by their enemies hands, was farre more tolerable then the famine they endured.

The poor peoples miſery.

Titus crucifieth many Iews before the walls.

The Iews carried the kindred of thoſe that were fled out of the city to the Romans, and ſhewed them the tortures they ſuffered.

Here-

A Hereupon *Titus* cut off many of the captives hands, and ſo ſent them into the City unto *Simon* and *John*, that their calamity might teſtifie them to be captives, and not ſuch as had fled and yeelded unto the Romanes, willing to admoniſh them at leaſt now to yeeld, and not compel him to deſtroy the City: telling that in ſo doing, even now at laſt they ſhould ſave their own lives, countrey, and Temple, which had not the like in all the world: and he continually went about the rampires haſtening the workmen in their buſineſſe, as though he preſently meant to effect that in deeds, which in words he had ſpoken. The Jews that ſtood upon the wals, curſed both him and his father, reviling them, and affirming that they contemned death; and that they did chuſe rather to die, then to become bond-ſlaves: and that whileſt life laſted, they would as much as lay in them harm the Romanes, neither having
B care of themſelves nor of their countrey; which *Cæſar* ſent them word were both preſently to periſh. Moreover, they ſaid that the whole world was a Temple dedicated to God, far more excellent then that of theirs, which notwithſtanding ſhould be conſerved by him that dwelt in it; whoſe help they alſo enjoying, would deride all his threatnings, which could not come to paſſe, God being the end of all. And thus opprobriouſly they exclaimed againſt the Romanes.

The yeer of the world, 4034. after Chriſts nativitie. 72.

The Iews both curſe Cæſar and his father.

At this time arrived alſo *Antiochus Epiphanes*, and with him many armed men; and beſide them, guarded with a company called the Macedonians, who were of like age; and little older then young men, in their youth all trained up in arms, and armed after the Macedonian manner, whereof alſo they took their name: yet for the moſt part not able to anſwer the
C expectation that men had of the Macedonians. For the King of Comagene was the moſt fortunate and happie of all Kings that were ſubject unto the Romane Empire, till ſuch time as he felt the frown of Fortune: who in his aged years ſhewed that none ought to be accounted happy before his death: he yet flouriſhing, his ſon (ſaid he) marvelled that the Romanes did delay ſo long to aſſault the City, & entered the battered wals (for this young man was a fine warriour, and of exceeding ſtrength, to the which he truſted too much, ſo that he did many things raſhly.) *Titus* hereat ſmiled, and anſwered, that that was a labour not onely for the Romanes, but for all in common. After he had ſaid thus, preſently this young man *Antiochus*, as he was accompanied with his Macedonians aſſaulted the wall, and himſelf with his ſtrength and dexterity avoided the darts of the Iews, and caſt his darts at them: but all
D his young men (onely a few excepted) were there ſlain: for aſhamed of their boaſting ſpeeches, they continued longer in fight then it was expedient for them: at laſt, many being wounded retired themſelves, now perceiving the Macedonians to win a victory had need of *Alexanders* fortune. The Romanes the twelfth day of May, began to build their rampires: and labouring full ſeventeen whole dayes, with much ado they ended them the nine and twentieth day of the ſaid moneth. For they builded four moſt huge rampires, one of them over againſt Antonia, which was built by the fifth legion oppoſite to the midſt of the Struthian waters: another was builded by the twelfth legion, twenty cubits diſtant from the other. But the tenth legion, which was of more account then the two former, erected a mount oppoſite to the pond called Amygdalon on the North ſide: and the fifteenth legion made the
E fourth, thirty cubits diſtant from the other, over againſt the monument of the high Prieſt *John*.

The inſolence of Antiochus and the ſouldiers.

The Romanes in ſeventeen daies build four huge buſwarks.

The mounts being thus finiſhed, *John* undermined that which was over againſt Antonia, and underpropped it with poſts of wood, and filling the mine with wood, bitumen and pitch, he fired it: ſo the poſts that held it up being burnt, the myne fell, and the mount alſo with a hideous noiſe fell into it: and firſt of all there aroſe a great ſmoak and duſt, for the mynes did cover the flame; at laſt the fire having conſumed the matter that covered it, the flame clearly appeared. The Romanes at this ſudden and unexpected exploit were amazed, being grieved at it: ſo that thereby thoſe who before made account of the victory, as though it had been theirs already, began to deſpair. Two dayes after *Simon* and his aſſociates did ſet
F upon the other rampires: for thereon were planted Rams, wherewith the Romanes began to beat the wals. Amongſt the reſt, a certain man named *Tephæus* of Garſus a City of Galilee, and *Megaſſarus*, one of Queen *Mariammes* ſervants, and with them one of Adiabena the ſon of *Mabatæus*, who for his fortune was named *Agiras*, which ſignified lame: theſe three taking fire-brands, ran unto the Engines, and there was none found in all the Romane army more valiant then theſe men, nor more terrible: for they ran amidſt the throng of their enemies ſo boldly, as though they had gone amongſt their friends, and never made any ſtay, but breaking thorow the midſt of their enemies, they fired their Engines: and notwithſtanding that on every ſide they were aſſaulted with darts and arrows; yet did they not give back, nor ſeek to avoid the danger, till ſuch time as the fire had taken hold of the Engines.

Three vallant Iews.

The Romanes invironed with fire, leave the mounes they had built.

gines. The flame mounting on high, the Romanes now came running out of their camp to G
The yeer of the world, 4034. after Christs Nativity, 72. succour their fellows: and the Jews upon the wall with darts and arrows hindred them, fighting with them that sought to quench the flame, nothing sparing their own bodies. The Romanes began to draw away the Rammes, their shelters being fired. And the Jews amidst the flames sought to keep them there: yet for all this the Romanes saved their Rammes. From thence the fire caught hold of the rampiers, and those that would have prevented it were burned: and the fire so increased, that it could not be extinguished; so the Romans now environed with a flame, and despairing to rescue their works, retired themselves into their camp, and left them on fire. But the Iews were so much the more earnest, their number still encreasing, by new supplies coming out of the Citie: and so encouraged by this their victorie, they rashly adventured unto the Romanes camp, and assaulted the guard there. Which guard H
A most bitter law among the Romanes against those that forsook their places. was a companie placed round about before the camp in armour; and there was a law made, that whosoever of them forsook his place, he should lose his life: so that they esteeming rather to die a glorious death, then ignominiously to suffer a penall punishment, resisted verie valiantly: so that manie that had fled, retired themselves back again to fight, both for shame that they had forsaken their place, and for fear of punishment thereof: and placing Engines upon the rampire of their camp, they hindred the Iews from issuing out of the Citie anie more: for they came out unarmed, having nothing to defend their bodies withall. For the Iews fought with whomsoever they met, and rashly running amongst their enemies pikes, they struck them with their fists. For the Iews prevailed more by their hardinesse, then by their deeds: and the Romanes fled more for the Jews boldnesse, then for anie harm they sustained by them. I

Then *Titus* came from Antonia, where he had been to veiw a place to build another ram-
Titus accuseth his souldiers of negligence. pire, and he greatlie blamed the souldiers, who having gotten their enemies walls, did now suffer themselves to be in danger in their own walls; and now forced to abide that, which earst the Iews did suffer, being now as it were broken out of prison; and so he with certain chosen men assaulted the enemies on one side; and they, though stricken upon the faces, yet did they not give back, but stoutlie resisted him: and so joyning the battell, the dust was so thick, that none could see one another, nor anie hear what was said for the cries and noise, so that now no man could discern his friends from his foes. The Jews persisted still in the battell, not for that they trusted to their force, or thereby prevailed, but because they were desperate. The Romanes on the other part took courage, and fought stoutlie for shame, and K
The Iews retire within the City. for that *Cæsar* himself was in danger amongst them. So that I think, that had not the Jews retired themselves into the citie, the furie of the Romanes had then consumed the whole multitude. The Romanes were now sorrowfull for the losse of their rampires, who in one hour had lost that, which with such labour and so long time they had been making: and manie of their Engines being now displaced, they despaired to take the City.

CHAP. XIII.

Of the wall which the Romane army built about Jerusalem in three dayes space. L

Titus now deliberated with his Captains what was to be done; and they that were
Titus consulteth with his Captains. most forward amongst them. thought it best with all the whole army to assault the walls: for that as yet the Jews had onelie fought with one part of the armie, but they were not able to withstand the force of the whole army, but would be all consumed with darts and arrows. The wiser sort again perswaded *Titus* to build rampires: but others counselled the contrary, to hold themselves quiet there, and onely to keep all places about, that no food should be conveighed into the city, and so famish the city, and never fight with the enemy. For that the Jews being now desperate. and desiring to be slain, would not be overcome by force; or if not, to slay others which was worst of all. But *Titus* thought it a shame to lie there idle with so huge an army, and do nothing; yet he deemed it superfluous to fight with them who would willingly fight to be slain: and he could not make any mounts, because he wanted matter, and it was most difficult of all to guard every place about the citie, that none could go forth, for that it could not be beleaguered round on every side, by reason of the difficult places and huge compasse thereof, fearing also the dangers that so might ensue, the Iews issuing out of the city. For the Iews seeing their open ways all guarded by the Romanes, they would devise some secret waies, both urged thereunto by necessity, and also because they knew all places thereabout very well. And if so be that the Iews should secretly effect any thing to prejudice them, that then their siege was like to continue

so

A so much the longer: so that he feared that the continuance of time would diminish the glory of his victorie. For though all those wayes might be taken, yet he preferred haste before glory: and if so be he would use celeritie and safetie, that then it was needfull for him to compasse the whole Citie round about with a wall: for so all wayes and passages might be hindred: and so the Jews seeing now no hope of safetie, should either be compelled to yield the Citie, or else be consumed with famine, other wise he could not be in safetie and at quiet; and that so he might erect mounts, having that wall to defend them. And if any one think that work difficult, and not to be atchieved, let him consider that it did not become the Romans to make a base or slender piece of work: and that no man in the world could without labour effect any great matter, but God onely. Having with these speeches encouraged
B his Captains, he caused them to lead the souldiers, and dispose them all in these businesses. The souldiers had as it were some divine force and courage faln upon them: for the Captains, parting the circuit amongst them, not onely they, but the souldiers also did strive who should first effect their part. And every souldier, laboured to please his Decurio, the Decurio to content the Centurion, and the Centurion the Colonel, and the Colonel to please the Captain, and the Captain to please *Cæsar*, who every day went round about and beheld the work: and so beginning at the place called the Assyrians camp, where he was encamped, he drew a wall all about, even unto the new Citie, and from thence by Cedron and mount Oliver, and so turned toward the South, and enclosed the mountain to the rock called Peristereonos, and the hill next adjoyning thereunto which hangeth over Siloa: and from thence bend-
C ing his work into the West, he brought it down all along the valley of the fountain: from thence ascending to the monument of *Ananus* the high Priest, where *Pompey* pitched his Tents, and so brought it about by the North side of the Citie: and comming along unto the village called Erebinthonicus, he compassed the monument of *Herod* towards the East, and so joyned the wall unto his camp, where he began. This wall was nine and thirtie furlongs about. Without this wall he builded also thirteen Forts, every one ten furlongs in compasse. And all this whole work was finished in three dayes space, which desired moneths to have been builded in: so that the celeritie in the building thereof doth make it scarcely credible. The Citie being thus encompassed with a wall, and guards placed in every fort, *Titus* himself did still goe round about the first watch, to see all things in good order: the second watch he allotted unto *Alexander*; and the third unto the Captains of the legions,
D and the watchmen appointed every one in his turn to sleep in: and so all night long some of them went about the Castle.

The yeer of the world, 4034. after Christs nativity, 72.

Titus determineth to inclose the Citie with a wall.

The Romans with ceasselle labour build the wall.

One wall of 39 stounds, whereof one containeth eight furlongs or thereabout.

The Romans plant their courts of guard in severall Castles.

CHAP. XIV.

Of the famine in Jerusalem: and of the building of the second Rampire by the Romans.

THe restraint of liberty to passe in and out of the Citie, took from the Jewes all hope of safetie; and the famine now increasing, consumed whole households & families and the houses were full of dead women and infants; and the streets filled with the dead
E bodies of old men: and the young men swollen like dead mens shadows, walked in the market place, and fell down dead where it happened. And now the multitude of dead bodies was so great, that they that were alive could not bury them, nor cared they for burying them, being now uncertain what should betide themselves. And many endeavouring to bury others, fell down themselves dead upon them, as they were burying them. And many being yet alive, went unto their graves and there died. Yet for all this calamitie, was there no weeping nor lamentation, for famine overcame all affections. And they who were yet living, without teares beheld those, who being dead were now at rest before them. There was no noise heard within the Citie, and the still night found all full of dead bodies: and which was most miserable of all, the thieves at night came and took a-
F way that which covered the dead bodies nakednesse, and went laughing away, and in their bodies they proved their swords, and upon pleasure onely thrust many thorow, yet breathing. Yet if any had desired them to kill him, or to lend him a sword to kill himself, that so he might escape the famine, they denied him. And every one that died, as he was dying, fixed his eyes upon the Temple, and beheld it now with grief, leaving the seditious behinde them. The seditious now not able to endure the stink of the dead bodies that lay corrupted above the ground, first commanded that all such should be buried at the charges of the Citie: at last, finding out place wherein to bury them all, they threw them over the walls into the ditch. When *Titus*, going about the walls, beheld all the ditch filled with dead mens

The houses and wayes full of dead men.

The dead lie unburied in the streets.

The cruelrie of the thieves against those that lie a dying

The year of the world, 4034 after Christs Nativity 72.

bodies, he lamented; and lifting up his hands to heaven, he called God to witnesse, that it G
was not his doing. Such was the estate of the Citie. Now the Romans, when none of the seditious durst make any more excursions, passed their time in joy and mirth: for they neither suffered famine nor sorrow, having abundance of corn, and all other necessaries out of Syria, and the Provinces adjoyning: and many standing before the walls, and shewing their abundance of victuals unto the Jews, did so much more encrease their famine. Yet were not the seditious people moved at these calamities: wherefore *Titus* pitying the reliques of the Nation, and minding at least to save them that were left alive, hasted to take the Citie, and so he began anew to build mounts, though he scarcely found matter to do it withall. For all the wood near unto the Citie, was consumed in the first works, so that now the souldiers were forced to fetch more wood ninetie furlongs off; and onely against Antonia, were erected in four places, four mounts greater then the former. *Cæsar* went about and hastened the H
workmen, and now shewed the thieves that were fallen into his hands. Yet for all this, they would not repent: and now as it were deprived of their wits and bodies, they used both as though borrowed, and not their own. For neither did any affection move their minds, nor any grief their bodies: for they rent and tore the dead bodies like dogs, and filled the prisons with weak and languishing people,

Titus lifting up his hands to heaven, calleth God to witnes that the fault is not his.

The Romans shew the Iews their abundance of victuals.

Titus pitying the remainder of the Nation, laboureth to save them.

The blindnes of the Iews.

CHAP. XV.

Of the massacre of the Jews, both within and without the Citie.

Simons cruelty against Matthias and his sons.

AT last, *Simon* having tormented *Matthias*, put him to death, notwithstanding, that by I
his means he had obtained the Citie. This *Matthias* was son unto *Boethus* a Priest, whom the people for his fidelitie towards them greatly esteemed of: who seeing the outrage of the Zealous towards the people, *John* being now joyned with them, perswaded the people to call in *Simon* to help them, conditioning nothing with him before, for that they misdoubted no evil. And when he was come into the Citie, he held him for his enemy as well as the rest: notwithstanding, that by his onely advice he was received into the the Citie, as though *Matthias* had onely done that of simplicitie. Wherefore calling him before the people, he accused him that he did favour the Romans, and so condemned him to die, not suffering him to clear himself; and put to death likewise his three sons with him, for the fourth was before this time fled unto *Titus*. *Matthias* requested *Simon* that he might be put to death before his sons: but *Simon*, in regard that by his means he had gotten the K
Citie caused him to be executed last of all. And so he was killed upon the murthered bodies of his sons, in a place where the Romans might behold him: for so *Simon* cammanded *Ananus* his executioner who was the son of *Bamadus*. This man was the most cruell of all *Simons* followers; who even when he was to kill *Matthias*, derided him, asking what they could now help him, to whom he sought to flie; and permitted not their bodies to be buried. After them *Ananias* a Priest, the son of *Masbalus* a Nobleman, and chief Secretarie to the Councel, a valiant strong man, and born at Emaus, and with him fifteen of the chiefest men in the Citie were put to death, They took also *Josephs* father, and kept him in prison, and with the publike voice of a Crier proclaimed, that no man should talk with him, nor visit him, pretending fear of Treason: and whosoever bewailed his estate, were put L
to death without any trial. It happened a certain man called *Judas* the son of *Judas*, who was one of *Simons* Captains, seeing this, (who also kept a Tower that *Simon* committed unto his charge, perhaps moved with compassion towards them that perished without desert, yet, rather fearing his own life) assembled together ten of his most trustie companions, and Said:

Ananus one of the cruellest souldiers about Simon.

Ananias the Priest, with fifteen of the noblest people slain.

Iosephs father taken.

Iudas consultation with his companions.

How long shall we endure these calamities? Or what hope have we of life, in being trusty to a most impious man? Behold how famine doth take our Citie. The Romans are almost within our walls, and Simon *is cruel and faithless, even towards them that have well deserved at his hands: with him we are in fear of punishment; if we flie unto the Romans, we shall assuredly be received into favour.* M
Wherefore let us deliver the wal unto them, and save our selves and our Citie. Neither can Simon *hereby sustain any great loss, in being punished a little sooner, then otherwise he should be, being now desperate of his own health and safetie. The ten men to whom in this manner he brake his mind, agreed hereunto, and so he in the morning sent the rest of his souldiers under his rule into divers places, that they might not perceive his intent, and he at the third houre of the day, standing upon the Tower, called the Romanes. But some of the Romanes proudly contemned their offer, and others scarcely beleeved them, and the rest, made no speed to come.* In the mean

Iudas with his companions is slain by Simon

time

A time while *Titus* with certain armed men came unto the wall, *Simon* had notice of their intent; and ſo ſpeedily got the Tower, and ſlew them that were within, in the ſight of the Romans, and caſt down their bodies over the wall. And *Joſeph* going about the wall, and coming thither (for he never ceaſed from requeſting the Jews to remember their eſtate) he was ſtruck upon the head with a ſtone, and ſo amazed with the blow, fell down: who being faln down, preſently the Jewes made excurſions out of the Citie, and had carried him away into the Citie, had not *Titus* ſent men to defend him: and whileſt they fought, *Joſeph* was carried away, ſcarcely knowing what was done. The ſeditious with loud cries rejoyced, as having ſlain him whoſe death they chiefly deſired; and ſo they reported within the Citie. Hereupon the people were moſt ſorrowful, verily beleeving him to be ſlain, by whom they had confidence
B to flie unto the Romans.

The yeer of the world, 4034. after Chriſt 71.

Joſeph wounded in the head with a ſtone, & the rumour is ſpread thorow the Citie.

When *Joſephs* mother, who was in priſon heard this, ſhe ſaid unto thoſe of Jotapata that were her Keepers, that ſhe verily believed it, for that he was never taken alive by the Romans: yet ſecretly unto her maidens ſhe wept, and ſaid, that this benefit ſhe received by having born a ſon, that ſhe could not bury him, by whom ſhe hoped to have been buried her ſelf. But this falſe report did not long grieve her, nor comfort the thieves: for *Joſeph* was quickly healed of his wound, and recovered; and ſhewing himſelf, he cried out unto them, that ere long they ſhould find that he would be revenged on them for his wound; yet he ceaſed not to exhort the people to obey the Romans, and yield: but the ſeditious, ſeeing him alive were aſtoniſhed, and the people conceived good hope. Many (preſent neceſſitie urging them) leapt over
C the walls, and fled unto the Romans; divers with ſtones going forth under pretence to fight with the Romans, yielded themſelves, who had harder fortune there, then within the Citie; and were now more harmed by plentie of victuals which they found amongſt the Romanes, then with their famine they ſuffered in the Citie: for many became by famine all ſwollen, as though they had the Dropſie, and preſently filling their emptie bodies they burſt; and ſo all died, ſave onely thoſe who being warie, did by little and little accuſtome their bodies to food, which they had long wanted. Yet they who thus eſcaped fel into another grievous misfortune: for one of the Jews that were fled unto the Romanes, was found amongſt the Syrians, gathering gold out of his own dung which he had ſwallowed, as is before ſaid, for that the ſeditious did ſearch all, and take that they could find from them: and there was
D very great ſtore of gold in the Citie, and that was ſold for twelve Atticks, which before was worth twentie five. This device being diſcovered in one, preſently, a report was ſpread all over the whole camp, that the Jews that fled from the Citie, came full of gold. And now the Arabians and Syrians did rip the bellies of their poor ſuppliants, to ſee if they could find any gold or ſilver within them. And I am perſwaded that there was no greater calamitie befell the Jews then this was: for in one night the bellies of two thouſand Jewes were ript. *Titus* hearing of this crueltie, had cauſed the Authors hereof to have been compaſſed round with horſemen, and ſlain with darts; and had the multitude of offenders been known, many more of them ſhould have been puniſhed, then of the Jews that were ſo murthered. Wherefore, he called together the Leaders of the ſouldiers that came to help him, and the Romane
E Captains (for ſome of the Romans alſo did commit this fault) and ſaid unto them in anger, that if any of his ſouldiers did commit any ſuch acts for uncertain gain, and were not aſhamed that their Armour ſhould be made of gold and ſilver: or if the Arabians in theſe wars againſt ſtrangers did what they pleaſed, and preſently cauſe the infamie of their vile facts to redound unto the Romans; they committing ſuch murthers, and exerciſing their hatred againſt the Jews (for now every one that bare arms under him, were defamed with this vile report) he declared unto them, that ſuch being hereafter found in that fact, ſhould be put to death. Alſo he commanded his own legions to make enquirie, who were ſuſpected among them for this matter, and bring him word thereof. But avarice is not terrified by fear of puniſhment, and cruel people have naturally a deſire of lucre and gain, and no one calamitie may be compared to the deſire of wealth; yet ſometime it is bridled and reſtrained for fear. But now
F God, who had given over the people to perdition, ſuffered all things to be turned to their deſtruction: for that which *Cæſar* did ſo ſtreightly forbid, was ſtill ſecretly committed againſt the poor Jews that fled for mercy unto the Romans. So that now whoſoever fled out of the Citie, the ſouldiers firſt looking about them, leſt any of the Romans ſhould ſee them, ript their bellies, and ſo got an ungodly and impious bootie; yet in very few did they find that they ſought for; and the moſt of them that were ſlain, had no gold nor ſilver found within them. And this miſchief cauſed many that fled unto the Romans to return again into the Citie.

Joſeph receiveth upon his wound.

Many that fled from famine at home met with more ſpeedy death among the Romans.

Two thouſand Jews inbowelled in one night.

Titus diſpleaſed at this curſed act.

Avarice is not terrified with any puniſhment.

CHAP. XVI.

Of the Sacriledge committed about the Temple, and the dead bodies cast out of the Citie, and of the Famine.

The year of the world, 4034. after Christs Nativity 72.

John falleth to sacriledge, and taketh away many presents out of the Temple.

WHen *John* could rob no more, nor get any spoil from the Citizens, whom he had robbed of all they had, he presently fell to sacriledge, and took many gifts that were bestowed upon the Temple, & carried away sacred vessels for Divine Service, as Cups, Plates, Tables, and the Cruets of gold that *Augustus* and his wife sent. So that now a Iew robbed and spoyled the Temple of all gifts, wherewith the Roman Emperors and other Nations had honoured it: affirming unto his associates, that without fear they might use the holy things of the Temple, seeing they fought for God and the Temple. And therefore it was lawful for them to be fed by the riches of the Temple. Moreover, that it was lawful for them to spend the holy Wine and Oyle, which the Priests reserved for Divine Sacrifice: which he distributed in the Temple amongst the multitude, and they without fear were anointed therewith, and drank thereof. I will not cease to speak that which grief compelleth me. I verily think, that had the Romanes forborn to have come against these seditious, that either the Earth would have swallowed the citie up, or some deluge have drowned it, or else the thunder and lightening which consumed Sodome, would haue light upon it: for the people of the Citie were farre more impious then the Sodomites. In brief, by their desperation and obstinacie, the whole Nation was extinguished. What need I recount every particular miserie? *Mannæus* the son of *Lazarus*, flying to *Titus* out of the gate that was committed unto his custodie, and yielding himself unto him, recounted unto *Titus*, that from the time that the Romanes Army was placed neer the Citie, from the fourteenth day of April, until the first of Iuly, were carried out of that gate he kept, a hundred, fifteen thousand and fourescore dead bodies; yet was he not the keeper of the gate; but being appointed to pay for the burying of the dead at the charges of the Citie, was forced to number the dead bodies. For others were buried by their Parents, and this was their burial, to cast them out of the Citie, and there let them lie. And certain Noblemen flying unto *Titus* after him, reported that there were dead in the Citie six hundred thousand poor folks which were cast out of the gates, and the others that died were innumerable: and that when so many died that they were not able to burie them, that then they gathered the bodies together in the greatest houses adjoyning, and there shut them up. And that a bushel of Corne was sold for a Talent, which is six hundreth Crowns: and that after the Citie was compassed with a wall, that now they could not go out to gather any more hearbs, many were driven to that necessitie, that they raked sinks and privies to find old dung of Oxen to eat; and so the dung that was loathsome to behold, was their meat. The Romanes hearing this, were moved to compassion; yet the seditious within the Citie, who beheld this miserable sight, were nothing moved, nor repented not, but suffered them to be brought to that calamitie: for their hearts were so blinded by the providence of God, that they could not see what hanged over their heads, and over their Citie.

Six hundreth thousand dead carcasses cast out of the city.

Cow-dung & dirt gathered together is the Iews food.

A

The SEVENTH BOOK of the VVARS of the Jewes

Written by *Flavius Josephus.*

The contents of the chapters of the Seventh Book.

B 1 *Of the breach made in the wals, and how the mounts were fired: and how Sabinus assaulted the wal.*
2 *How the Romans assaulted Antonia, and were repulsed by the Jews.*
3 *Of the exceeding valour of* Julian *a Roman souldier.*
4 *Josephs speech, perswading the Jews to yield their Citie: and how the Jews fled unto the Romans.*
5 *Of another battell, the Rampiers being again builded: and of the excursions of the Jewes.*
6 *How the Romans were by the device of the Jews consumed with fire.*
7 *Of the famine amongst the Jewes.*
8 *Of a woman that for hunger did seethe her own sonne.*
9 *How the walls was taken, and the Temple burnt.*
10 *How the Temple was set on fire against* Titus *his will.*
C 11 *Of the Priests: the treasure-house, and the Porch.*
12 *Of the signes and tokens which appeared before the destruction of the Citie.*
13 *Of* Titus *his rule and government: and how the Priests were slain.*
14 *Of the prey of the seditious, and the burning of the inner part of the Citie.*
15 *How the higher part of the Citie was assaulted, and how some of the Jews fled unto* Titus.
16 *How the rest of the Citie was taken.*
17 *Of the number of the captives, and them that were slain.*
18 *A brief Historie of the Citie of Jerusalem.*
19 *How the souldiers were rewarded.*
20 *Of* Vespasians *saying: and how* Simon *was taken: and of the spectacles, and shews made upon*
D *Vespasians birth-day.*
21 *Of the calamitie of the Jews amongst the Antiochians.*
22 *How* Vespasian *at his return was received by the Romans,*
23 *Of* Domitians *acts against the Germans and Frenchmen.*
24 *Of the river Sabbaticus, and of the famous triumph of* Vespasian *and* Titus.
25 *How Herodium and Machera were taken by Bassus.*
26 *Of the Jews that were slain by Bassus: and how Judæa was sold.*
27 *Of the death of King* Antiochus: *and how the Allans brake into Armenia,*
28 *How Massada, the strongest Castle of all, was taken and destroyed.*
29 *Of the death of the Sicarians that fled into Alexandria and Thebes.*
E 30 *How the Temple which Onias built at Alexandria was shut up.*
31 *Of the Massacre of the Jews at Cyrene.*

CHAP. I.

Of the breach made in the wals: and how the mounts were burned: and how Sabinus *assaulted the wall.*

F THE misery of Jerusalem every day increased, the seditious being by reason of their misery more and more incited against the people: for now the famine was not onely amongst the people, but amongst them also. And it was a miserable sight to see the multitude of dead bodies heaped together in the Citie, from which came a pestilent and infectious smell, so that it hindred the souldiers from making excursions. For they were forced to tread upon dead bodies, as though they were to march a long a field covered with dead carkasses. Having now embrewed their hands in the blood of their Country-men, they prepared to resist and fight with their enemies, and (as it seemeth to me) hereby upbraiding God, in that he so deferred to punish them. For the greatest part

The yeer of the world, 4034. after Christs nativitie 72.

The multitude of carcasses heaped in the Citie, is hideous to behold.

The yeer of the world, 4034. after Christs Nativity, 72.

of them did now fight more earnestly then before, not for hope of safetie, but as despairing of all. The Romanes though much troubled to get wood to build withall; yet did they in one and twentie dayes finish their Mounts, having cut down all the woods neer the Citie by ninetie furlongs. It was miserable to behold that Countrey and place, before all beset with trees and fertill plants, now to lie plain like a desart, and all cut down: neither was there any stranger that before-time had seen Judæa, and the beautifull suburbs of Jerusalem, who now beholding it, could abstain from tears, or not lament the woefull change so farre different from the former. For now this warre extinguished utterly all signes of beautie: neither could one comming suddenly now know the place, which he well knew before. G

The Jewes upbraided God, in that he so long delayed to punish them.

Judæa desart and desolate.

The Iews and Romans are equally afraid.

When the mounts were ended, both the Romans and the Jews greatly feared the Jews, for that except they were destroyed, their Citie would be presently taken; the Romanes, for that if these were overthrown, they knew not how to erect more, wanting matter: and now their bodies were wearied with labour, and their minds with many griefs and molestations. But the Romanes were more grieved at the calamitie of the Citie, then the Citizens within: for the Jews notwithstanding these miseries, did nevertheless stoutly defend their walls: but the courages of the Romans failed, when they saw that the Jewes policie made their mounts unprofitable, that the strength of the walls resisted the Engines, that the Jews boldnes overcame their strength in fight; and especially, seeing that the Iews having endured such calamitie, famine, and misery, were still more couragious then before: so that they deemed their strength not to be overcome; and that their minds were invincible, who were hardned and encouraged by misery. For who were able to abide their forces in prosperitie, who by adversitie were incited to vertue? Wherefore the Romanes made a stronger watch about their mounts. But *Johns* followers who were in the Castle Antonia, fearing what might ensue if the wall were battered, prevented it in what they could, before the Rams were set up: and taking firebrands in their hands, they assaulted the Mount; but deceived with a vain hope, they retired themselves. For first of all they seemed to disagree among themselves; so that they came from their walls one after another, and some space between every one; so that they came softly and fearfully; and briefly, not after the manner of the Jews: for they wanted courage, rashnesse, and flocking together at once, which is proper unto all that Nation, and so came more soberly, and with lesse courage then they were wont. They did also finde the Romanes more couragious then of late, who so defended their Mounts with their bodies and weapons, that it was not possible to come and fire them; and every one was fully determined not to shrink out of his place till he was slain. For besides that, if so be that work were destroyed, they had no hope left to build more, they all accounted it a shame that their vertue should be overcome by subtiltie, or their weapons by rashnesse and temeritie, or their skill by a multitude; or the Romanes by the Jews. Also they had Engines to cast darts at them as they came down their walls. And when any one of the Iewes that was slain fell down, he hindred them that followed, and the danger of him that went before, terrified them that came after. They also that rashly adventured within the shot of a dart, either were terrified with the discipline, and multitude of their enemies, or else wounded with their darts: and so they all retired, one accusing another of cowardlinesse, and atchieved nothing. H I K

The Romans most of all fear the desperatenes of the Iews.

The Iews with firebrands set upon the Engines: but losing their hope return back again.

The valour and violence of the Iews decreaseth.

The Iews retire, arguing one another of cowardize.

The first day of Iuly the City was assaulted: and the Iews being now retired, the Romans set up their Rams, notwithstanding, that they were assaulted from Antonia with stones, fire and sword, and what soever their enemies in that extremitie could find. For though the Iews had great confidence in their walls, as that they could not be battered, yet did they not permit the Romans to place their Rams against them. And the Romans being perswaded that the Iews so laboured, because they knew their walls to be weak, and lest Antonia by the breach of the wall should be hurt, did the Romans safely and without danger, (notwithstanding, that many darts were cast at them from off the walls) persist to beat the wall with their Rammes: who being below, and seeing the stones broken with the force of their Engines, they shielded themselves with their bucklers: and so some with their hands pulled the stones out of the wall; some digged under the foundation thereof: and when foure stones with much labour were broken and shaken, the night hindered both parties from doing any more at that time, and in it the wall now shaken with the Ramme (in the place which Iohn had undetermined to destroy the mounts, the myne setling) fell down. So, that fell out otherwise then either part expected: For the Iewes who indeed had cause to be sorrowfull for the myne of the wall, and for that they did not prevent that mischance, were joyfull and coura- L M

The assault of the Citie the first day of Iuly.

The Romans undermine the wall

A couragious, as though Antonia did yet remain firm and strong: And the Romans rejoycing for this unexpected fall, were again dismayed, seeing the other wall that *Iohn* had built within, yet they judged it easier to be taken then the former; but no man durst ascend it, for that he who first assaulted it, was certain to die. *Titus*, thinking that by hope and perswasion his souldiers might be encouraged, and knowing, many times promises and exhortations make men forget danger, and sometime to contemn death it self, he called together the most valiant of all his souldiers; and spake thus unto them as followeth:

The year of the world, 4034. after Christs Nativity 72.

No man durst ascend the wall that Iohn built.

Titus exhortation to the most valiant and stronge.

Fellow souldiers, it is manifest cowardlynesse to exhort men to enterprize a thing without danger both in them that are exhorted, and in him that exharts: for exhortations are onely to be used in doubtfull affairs, wherein it is praise-worthie for every man to adventure himself. So that I con-
B *fesse it is hard for you to ascend the wall: yet will I shew that it is a glorious death to die in such a fight, and especially, it becometh them that are desirous to winne honour; and that they that first adventure valiantly to do it, shall not go away unrewarded. And first let this move you which terrifieth others, to wit, the patient minde of the Iewes, and their constancie in adversitie. For it is a shame for the Romane souldiers, who in time of peace practice themselves in warlike feates, and are accustomed in time of warre to get the victorie, now to be overcome by the Iewes; and that in the end of the victorie, we having also God to help us: for all our harms proceed from the Iewes desperation; and their destruction and calamitie by Gods favour and your valour is every day increased. For what else is betokened by*
C *their sedition amongst themselves, their famine, the fall of their walls without our engins to batter them, and the siege it self: then the wrath of God towards them, and his favour towards us? Wherefore it is unseemly for you either to give place to your inferious, or to betray Gods favour and furtherance. Is it not a shame that the Iewes, who, were they conquered, sustained no great reproach, as being accustomed to serve and obey others, should so valiantly contemne death, lest they should hereafter suffer or endure the like; and many times boldly to adventure and make excursions even amongst the middest of us, not for hope they have to overcome us, but onely to shew their valour: and we, who have conquered almost the Earth and Sea, to whom it is an infamie not to be victorious, to lie idle, never making valiant assault upon our Enemies, but being thus armed, to*
D *expect till fortune and famine deliver them into our hands? Especially, seeing that by undergoing a little danger, all will be ours. If we get into Antonia, we have taken the Citie. For suppose that we were then to fight against them that are within the Citie (which I doe not think) we having gotten the higher part of the Citie, being above our enemies head, are then assured of a pefect victorie over them. I omit now their commendations who have been slain in wars, and their immortalitie whom martiall furie hath deprived of this life: and those that do not so think, I pray that they may die of some evil death in peace, whose souls are condemned to be interred with their bodies. For what valiant man knoweth not, that the soul of him that dies in warre, is presently received into the most pure airie Element, and from thence carried and placed among the starres of Heaven, and the good and valiant ghosts doe alwayes assist his posteritie? And that all that in peace do die of some disease and sickneesse, their souls are kept in the bowels of the earth in darkness, notwithstanding, that they be most just and pure: and presently they are forgotten, and their life*
E *and memorie together with them extinguished. Seeing therefore that we are all certain to die, and that to die by the sword is a more easie death, then to die by any disease, why should we deprive our selves of this opportunitie, seeing that at last we must necessarily forgoe our lives as due debt unto the destinies? And this I have spoken as though it were unpossible to escape with life, you doing your endeavours; yet they that bear the minds of men, can finde means to save themselves even in the greatest dangers. For first of all, that part of the wall that is falne may easily be entred, and the wall new built is not hard to be thrown down: and many of you together enterprizing this work, may one exhort and help another, and your audacitie and courage will quickly daunt the enemies heart, and perhaps may get us the victorie if we get this one*
F *place without bloodshed. For they will not resist us if we offer to ascend the wall: and let us but effect any one exploit either secretly or openly, and the Iews will never more endure us, though we be but few in number. And I would be ashamed, if I did not so reward him that doth first begin, as to make all that are in our armie to envie his happinesse: and from henceforth I decree, that whosoever escapeth, shall be Governour over them that are now his equals; and who so is slain in this quarrell, I will do him great honour.*

The patient minds of the Iews, and their constancie in misfortunes.

The wrath of God against the Iews, is the Romans furtherance.

Titus speaks of the life to come, after a poetical manet

The reward of valiant men.

Titus having thus spoken, the rest of the multitude feared the greatnesse of the danger: but one of them that warred in the companies, named *Sabinus*, a Syrian born, a man of excellent strength and courage; yet of so small stature, that if one had seen him, they would have deemed him unfit to have been a souldier: for he was of very small stature and of black colour,

but

but he had a mind far bigger then his body, and ſtrength ſcarce able to be contained in ſo little room *Sabinus* riſing up, ſaid; I offer my ſelf unto thee, O *Ceſar*, firſt of all to aſcend the wall, and that with a willing mind, requeſting that my fortune may aſſiſt my ſtrength and mind: yet if fortune ſhal hinder my enterpriz, know that I die not againſt my expectation, but that I will gladly give my life for thee. When he had ſo ſaid, he took his ſhield in his left hand, and holding it above his head, with his drawn ſword in his right hand, about the ſixth houre of the day, he went unto the wall: and eleven men followed him, who onely envied his vertue. But *Sabinus* with a divine fervour of ſpirit went before them all; notwithſtanding, that on every ſide the Jews upon the wall caſt an infinite number of darts at him, and rowld down upon him huge ſtones, which did ſtrike down ſome of the eleven that followed him. But *Sabinus*, meeting the darts and peſtering arrows, yet did not remit his force, till ſuch time as he had gotten to the top of the wall, and put the enemies to flight: who terrified with his ſtrength and courage, and indeed thinking that more had come up after him, fled. Wherein, who may not juſtly blame Fortune, and accuſe her; as envying at vertuous Acts? For this man failed not of his purpoſe, yet was he ſtricken with a ſtone, and thrown down flat upon his face moſt violently with a great noiſe: ſo that now the Jews ſeeing him alone, and lying on the ground, returned again, and ſhot at him on every ſide: and he kneeling upon his knees, and covered himſelf with his ſhield, did firſt of all revenge himſelf upon his enemies, and wounded many that came neer him, till with wounding them, he was ſo weary, that he could ſtrike no longer; and ſo at laſt, was ſlain with arrows: A man, who for his valour deſerved better fortune, and died as valiantly as his enterprize was couragious. Thoſe that were left of his company, having almoſt gotten to the top of the wall, were ſlain with ſtones, and the reſt being wounded, were carried into the camp. And this was done the third day of Iuly.

The yeer of the world, 4034. after Chriſts nativity. 72.

Sabinus a man of low ſtature, yet both in hand and heart valiant.

Sabinus with eleven men approacheth the wall.

The power of Fortune.

Sabinus with three companions ſlain.

CHAP. II.

How the Romanes aſſaulted Antonia, and how they were driven back from thence by the Jewes.

The Romans invade Antonia.

TWo dayes after, twentie of the watchmen which guarded the Mounts, two horſemen, and one trumpeter, gathered themſelves together: and about the ninth houre of the night, they came by the ruines into Antonia without any reſiſtance: and finding the firſt Watchmen aſleep, they ſlew them and got the wall, and commanded the trumpeter to ſound; by which ſound the reſt of the Watchmen were awaked, and fled for fear, before they ſaw what company of the Romans was gotten upon the wall: and the ſound of the Trumpet perſwaded them, that a great multitude of enemies were come up the wall. *Ceſar*, hearing the ſound of the trumpet, preſently armed his ſouldiers; and accompanied with his chief Captains, and a company of choſen men, he aſcended the wall. The Jewes fled into the inner Temple, and the Romans alſo brake in amongſt them by the myne that *John* had made to deſtroy the mounts of the Romans. And the followers both of *John* and *Simon* did couragiouſly drive them back: for they thought it the utter ruine of all that the Romans were now gotten into the holy place, which indeed was the beginning of their victory. So they began a ſore fight, even in the very entrance, the Romans ſtriving to get the inner Temple, and the Jews endeavouring to beat them back towards Antonia. And now arrows, darts, and ſpears, nothing availed either part, but they both fought it out at handy blows with ſwords: and in that conflict no man could diſcern on which ſide any one fought; for the ſouldiers on both parts were mingled together, and for the ſtraightneſſe of the place, could not keep their rooms: for there was ſuch a noiſe that no man could hear one another, and many were ſlain on both parts: and the dead bodies of thoſe that were ſlain on both parts: and the dead bodies of thoſe that were ſlain, and their weapons falling with them, did hurt many that trod upon them; and whoſoever had the worſt, preſently cried out pitifully, and the victours ſhouted for joy: neither was their any place to flie, or follow; the fight was ſuch, that now one had the better, and now the other. Moreover, they that ſtood in the fore-front of the battell, were either of neceſſitie to kill or be killed: for there was no void ſpace left between the two Armies. At laſt the Jews courage overcame the Romans skill, and they were all beaten back, (having fought from the ninth houre of the night, unto the ſeventh hour of the day.) The Jewes were encouraged to fight for fear they ſhould be overcome. And that parcell of the Roman Army (for as yet the legions were not come) thought it ſufficient at that time to have gotten the Caſtle of Antonia.

A moſt ſtout fight about the entrance of the inner Temple.

The ſtraightneſs of the place was incommodious for the fight

A

CHAP. III.

Of the exceeding valour of Julian *the Roman ſouldier.*

The yeer of the world, 4034. after Chriſts Nativity, 72.

THere was one *Julian*, a Centurion, born in Bithynia, of good parentage, who (as my ſelf well knew) was moſt valiant of all, both in ſtrength of body and skill, and courageous mind. This *Julian*, ſeeing now the Romans to have the worſt (ſtanding by *Titus* in Antonia) he preſently leapt down, and all alone purſued the Jews who had the victo-
B rie, into the inner Temple. And the whole multitude fled, deeming him by his force, and courage, not to have been a man. But he amongſt the middeſt of them, ſlew whomſoever he light on, one of them for haſte caſting down another. So that this his deed ſeemed admirable to *Cæſar*, and terrible to his enemies. Yet did that deſtiny befall him which no man can eſcape; for having his ſhooes full of ſharp nails, as other ſouldiers have, running upon the pavement, he ſlipt and fell down, his Armour in the fall making a great noiſe: whereat his enemies, who before fled, now turned again upon him. Then the Romans in Antonia fearing his life, cried out: but the Iews many at once ſtruck him with ſwords and ſpears. And he defended many blows with his ſhield, and many times attempting to riſe,
C they ſtruck him down again: yet as he lay, he wounded many; neither was he quickly ſlain, becauſe all parts of his body, which being wounded might cauſe preſent death, were armed, and ſhrunk in his neck a long time till the reſt of his body being cut off, and no man helping him, his ſtrength failed, *Cæſar* was very ſorrowful to ſee a man of ſo great force and fortitude ſlain in the ſight of ſuch a multitude: and that the place wherein he was, hindered him from helping *Julian*: and others that might have helped him, durſt not for fear.

Julians famous fortitude.

Julian running, falls upon the pavement.

At laſt, when *Julian* had a long time ſtriven with death, and wounded many of them that ſlew him, he was with much ado killed, leaving behind him a renowned memory, not onely amongſt the Romans and *Cæſar*, but alſo amongſt his enemies. Then the Iews took his dead body, and beat back the Romans, and ſhut them in Antonia. In this battel one *Alexas*
D and *Gypthæus*, two of *Johns* company, fought valiantly, and of *Simons* company *Malachias* and *Judas*, the ſon of *Merton*, and *James* the ſon of *Soſa* Captain of the Idumæans; and two brethren of the zealous, the ſons of *Jairus*, *Simon* and *Judas*.

Julians death.

CHAP. IV.

Ioſephs *ſpeech, perſwading the Jews to yield their Citie: and how many of them fled unto the Romans.*

AFter that *Titus* had commanded his ſouldiers to pull down the foundations of Antonia, and make an eaſie entrance for the whole Army: he called *Joſeph* unto him (for
E he underſtood, that day being the ſeventeenth of Iuly, that the Iews were wont to celebrate a certain feaſt to God, which they called *Entelechiſmus*, and that it was not ſolemnized for want of men; ſo that the people greatly mourned therefore) and again commanded him to tell *John* that whereof before he had ſent him word, to wit, that if he deſired to fight, he ſhould have libertie to come, with what multitude he pleaſed; ſo that the Citie and the Temple might not both periſh with him, willing him now to deſiſt from prophaning the holy place, and from ſinning againſt God: ſending him alſo word, that if he ſo pleaſed, he would grant him leave to celebrate the feſtivitie which had been now long time omitted, and that by what company he pleaſed. *Joſeph*, to the intent that not onely *John*
F might hear this offer of *Titus*, but alſo the reſt of the people, he ſtood in an eminent place, from whence he might be heard, and in the Hebrew tongue he recounted unto the Iewes *Cæſars* pleaſure, earneſtly requeſting them to ſpare their Countrey, and forbid the fire now ready to take hold of their Temple, and to offer the accuſtomed ſacrifices unto God. When he had thus ſaid, the people were very ſorrowful, and every one held his peace, not knowing what to ſay. But the tyrant *John*, having uſed many railing ſpeeches againſt *Joſeph*, at laſt he anſwered, that he need not fear the deſtruction of the Temple and Citie, ſeeing that it belonged to God.

Valiant ſouldiers amongſt the Jews

Titus willeth John to come out to fight, leſt with him the Citie and Temple ſhould perith alſo.

John raileth againſt Joſeph.

Then *Joſeph* with a loud voice cried out, *True it is, you have kept it pure and unprophaned for God, and the holy things you have kept inviolate, neither haſt thou committed any iniquitie againſt him, from whom thou expecteſt help, but haſt offered ſolemn ſacrifice unto him. If any man ſhould take from thee thy dayly food, no doubt thou wouldeſt account him thy enemie: Canſt thou then hope that God, whom thou haſt deprived of dayly ſacrifice, will aſſiſt thee in theſe*

warres,

The yeer of the world 4034. after Chriſts nativitie 72

warres? Doſt thou impute theſe offences to the Romans? why? they even now do defend our Religion, and command ſacrifice to be offered, which thou haſt forbidden. Who doth not bewail this unexpected change, and lament our Citie? Strangers and enemies correct thy impietie, and thou a Jew born, and brought up in our law, art more cruel then they. But conſider, John, it is no ſhame to repent thy wickedneſſe in extremitie: and at the laſt caſt, If thou be deſirous to ſave thy Countrey, thou haſt a good example of Jechonias, ſometime King of the Jewes; Who, when the Babylonians warred againſt him, of his own accord went out of the Citie before it was taken, and willingly endured captivitie with all his family and kindred onely, leſt he ſhould betray theſe holy places to his enemies, and behold, the Temple fired. And for this act of his, he is of ſacred memorie among the Jewes, and hath thereby gained immortall credit amongſt all his poſteritie. This is a good example, O John, although danger be at hand: and I will promiſe thee alſo pardon from the Romans, onely remember that I thy Countrey man admoniſh thee, and promiſe this unto the Jewes: behold, who is the Author and Counſeller hereof. God forbid, that ever I ſhould ſo live a captive, that I ſhould not live according to the laws of our Countrey. Yet, thou art again incenſed againſt me, and exclaimeſt on me, and curſeſt me. But true it is, I deſerve worſe then this; who ſeek to perſwade contrarie unto the determination of Gods providence, and ſtrive to ſave them whom his ſentence hath condemned. Who is ignorant of the writings of the ancient Prophets and their Prophecies, now hanging over this wretched Citie? For then it is foretold by them to be deſtroyed, when we murther our own Nation: and now not onely the Citie, but alſo the Temple is full of your dead bodies. Certainly, it is God, God it is that together with the Romans, bringeth in fire to purge this Citie filled with iniquitie.

Iechonias ſuſtained a voluntary baniſhment in Babylon.

The Citie by the ordinance of fate and Gods will, was to be overthrown.

Joſephs ſpeeches interrupted with ſighs.

Some of the nobilitie among the Jews eſcape to the Romans.

Cæſars humanitie towards the Jews.

Thoſe Jews that were fled beſought the beſieged with tears and ſighs to ſubmit themſelves

The Temple after the maner of a Caſtle.

Titus ſpeaks to John and his companions.

Joſeph thus crying with tears and lamentations, he could ſpeak no more for ſobbing: And the Romanes compaſſionating his ſorrow and affliction, were aſtoniſhed. But *John* and his confederates were ſo much the more incited againſt the Romans, and ſought to take *Joſeph*; yet his ſpeech did move many of the Nobles; and divers fearing the ſeditious watchmen, remained ſtill where they were, making full account both of their own deſtruction, and the ſubverſion of the Citie. Yet ſome there were, who finding opportunitie, fled unto the Romans: amongſt whom were two Prieſts, *Joſeph* and *Jeſus*, and three ſons of *Iſmael* the Prieſt, who was beheaded at Cyren, and four ſons of *Matthias* the Prieſt, and one of the other *Matthias*, who eſcaped unto the Romanes before his father was put to death by *Simon Giora*, with his three ſons, as is before ſaid: and many other Nobles revolted with the Prieſts, whom the Emperour received very courteouſly, and ſent them unto Gophna; knowing that it was a grief for them to converſe amongſt the people of divers maners from them, and willed them to remain there, and promiſed every one of them great poſſeſſions after the warres were ended. So they joyfully departed unto the people appointed: but the ſeditious, for that they were not ſeen, reported unto the people, that they who had fled unto the Romans were ſlain, meaning hereby to terrifie the reſt from fleeing to them: and thus their device a while prevailed, as their former did; and they that fain would, durſt not now flee for fear. But afterward, when *Titus* recalled them from Gophna, and commanded them to go about the walls with *Joſeph*, and ſhew themſelves unto the people; then many of the Jewes fled unto the Romans.

And after they had gathered themſelves together, ſtanding all before the Romanes, they beſought the ſeditious with tears, firſt to receive the Romans into the Citie, and ſave their Countrey: or if it pleaſed them not, at leaſt to depart out of the Temple, and to deliver it up unto them. For the Romans durſt not, except neceſſitie urged them thereto, fire the holy Temple. But their malice againſt the Romans encreaſing, and rayling againſt them that had fled unto them, they planted all their Engines to caſt ſtones, darts and arrows upon their holy Porches. So that all the void ſpace about the Temple was filled with dead bodies like a Sepulchre, and the Temple it ſelf reſembled a Caſtle, and they now with their weapons having their hands imbrewed with the blood of their Countrey-men, preſumed to enter into the Sanctuary where none ought to come: and they became ſo injurious againſt their own laws, that look what indignation the Iews ought to have conceived againſt the Romans, if they had ſo prophaned the holy places, the ſame they cauſed the Romanes to have againſt them, for doing the like. For there was not one amongſt the Roman ſouldiers, that did not with reverence behold the Temple, and adore it, and that did not heartily wiſh that the thieves would repent themſelves before it was too late. Moreover, *Titus* pitying the ſeditious, once again ſpake unto *John*, and his adherents, ſaying: O ye impious people, have you not invironed the Temple about with a Cloiſter? have not you your ſelves in Greek and our language engraven in Tables, forbidden all men to enter into thoſe limits? did not we licence you to kill any man that ſhould paſs them, notwithſtanding, that he were a Roman? Why, then, ye wicked

A wicked wretches, do you tread upon dead mens bodies within your Temple? Or wherefore have you polluted the Temple with the blood of ſtrangers, and of your countrie men? I call my countrey gods to witneſſe, and him who ſometime dwelt in this place, if ever there were any (for now I am perſwaded there is none;) I call alſo my Army to witneſſe, and proteſt to the Jews that are with me, and to your ſelves; that I will not compel you to violate theſe ſacred things: but that if your Army will depart from this place, that then no Roman ſhall come into theſe holy places, nor commit any thing in contumely of them, but I will preſerve the Temple for you againſt your wills.

The yeer of the world, 4034. after chriſts Nativity, 72.

Titus in deſpight of the Iews, ſtrives to ſave the Temple.

CHAP. V.

B *How the battell was renewed, the Rampiers being again builded, and of the excurſions of the Jews.*

Ioſeph having delivered theſe words of *Titus* to the Jews, the ſeditious thinking that they proceeded not of good will, but of fear, began to be more proud hereat. Then *Titus*, ſeeing they neither pitied themſelves, nor the Temple, determined again to fight, though very loath ſo to do; yet could he not bring all his Armie againſt them, the room was ſo little. Wherefore out of every hundreth he made choice of thirtie of the ſtrongeſt among them, and over every thouſand he appointed a Colonell, and made *Cerealis* their Captain or Generall, commanding him at the ninth hour of the night to aſſault the watchmen of the C enemy. Alſo he himſelf would have gone down with them armed; but his friends, and the Captains about him, foreſeeing the great danger he might fall into, would not permit him: affirming, that he might do more good ſitting in Antonia, and encouraging the ſouldiers that fought, then if he ſhould go and endanger himſelf: for every man being in the view of the Emperour, would fight more couragiouſly. *Titus* was herewith perſwaded, telling the ſouldiers that the onely cauſe he went not with them was this, that he ſtaied behind to view and judge every ones valour and vertue, and to the intent that no one behaving himſelf valiantly ſhould go away unrewarded, nor any coward eſcape unpuniſhed, but that he himſelf would be a beholder of every mans vertue, and a witneſſe thereof, who was their Lord either to reward or puniſh.

Titus choſe thirtie out of every hundreth, moſt ſtrong and able men, and bids them charge the beſieged.

Then went he unto a watch-tower in Antonia, from whence he beheld what was done. D But they whom *Titus* ſent did not find the watchmen aſleep, as they hoped, but with a crie, aſſaulted the Romanes that came againſt them: and at this noiſe they awaked their fellows, who came in whole companies to aſſiſt them, and made excurſions upon their enemies. So the Romans ſuſtained the violence of their firſt companies: but the ſecond that came, fell upon their own fellowes, and uſed them like their enemies: for no man could know one anothers voice for the noiſe there, neither could one ſee another by reaſon it was night: and moreover, ſome were blinded with fury, ſome with anger, ſome with fear: wherefore every one ſtruck him that met him, without any reſpect. And the Romanes received ſmall damage thereby, becauſe that they were defended with their ſhields, and remembred one anothers watch-word, But the Jews fell on every ſide, ſhewing themſelves raſh as well in E curſions as in their retyring; ſo that many times one of them took the other to be his enemy, every one falling upon him that retyred, as though he had been a Romane, aſſaulting them in the dark. Briefly, more were wounded by their fellows then by their enemies, till day breaking that every one knew his companion; and each one keeping his rank, did then betake themſelves to their darts aud arrows. Neither part gave back, nor was wearied with labour: but many Romanes together and apart, did in the view of the Emperour ſhew their courage, every man accounting that day the beginning of his preferment, if he behaved himſelf valiantly. The Jews fought ſtoutly, both for that they feared their own emminent danger, if they were overcome, and the deſtruction of the Temple: and *John* ſtanding by, encouraged them to fight, ſome with blows, otherſome with threatnings. They fought moſt commonly F with handy blows; yet fortune often changed: for neither part had either far to flee, or any ſpace to follow them that fled. The Romans in Antonia cried unto their fellows that fought the battell, Now for the hope of victory: preſently encouraging them to ſtand to it, when they began to give back; ſo it was as it had ben a Theater of warre: for *Titus*, and they with him, beheld all that was done; ſo at laſt, in the fifth hour of the day the fight ceaſed, having continned from the ninth hour of the night, neither party forſaking the place where firſt they began battell, neither any part having the victory. Many Romanes there fought couragiouſly, and amongſt the Jews theſe that follow: *Judas*, the ſon of *Merton*; *Simon*, the ſonne of *Joſias*; and *Jacob*, and *Simon Idumæans*; this, the ſonne of *Cathla*, but *James* was the ſonne

Titus beholds from a window in Antonia what his ſouldiers perform.

The events of battles are changed very ſhortly.

The yeer of the world, 4034. after Christs nativitie 72

ſon of *Soſa:* and all theſe were of *Simons* company, and of *Johns* followers *Gypthæus* and *Alexas*; and of the Zelous, *Simon* the ſon of *Jairus*. But the ſeventh day, the reſt of the Romans pulling down the foundations of Antonia, made a large enterance for the reſt of the Army. And the legions coming unto the wall, preſently began to raiſe mounts, one againſt the corner of the inner Temple, which was ſcituate North and Eaſt: and another againſt the gallery on the North ſide betwixt the two porches: and the other two, one againſt the porch of the Weſt ſide of the outward Temple; the other againſt the North porch. So with much toil and labour they finiſht this work, fetching wood to build it withall one hundred furlongs off. And many times they were endamaged by treacherie, not being wary by reaſon of their victorie: and the Jews deſpairing of themſelves every houre, more and more were encouraged. For many of the horſemen going either to get wood or hay, while they were about it, they took the bridles from off their horſes, and permitted them to feed till they had ended their buſineſſe; and preſently the Jews iſſuing out in Troups upon them, took them away.

Four mounts raiſed neer to the Temple.

The Iews ſurprize the Romans horſes.

Titus ſeeing that this fell out, deemed (as indeed it was) that his mens horſes were ſtolne rather by their negligence, then their enemies valour: wherefore he thought by the ſevere puniſhment of one, to make others look better to their horſes. And ſo he put to death one of the ſouldiers that had loſt his horſe: by whoſe puniſhment the reſt of the ſouldiers being terrified, kept their horſes better. For after that, when they went about any buſineſſe, they never left their horſes in the paſtures, but kept alwayes with them. Thus the Romans aſſaulted the Temple, and builded there mounts. The day following, certain of the ſeditious, who now could get no more booties in the Citie, and now alſo began to taſte of hunger, aſſaulted the Romanes that were placed towards mount Olivet about the eleventh houre of the day: for they hoped to take them unawares, as being now at dinner. But the Romans perceiving their intent, came out of their places, and reſiſted them who attempted violently to break in upon them over the wall: ſo that there was a hot fight, and many other deeds were done on either party, the Romans having both ſtrength and knowledge in warlike affairs; the Jews led with a deſperate furie: and ſhame forced the Romanes to fight, and need compelled the Jews: for the Romans accounted it a ſhame not to overcome the Jewes, who were as it were faln into their hands; and the Jews thought it the onely way to ſave their own lives, to break down the wall by force. And one of the horſemen called *Pedanius*, the Jews being put to flight, and driven into the valley, purſued them with his horſe as faſt as he could gallop, and overtook a young man, one of his enemies, being heavie of body, armed all over; and taking him about the ankle, he carried him violently away: thereby ſhewing the ſtrength of his arm and of the reſt of his body, and his skilful cavilry, and ſo brought the captive unto *Cæſar* as a preſent. *Titus* admiring *Pedanius* his ſtrength, and puniſhing the captive for having attempted to aſſault the wall, he now haſted to aſſail the Temple, and commanded the workmen quickly to diſpatch the mounts. In the mean time the Jews being ill handled in the former wars, and war ſtill increaſing to the overthrow of the Temple, they did, as the cuſtom is in a putrified body, prevent the plague from going any further, by cutting off the corrupted members. For that part of the porch that reached from the North unto the Eaſt, joyned unto Antonia: which they firing, ſeparated it 20 cubits from it, having now with their own hands begun to caſt fire into the holy place. Two dayes after, which was the 24 day of the aforeſaid moneth, the Romans ſet the porch on fire, and the fire having gone fourteen cubits, the Jews pulled down the top thereof, and not deſiſting from their accuſtomed works, they pulled down all adjoyning unto Antonia; when it was eaſie for them, and that they ought to have hindred the fire. The porch being on fire, they permitted ſo much to be burned, as they thought good for their purpoſe. The fight about the Temple never ceaſed, many excurſions were made one againſt each other.

The fight of the Iews and the Romans, neer unto the mount Elco.

Pedanius, a ſtrong and expert horſeman.

The captive, puniſhed.

The Romans burnt the porches of the Temple.

The Iews are too ſlack in putting out the fire.

Jonathan provokes the ſtouteſt Roman to a ſingle combate.

About this time a certain Jew of low ſtature, and to ſee to a contemptible perſon, every way an abject, both by reaſon of his baſe parentage, and otherwiſe, named *Jonathan*, going to the monument of *John* the Prieſt, dared the ſtrongeſt amongſt the Romanes to come and fight a ſingle combat with him, The Romans that beheld him, diſdained him: yet ſome amongſt them (as it is commonly ſeen) were afraid of him: others wiſely deemed, that they ought not to fight with one that was deſirous to die: for they that were deſperate, neither fought adviſedly nor had the fear of God before their eyes: & ſo that it was not a ſign of valor, but of overmuch hardines, to fight with ſuch a one; whom though they overcame, yet they could win no credit but with infamy hazard themſelves to be vanquiſht. So a long time none of the Romans came againſt him, and he upbraided them of cowardlineſs. At laſt, an arrogant and proud fellow, one of the Romane horſemen, named *Pudens*, diſdaining his inſolency, and perhaps alſo for

that

A that he was of little ſtature came againſt him; and fighing with him, fortune frowned upon him, ſo that he was laught to ſcorn by his fellow, for he falling down, *Jonathan* ſlew him; and ſetting his foot upon the dead bodie, with his left hand he flouriſhed his ſhield, and with his right his bloody ſword; and ſtriking his weapons one againſt another, he inſulted over the Romane army, and over the dead body, upbraiding the Romanes, ſo long till *Priſcus* a Centurion as he was thus vaunting, ſhot him thorow with an arrow, and ſo he fell down dead upon the body of his enemy; at which deed, both the Romanes and the Jewes raiſed a confuſed cry or noiſe. So *Jonathan* there ſhewed how quickly revenge purſued the felicity of warlike victory, falling out contrary to all reaſon.

The year of the world, 4034. after the nativity of Chriſt, 72.

Pudens fighting with Jonathan, is ſlain by him.

Priſcus the Centurion, killeth Jonathan with an arrow.

CHAP. VI.

How the Romanes through the deceit of the Jewes were conſumed with fire, and of one Artorius.

B THe ſeditious that kept the Temple, did now every day openly in fight reſiſt the Romanes that kept the Mounts, and the 27th. day they deviſed this ſtratagem: they filled the void part of the Eaſt porch of the Temple with dry wood and brimſtone, and bitumen, and then fled out of it as not able longer to reſiſt. Wherefore many of the Romanes raſhly purſued the Jewes that fled, and with ladders got into the galleries. But the wiſer ſort conſidering that the Jewes had no juſt occaſion to flie, kept their place. The porch being now full of Romanes that were got up into it, the Jews gave C fire to the wood and brimſtone, and upon a ſudden all the porch was compaſſed with the flame: ſo that the Romanes who were out of danger were thereat amazed, and thoſe that were amidſt the flames became deſprate: and invironed with the flames, ſome ſought to run back into the town, otherſome unto the enemies; others kild themſelves ſo preventing the fury of the fire: and preſently the flame over took thoſe that ſought to flie. *Cæſar* though offended at the ſouldiers for having aſcended into the porch unbidden, yet ſeeing them die ſo wofully in the flames, he compaſſionated them. And although that the fire could not be quenched, yet the poor ſouldiers dying amongſt the flames were hereat comforted, in that they perceived him to be ſorrowful for them, for whom they had loſt their lives. For they be- D held him crying to their fellowes to help to extinguiſh the fire, and he himſelf laboured what he could to do it; ſo that every one eſteemed his ſorrow and lamentation for them as much as a ſumptuous funeral: but ſome eſcaped the fire and got into the largeſt part of the porch: yet invironed round about with Jewes, having long reſiſted, though with many wounds; yet in the end they were all ſlain.

The Jews fill the void part of the Eaſt porch with dry wood ſulpure bitumen.

The Romanes calamity in the fire.

Cæſar hath compaſſion of the Romanes that were in the fire.

At laſt a young man named *Longus*, was an honour to all this miſery: and notwithſtanding that every one that there periſhed deſerved particularly to be remembred, yet he ſhewed himſelf the moſt valiant of them all. The Jews were deſirous to kill this man for that he was ſtrong, and willed him to come down unto them, ſwearing unto him to ſpare him. But his brother *Cornelius*, who ſtood on the other ſide, intreated him not to diſcredit his own honour and the Romanes, whom he obeyed: and he lifting up his ſword on high, that either E part might ſee, ſlew himſelf. Yet one *Artorius* from amidſt the fire eſcaped by this device; he called unto him one *Lucius* his fellow-ſouldier and chamber-fellow; I will (quoth he) make thee heir of all my inheritance; if thou wilt catch me in thy armes. *Lucius* willingly endeavouring to do it, *Artorius* caſt himſelf down upon him, and ſo eſcaped with his life, but *Lucius* upon whom he fell was bruiſed againſt the pavement, and ſo died. This calamity a while did greatly grieve the Romanes, yet it made them more wary afterward, and acquainted them with the Jews ſubtilties, whereof before being ignorant, they ſuſtained great damage; ſo the porch was burnt unto the tower which *John* built, during his wars againſt *Simon*; and the Jews, after the Romanes that were aſcended into it were con- F ſumed, pulled down the reſt. The next day the Romanes fired the North porch, even unto the foreſaid Eaſt porch, which contained the corners of the wall builded over the valley Cedron, ſo that it was terrible to behold the valley from thence, by reaſon of the depth.

Longus killes himſelf.

Lucius dieth, but Artorius ſaveth himſelf by a ſtratagem.

The porch of the temple fired.

CHAP. VII.

Of the famine amongſt the Jews.

The yeer of the world, 4034. after Chriſts Nativity, 72.

The inteſtine wars of the Jewes that were welnigh famiſhed with hunger.

SUch were the affairs about the Temple: but an infinite multitude periſhed within the City through famine, ſo that they could not be numbred: for in every place where any ſhew or ſign of food was, preſently aroſe a battel, and the deareſt friends of all now fought one with another, to take the food from other poor ſouls, neither did they believe them that were now a dying for famine, but the theeves ſearched them whom they ſaw yeelding up the ghoſt, thinking that they dying for famine, had hid about them ſome food: but they were deceived of their hope, being like mad dogs, greedy of meat, and fell againſt the doors like drunken men, ſearching the ſelf-ſame houſes twice or thrice together in deſperation, and for very penury they ate whatſoever they light upon, gathering ſuch things to eat, as the moſt filthy living creatures in the world would have loathed. In brief, they did eat their girdles and ſhooes, and the skins that covered their ſhields, ſo that a little of old hay was ſold for four Attiques. But what need is it to ſhew the ſharpneſſe of this famine by things that want life? I will recount an act never heard of, neither among the Greeks, nor any other barbarous people, horrible to be rehearſed and incredible: ſo that I would willingly omit this calamity, leſt poſterity ſhould think I lie, had not I many witneſſes hereof, and perhaps ſhould incur reprehenſion, not fully recounting all accidents of them that are dead.

The Jewes eat their own girdles ſhooes, the leather of their Targets, and old hay.

CHAP. VIII.

Of a woman that for famine killed her ſon, and dreſſed him for meat.

A Certain woman named *Mary*, dwelling beyond Jordan, the daughter of *Eleazar* of the town of Vitezokia, which ſignifieth the houſe of *Hyſſope*, deſcended of noble and rich parentage, flying with the reſt unto Jeruſalem, was there with them beſieged, her other goods the tyrants had taken from her, which ſhe had brought from beyond the river into the City: and whatſoever being hid, eſcaped their hands, the theeves daily came into her houſe and took it away: whereat the woman greatly moved, curſed them, and with hard ſpeeches animated them the more againſt her, yet no man either for anger, or compaſſion would kill her, but ſuffered her to live to get them meat: but now could ſhe get no more, and famine invaded her, with rage and anger more then danger. Wherefore by rage and neceſſity ſhe was compelled to do that which nature abhorred, and taking her ſon unto whom ſhe then gave ſuck; O miſerable child (quoth ſhe) in warre, famine, and ſedition, for which of theſe ſhall I keep thee? If thou continue among the Romanes, thou ſhalt be made a ſlave, yet famine will prevent bondage, or elſe ſedition worſe then them both. Be therefore meat for me, a terrour unto the ſeditious, a tragicall ſtory to be ſpoken of by poſterity, and that which is onely yet unheard of among the calamities of the Jewes. Having thus ſpoken ſhe ſlew her ſon, and did ſeethe the one half of him and eate it, the reſt ſhe reſerved covered. Preſently came the ſeditious, ſmelling the ſent of that execrable meat, threatning preſently to kill her, except ſhe forthwith brought ſome of that unto them which ſhe had prepared. Then ſhe anſwered that ſhe had reſerved a good portion thereof for them, and preſently uncovered that part of her ſon which ſhe had left uneaten, at which ſight they trembled, and a horrour fell upon them. But the woman ſaid, This is truly my ſon, and my doing, eat you of it, for I my ſelf have eaten thereof. Be not more effeminate then a woman, nor more merciful then a mother. If religion make you refuſe this my ſacrifice, I have already eaten of it, and will eate the reſt. Then the ſeditious departed hereat, onely trembling; and ſcarcely permitting this meat to the mother. Preſently the report of this hainous crime was bruited all about the City, and every man having before his eyes this execrable fact, trembled as though himſelf had done it. And now all that were vexed with this famine, haſtened their own deaths, and he was accounted happy that died before he felt this famine. This unnatural fact was ſoon after recounted unto the Romanes, and ſome of them would not believe it, others pitied them within the City, and many hereat encreaſed their hatred towards that nation.

The mothers ſpeech before ſhe ſlew her ſon.

The ſeditious challenge the meat which the deſolate mother had dreſſed.

The calamity recounted to the Romanes.

Ceſar before Almighty God proteſted, that he was not the cauſe of this, having offered

the

A the Jews peace, free pardon and forgiveneſſe for all their offences paſt, and that they did rather make choice of warre then peace, of ſedition then quietneſſe, of famine rather then wealth and plentie, having with their own hands begun to ſet on fire the Temple, which he had preſerved for them, and that therefore ſuch like meat was fit for them, and that he would bury this abominable crime of eating their own children in the ruines of their countrey, and that he would not in any part of the world ſuffer the Sun to ſhine upon ſuch a City, wherein mothers did eat their own children, and that ſuch food did more beſeem fathers then mothers, who for all their miſeries would not yet ceaſe from arms. Having thus ſpoken, he conſidered the deſperation of the enemies, and that they would not recall themſelves, who had already endured all ſuch calamities, which might if it had been poſſible have altered their opinions, rather then have endured them.

The year of the world, 4034. after chriſts Nativity. 72.

4. Reg. 6. Ant. li. 9. c. 4.

B

CHAP. IX.

How the wall was taken, and the Temple burnt.

THe eighth day of Auguſt, two of the Romane Legions having finiſhed their mounts, they began to place their Rammes againſt the Eaſt galleries without the Temple, having ſix daies together without intermiſſion, alreadie beaten the wall with their ſtrongeſt Rammes, and nothing prevailed, the ſtones being ſo ſtrong, that the Rammes could not move them: others of the Romanes labour-
C ed to dig up the foundations of the Porch, that was on the North ſide; and after much toil, they onely could pull away the outward ſtones, and the inner ſtones did ſtill ſupport the porch. At laſt the Romanes ſeeing themſelves not prevail by their javelins and other inſtruments, they ſet ladders to aſcend into the galleries. The Jews did not greatly labour to hinder them from getting up: but when they were within the galleries, then they came and fought with them, and caſt ſome of them down headlong, forcing them to retire; others they ſlew that ſtood in it; and other that were upon the ladders going down, before they could defend themſelves with their ſheilds, were with ſwords ſtricken down, and they alſo thruſt down ſome ladders full of armed men. So that there was a great Maſſacre of the Ro-
D manes, ſome fighting for their enſignes, which the Jews had taken from them, eſteeming the loſſe thereof a great ſhame unto them. At laſt the Jews got their ancients, and ſlew them that came up to reſcue them; and the reſt terrified with their deaths that were ſlain, went down again, and no one of the Romanes died, who before he was ſlain did not ſome valiant act; and thoſe ſeditious people that in the former battels did ſhew themſelves valiant, did now alſo fight valiantly, and beſide them *Eleazar*, ſonne unto the Tyrant the brother of *Simon*. Then *Titus* perceiving that he ſpared the Temple of the Jews to his loſſe, and to the death of his ſouldiers, he commanded fire to be put to the Temple gates: preſently *Ananus* of Emmaus the moſt cruel of all *Simons* followers, and *Archelaus* the ſonne of *Magadatus* fled unto *Titus*; who for their cruelties committed, determined to put them to death,
E yet they hoped for pardon, for that they had now forſaken the Jews when they had gotten the better hand. But *Titus* affirmed they came not of good will, but for neceſſity, and that they did not deſerve to live forſaking their Countrey now ſet on fire for their offences: yet his promiſe bridled his wrath, and he diſmiſſed them, but they were not ſo much eſteemed as the reſt. The Romane ſouldiers did now put fire unto the Temple doores: and the ſilver plate wherewith they were covered being molten, the flame quickly fired the wood, and encreaſing took hold preſently on the next porch. The Jews ſeeing themſelves invironed with flames, were now altogether diſcouraged, and their ſtrength failed them, and being amazed, no man ſought to extinguiſh the flame, and ſo they ſtood ſtill beholding the fire,
F yet not lamenting that which was ſet on fire, more then deſiring to ſave the reſt: and ſo that day and all the next night the fire encreaſed, for the porches were burnt by little and little, and not all at once.

The Jews overcome the Romanes, and ſeize their enſignes.

Two of Simons guard revolt from him.

Titus promiſe eſtraineth his wrath.

None of the Jews goeth about to extinguiſh the fire.

The next day *Titus* cauſed part of his army to quench the fire: and calling unto him his Captains, and ſix that were the chiefeſt among them, to wit, *Tiberius Alexander* General of the whole army, *Sextus Cerealis* Commander of the fifth legion, *Largius Lepidus* of the tenth, *Titus Frigius* of the fifteenth, with whom alſo was *Aeternius Fronto* Commander of the two legions that came from Alexandria, and *Marcus Antonius Julianus* Governour of Judæa, and with them the Colonels and Captains, he deliberated with them what was to be done concerning the Temle. Some counſelled to uſe the cuſtome of wars, for that the Jews,

Titus calleth the chieftains before him.

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would never live peaceably their Temple ſtanding; all their Nation whereſoever living, G aſſembling themſelves thither at certain times. Others perſwaded *Titus*, that if ſo be the Jews yeilded their Temple, and fought not for it, then to ſave it; for if they fought for it to burn it: for now it ſeemed a caſtle and not a Temple: and if any man were offended hereat, it ſhould not be imputed to the Romanes or to their General, but to the Jews who conſtrained them to do it; and he offended not, they forcing him to fire it. But *Titus* affirmed that although the Jews fought for their Temple being men without conſcience, yet it ſhould not be deſtroyed: for he would not ſo be revenged of their iniquities: neither would he ever fire ſo goodly a building; for ſo it would redound to the loſſe of the Romanes: as alſo it H would be a credit unto them, if it were left remaining. And now *Alexander*, *Fronto*, and *Cærealis*, perceiving *Cæſars* mind, were of his opinion and ſo he diſmiſſed the convocation, and commanded the ſouldiers and Captaines to reſt, that they might be more able to fight when need required: and preſently he appointed certain choſen men to make the waies even, and eaſie for the army to paſſe by the ruines, commanding them to quench the fire; and that day the Jews being fearful and weary did make no reſiſtance. The day following taking heart and aſſembled together, they aſſaulted the watchmen that kept without the Temple, the ſecond hour of the day. The Romanes valiantly reſiſted their firſt aſſault, ſo defending themſelves with their ſhields as though they had a wall before them; yet ſure it was that they would not long abide, for that they were fewer in number then their enemies, and I not ſo deſperate as they were. Then *Cæſar* before his men retired (beholding the fight from Antonia) with certain choſen horſemen came to ſuccour them: whoſe force the Jewes not ſuſtaining, but the firſt of them being ſlain, the reſt fled: and the Romanes departing, they returned and fought againſt them; and when the Romanes returned again, preſently they fled till about the fifth hour of the day, the Jews were forced to betake themſelves into the Temple, and there they were ſhut up. Then *Titus* returned into Antonia, purpoſing the next day to aſſault them with all his army, and winne the Temple. But the ſentence of God had already determined, that it ſhould be conſumed with fire: and now the fatal day was come after many years, which was the tenth of Auguſt: upon which day alſo, the King of Babylon did once before fire it, yet was it now firſt ſet a fire by our own Countrey-men, who were in- K deed the cauſe thereof. For the ſeditious being quiet till *Titus* was departed, then again they aſſaulted the Romanes, and ſo fought with the guard that were without the Temple, labouring to extinguiſh the flame; who putting the Jews to flight, came unto the Temple.

Titus counſel as concerning the Temple.

Titus with his choſen horſemen cometh to reſcue the Romanes.

The temple was burnt by the Romanes the tenth of the moneth of Auguſt, on which day beforetime it was burned by the King of Babylon.

CHAP. X.

How the Temple was burnt againſt the will of Titus.

THen a certain ſouldier who expected no command, nor feared to do ſo execrable a fact, moved with ſome divine fury, and lifted up by his fellow; took L in his hand a flaming firebrand, and caſt it into the golden gate which entred into the rooms on the North part of the Temple, and the flame preſently aroſe: which cauſed a great cry amongſt the Jews, expreſſing their calamity, and every one haſted to extinguiſh the fire; now neither accounting of their lives nor forces, having loſt that for which they ſo fought. News thereof was preſently brought unto *Titus*, by one who came from the fight, who then was reſting in his tabernacle, and he preſently aroſe and ran unto the Temple to hinder the fire, and all the Captains after him; whereat the ſouldiers being terrified followed, and there aroſe a great cry and tumult in that army being unordered. *Cæſar* both with his voye and hand made a ſign unto the ſouldiers, that were fighting to M quench the fire. But they did not hear him, there was ſo great a noiſe, neither did they percieve the ſigne he had made unto them with his hand, becauſe that ſome were diſtracted with fight, others with anger: and the ſouldiers iſſued in, not reſtrained either by commands or threatnings, but every one went whither fury carried him: and thronging together at the entrance, many preſſed one another to death; and many being amongſt the fiery ruines of the galleries, periſhed as miſerably as thoſe that were overcome. When they came unto the Temple, every one counterfeited himſelf not to hear *Cæſars* command, and ſo exhorted his fellows that were before him to fire the Temple. The ſeditious now had no hope to withſtand them, but either fled or were ſlain; and many unarmed and unable people, whereſoever they were found, were ſlain: ſo that about the Altar were an innumerable company

A ſouldier contrary to Cæſars will burned the Temple.

The burning of the Temple: Great ſlaughter in the Temple.

A pany of dead bodies heaped together, and their blood flowed down the Temple ſtaires; and their bodies that were ſlain rouled down, *Cæſar* ſeeing he could not reſtrain the fury of the mad-brain ſouldiers, and that the fire encreaſed entred into the Temple with his Nobles, and beheld all the holy things there, and whatſoever elſe was there, farre ſurpaſſing all report which ſtrangers had given of it, and equall to the report which the Jews made of it. And the flame not having yet pierced into the inner part of the Temple, nor yet conſumed the houſes and roomes about it, he deemed that as yet it might be preſerved: wherefore himſelf came and intreated the ſouldiers to extinguiſh the fire: commanding *Liberalis* the Centurion of his guard to beat thoſe with a trunchion that would
B not be obedient, and drive them away. But their fury and the rage of warre, and the hatred they bare againſt the Iews, overcame in them all *Cæſars* commands. And fear of them that forbade them. Many were incited ſo to do, hoping of ſome booty, thinking that all the Temple within was full of money, becauſe they ſaw the gates of gold. Moreover, a certain ſouldier, when *Cæſar* ſought to quench the flame, fired the poſtes about the doores: and preſently the flame appearing within, *Cæſar* and the Captains departed, and ſo every one ſtood looking upon it, and no man ſought to extinguiſh it. Thus the Temple was burnt againſt *Titus* his will. And although every man will judge it a lamentable caſe, in ſuch a building ſurpaſſing all that ever was ſeen or heard of, both in greatneſſe, workmanſhip, coſtli-
C neſſe and plenty of all things; in this yet we may comfort our ſelves, in that the deſtinies had ſo determined. For neither living creatures, nor places, nor buildings can avoid their deſtiny. One may alſo admire the exact and juſt revolution of time: for it was now deſtroyed in the ſame moneth, and on the ſame day that the Babylonians firſt deſtroyed it: and from that time that *Solomon* began the firſt Temple, unto the deſtruction of the ſecond Temple, which hapned the ſecond yeer of *Veſpaſians* reign, were a thouſand a hundreth and thirty yeers, ſeven moneths, and fifteen daies; and from the building of the latter Temple which *Aggæus* built in the ſecond yeer of the reign of King *Cyrus*, unto the deſtruction thereof now in *Veſpaſians* reign, were ſix hundreth thirty nine yeers and five and fourty dayes:

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Titus ſtriveth to ſave the inward Temple.

How many yeers there were between the firſt building of the Temple under King Solomon and the deſtruction under Titus.

D

CHAP. XI.

Of the Prieſts: the Treaſure houſe and the Porch.

WHen the Temple was thus conſumed with fire, whatſoever the ſouldiers found therein, they carried away, and put all to the ſword that were in it, which was an infinite number: neither did they ſhew any pity to old age, or infants: but old, young, Prieſts and common people, all were ſlain without reſpect, and all ſorts of peo-
E ple taſted the calamity of warre, whether they reſiſted, or intreated for mercy. And now the flame encreaſed, which grieved even them that were yeilding up the ghoſt: and by reaſon of the height of the hill, and the building together, one would have thought the whole City had been on fire. Then a moſt lamentable cry was raiſed between the Romane legions, and the ſeditious now invironed with fire and ſword, and of the people that were taken in the higher part of the City, and had fled unto the Romanes, lamenting their calamity; and they of the city anſwered the cries and teares of them in the hill, and many whoſe eyes death by famine had already cloſed, took ſtrength a while to bewaile the Temple, which they now opening their eyes beheld on fire. The countrey beyond Jordan, and the mountaines about did eccho with their laments: and yet the calamities ſurpaſſed that tumult.
F For one would have judged the hill whereon the Temple was ſcituate, to have been burnt up by the roots, it was ſo full of fire: Yet multitude of blood ſhed ſurpaſſed the fire. Many that were ſlain were covered with them that ſlew them, and all the ground was overſpred with dead bodies, ſo that the ſouldiers ranne upon the dead bodies to purſue them that fled. At laſt the theeves having driven the Romanes without the Temple, they ranne into the City; and the reſt of the people that were left, fled into the outward porch. And many of the Prieſts firſt uſed ſpits, and then their ſeates made of lead, in ſtead of darts againſt the Romanes; at laſt, nothing at all prevailing, and the fire falling upon them, they went unto a wall eight cubits broad, and there ſtaied. Yet two of the Nobles, when they might either have fled unto the Romanes, and there have been ſaved, or elſe have endured like fortune with the reſt, they notwithſtanding caſt themſelves into the fire, and ſo were burnt with the Temple: one of them was named *Meierus* the ſonne of *Belga*, the other *Joſeph* the ſonne of *Dalæus*.

The cry and howling of the murthered Iews.

The Temple filled with fire and blood.

Two Noble men caſt themſelves into the fire.

The yeer of the world 4034. after the nativity of Christ, 72.

The Romanes thought it in vaine to spare the buildings about the Temple, seeing the Temple was already consumed, and so set fire on them all, the porches, galleries and gates; two onely excepted, one on the East side, and the other on the South side, both which afterward they raxed unto the ground: they burnt also certaine chests called Gazophylacia, or money boxes, wherein was great store of coine, and rich garments, and other precious things; and indeed all the Iews treasure, for the richest of the city had brought all their wealth thither. There came into the porch that was left standing, many men, women, and children, to the number of six thousand. And before *Cæsar* and the Captaines did determine any thing what should be done with them, the furious souldiers fired the porch wherein they were, and so they all perished in the flames; save a few, that leaping down to avoid the fire, were slain in the fall, so that no one escaped of all that multitude. A certain false prophet was cause of all their deaths, who the same day preached in the city, and commanded them to go into the Temple, and behold signes of their deliverance: for many false prophets were then suborned by the tyrants, to perswade them to expect Gods help, thereby to hinder them from flying to the Romanes, and to cause the souldiers to fight more valiantly to defend their City. Men easily believe and are credulous in adversity, so that if any deceitfull person promise deliverance out of calamity, he that suffereth misery, is full of hope thereof.

Six thousand in the porch consumed by fire.

False prophets suborned by the seditious.

CHAP. XII.

Of the strange signes and tokens that appeared before the destruction of Jerusalem.

THese miserable people were thus easily perswaded by impostors who did bely God, yet would they not believe, nor give any eare or regard unto certain tokens, and signes of the ruin of their city: but as it were blinded, neither having eyes nor souls, they counterfeited themselves not to see what God foreshewed them. One while there was a Comet in form of a fiery sword, which for a yeer together did hang over the city: another time before the first revolt and warre, the people being gathered together to the feast of unleavened bread (which was the eighth day of April) the ninth hour of the night there was so much light about the Altar & temple, as though it had been bright day, which remained half an hour: this the ignorant people interpreted as a good sign; but they that were skilfull in holy Scripture, did presently judge what would ensue before it came to passe. At the same festivity, a Cow led to be sacrificed at the Altar, brought forth a lamb in the midst of the Temple: and the inner gate of the Temple on the East side being of massive brasse, which at night time had alwaies at least twenty men to shut it, and was bound with locks of Iron, and was barred with barres, the ends whereof went into morteis holes in the stones on either side the door (the foresaid stones being on each side one whole stone) was seen at the first hour of the night to open of his own accord: which being presently related unto the Magistrate by the keepers of the Temple he himself came thither and could scarcely shut it, and this also to the ignorant seemed a good sign, affirming that God opened unto them the gate of his blessings; but the wiser sort judged that the defence of the Temple would decay of his own accord, and that the opening of the gate foretold, that it should be given to the enemies, affirming one unto another that this sign signified desolation. A little while after the feast daies, on the 21. day of May there was seen a vision beyond all belief, and perhaps that which I am to recount might seem a fable, if some were not now alive that beheld it, and that calamity worthy to be so foretold ensued: for before the sunne set, were seen in the ayre Iron Chariots, all over the countrey, and an army in battell aray passing along in the clouds, and begirting the city. And upon the feast day called Pentecost, at night the Priests going into the inner Temple to offer their wonted sacrifice, at first felt the place to move and tremble, and afterward they heard a voice which said, Let us depart hence. And that which was most wonderfull of all, one *Jesus* the sonne of *Ananus* a countrey man of the common people, four yeares before the warres began, when the City flourished in peace and riches, coming to the celebration of the feast to Jerusalem, which we call the feast of Tabernacles, suddenly began to cry out thus; A voyce from the East: A voyce from the West: A voyce from the four windes: A voyce against Jerusalem and the Temple: A voyce against men and women newly married: A voyce against all this people: and thus crying night and day, he went about all the streets of the city.

The blindnes of the people. The first prodigie, A comet like unto a sword. The second prodigie was, that a bright light shined about the Altar and Temple by night. The third prodigie was a Cow that brought forth a lamb in the midst of the Temple. The fourth the brazen gate of the Temple opened it self.

The fift, arm'd chariots and men seen in the ayre. The sixth, a voyce in the inward Temple. The seventh prodigie, Jesus a countrey mans cry and death.

Some

A Some of the Nobility disdaining misfortune, took him & scourged him with many stripes: but he, neither secretly speaking for himself, nor to those that did beat him, persevered crying as before. The Magistrates then thinking (as indeed it was) that the man spake this through some divine motion, led him unto the General of the Romanes, where being beaten till his bones appeared, he never intreated nor wept, but as well as he could, framing a weeping voice he cryed, Wo, wo unto Jerusalem. *Albinus* (being then Judge) asked him what he was, or of whence, or wherefore he said so, but he made him no answer. Yet he ceased not to bewail the misery of Jerusalem, untill *Albinus* thinking him to be out of his wits, suffered him to depart. This man even untill the time of war never went to any Citizen, nor was seen speak to any one: but still as it were studying of some speech, he cryed, Wo, wo unto Jerusalem. Neither did he ever curse any one, though every day one or other did beare him, nor thank any one that offered him meat. All that he spake unto any man was this heavy prophecy. He went crying as is aforesaid, chiefly upon holy daies, so doing continually for the space of seven years and five moneths, his voyce never waxed hoarse nor weary, till in the time of the siege, beholding what he foretold them, he ceased, and then once again upon the wals going about the City, with a loud voyce he cryed, Wo, wo to the City, Temple & people: and lastly he said, Wo also to my self. Which words were no sooner uttered, but a stone shot out of an engine smote him, and so he yeelded up the ghost, lamenting them all.

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B *Iesus for seven years space & five moneths cried about the City.*

A stone shot from an engine killeth Iesus.

If any one do diligently consider all these, he shall finde that God hath a care of mankind, and doth every way foreshew betime, what is most expedient for them, and they through their own madnesse, to have voluntarily perished in their wickednesse. For the Iews, when the Castle Antonia was taken, made the Temple four-square: notwithstanding that it was C written in the holy Scripture, that the City and Temple should be taken, when the Temple was made four-square. But that which chiefly incited them to war, was the doubtful prophecy likewise found in the holy Scriptures: That at the same time one in their dominions should be Monarch of the whole world, and many wisemen were deceived in this interpretation, making account that he should be one of their own nation, yet indeed thereby was foretold *Vespasians* Empire. But men cannot prevent destiny, though they foresee it. Thus the Jews interpreted some of the signs as they pleased, and at others they laughed, till by the ruin of their countrey, and their own woful overthrow, their iniquity appeared.

The Iews interpreting the signs to their own good liking, are their Countries ruin and the cause of their own calamity.

CHAP. XIII.

D

How Titus *was made Emperour: and of the death of the Priests.*

After the seditious were fled into the City, all the Temple and places thereabout being set on fire, the Romanes placing their Ensigns in the Temple over against the East gate: and there celebrating sacrifice, with great cryes declared *Titus* Emperour, and the Romanes got many preyes and booties, that they sold gold in Syria for half the value. And among those Priests that kept on the wall, a child being thirsty, desired peace of the Romane watchmen, saying, that he was thirsty. So they, pitying both his years and his need, gave him their hands that he should have no harme, and then he came E down and drunk, and filled a bottle which he brought with him: and when he had done, he ranne up again to his fellows, and none of the watchmen were able to overtake him, and they upbraided him with falshood. But he answered, that he had done nothing, but that which he and they intended: for they did not give him their hands to secure him to remain with them, but onely to come down and take water, which he had done. The Romane watchmen greatly admired the subtilty of him that was but a child. The fifth day, the Priests being almost famished came down, and the watchmen carried them to *Titus*, whom they besought to grant them their lives. But he answered them, that the time of pardon was past, seeing that was destroyed, for the which he might have pardoned them, and that it was meet that the Priests should perish with the Temple: and so he commanded them to be put F to death. Then the Tyrants with their followers being on every side beset with warres, and having no way to flee, they being thus beleagred round, requested to parley with *Titus*; who for his natural meeknesse, his friends also perswading him thereto, thought at least to save the City (judging indeed that now the seditious had already their mindes) and so he stood in the West part of the inner Temple: for there was a gate built above a galle[illegible]ie, and a bridge that joyned the Temple and City together, which was then between *Titus* and the tyrants. Many souldiers on both parts flocked about their Rulers; the Jews about *Si-*

Gold was sold for half the price.

The craft of a boy.

The Priests crave pardon, but Titus commands them to be led to excurion.

The seditious summon Titus to a parley.

mon

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mon and *John*, hoping for pardon: the Romanes about *Titus*, desirous what he would say unto them: and *Titus* by an Edict commanding the souldiers to be quiet, and to shoot no arrows, spake unto them first by an Interpreter, thereby shewing that he had the upper hand, and said, "O ye men of Jerusalem, are ye not now glutted with the calamities of your "countrey? Neither calling to mind our power, nor your own infirmity, but with a rash fury "have destroyed your people, City and Temple: your selves also having justly deserved to "perish; who since *Pompey* first conquered you, have never ceased to be seditious, and at last, "have openly born arms against the Romans. Did you trust unto your multitude? You have "seen that a small parcel of the Romans army hath sufficiently resisted you. Or did you ex- "pect forrain aid? What nation is not under our dominion? and who would rather make "choyce of the Jews then of the Romans? Did you trust in your strength of body? why you "know the Germanes serve us. Or in the strength of your wals? what wall, or what greater "hindrance then the Ocean, wherewith the Britains invironed, have yeelded unto the Ro- "mane forces? Or to your courage, and politick counsel of your Captains? You have al- "ready heard that the Carthagenians have been by us surprized. It was therfore the Romans "humanity that incited you against themselves, who first of all permitted you to possesse your "countrey, and gave you Kings of your own nation: and after all this, we kept your laws in- "violate, and suffered you to live as your selves desired, not onely in your own countrey, but "also amongst other nations; & which is the greatest of al our benefits bestowed upon you, "we permitted you to gather tribute and gifts to the maintenance of your Temple and sacri- "fices to God; of all which, we neither forbade any to be brought unto you, neither hindred "any that would offer unto your Temple, but suffered you our enemies to be made richer "then our selves, so that you have used our own money against us. Wherfore, having recei- "ved so many benefits at our hands, you have now disgorged your selves upon us, and like "spightful serpents spet your poyson upon them that made much of you. Let us omit that "by *Nero* his negligence you became forgetful of your duty, and like some member in the "body broken or shrunk, you being still tumultuous, at last were taken in a greater offence, "and were encouraged with immoderate desires to hope for unlawful libertie. My father "came into your countrey, not to punish you for your misdemeanour towards *Cestius*, but by "good counsel and warning to reprehend and quiet you. And whereas if he had come to de- "stroy your nation, he ought first to have cut down the very root, & to have come unto this "City and destroyed it, with the inhabitants: he rather chose first to waste Galilea, and the "places adjoyning, that in the mean time you might repent you, and consider of your estate. "but this his mercy towards you was held for cowardlinesse and infirmity in him, & by our "long suffering, you were emboldned against us: and when *Nero* was dead, you did as treache- "rous subjects are wont to do, taking occasion by our civil dissention, to revolt from us: and "whilest my father and I were gone into Egypt, you prepared your selves to war against us: "neither were you ashamed to trouble them that were designed Princes, whom notwithstan- "ding you had found most gentle Captains unto you. At last, when the Empire fell unto us, "and all things being now quieted, all nations with gifts and presents came to congratulate "us: behold again, the Iews shewed themselves our enemies, and you sent an Embassador be- "yond Euphrates, onely to nourish your rebellion, walling and fortifying your towns anew: "and contending like seditious and tyrants one with another, set abroach civil warres: all "which, none but impious people would have committed. Wherfore being commanded by "my father, who was now urged thereunto, I came against this citie with a heavi charge, yet "did I rejoyce when I heard that the people desired peace. Before I warred against you, I ex- "horted you to peace: after war was begun, I desisted a while from using severitie: I spared "all them that of their own accord fled unto me, and kept my promise unto them, pitying "those that were captives. I with strokes restrained them that hasted the war against you a- "gainst my will, and even forced so to do, I set the Romans against your wals, and alwaies "restrained my souldiers so much desirous of your blood. As often as I overcame you, so of- "ten did I exhort you to peace, as though I had been vanquished. Again, when I approached "unto the Temple, I (willingly omitting the law of arms) requested you to spare both it "and the holy things, offering you leave to depart, & promising you safety, or licencing you "to fight another time in another place, if so you thought good. Al these my offers you refu- "sed, and with your own hands fired your Temple. And now you wicked wretches urge me "to a parlee. What thing can you now preserve so excellent, as that which is already perished "What pardon can you expect, seeing your Temple is destroyed? nay even now you stand "armed, not so much as counterfeiting submission in the last cast. O wretches, with what hope?

Titus Oration to the Iews by an Interpreter.

The Romanes humanity incited the Iews against them.

G H I K L M

A hope? Is not your people dead, is not your Temple deſtroyed, and your city now in my hands, yea, your lives alſo? But do you think death the renown of fortitude? I will not ſtrive with your obſtinacy: yet if you will caſt down your weapons, and yeeld your bodies, I will ſpare your lives: And like as in a private houſe I will ſhew my ſelf unto you a gentle maſter; and after I have puniſhed that which otherwiſe is incurable, I will reſerve the reſt for my ſelf. *The year of the world 4034. after Chriſts Nativity 72.*

Titus grants the Jews life, on condition they ſhould lay aſide their weapons and ſubmit themſelves.

To this they anſwered, that they could not receive pardon at his hands, having vowed the contrary: wherefore they requeſted licence to depart with their wives and children by the camp which he had invironed with a wall, and ſo to go into the wilderneſſe and leave the Citie to the Romanes. *Titus* was hereat greatly enraged, that they being in a manner captives ſhould impoſe upon him conditions; as though they were victors; and commanded a
B crier to tell them, that henceforth they ſhould not flee unto him, nor hope that he would pardon them: for he would ſpare nothing, willing them with all their forces to fight and ſave themſelves as they could, for he would now in all things uſe the law of arms: and ſo he permitted the ſouldiers to ſack the Citie and ſet it on fire. The ſame day they did nothing: but the next day following they fired the Councel-houſe, the Palace Acra, and Ophla, and the fire came unto Queens *Helens* palace, which was ſituate in the midſt of Acra,: alſo the houſes and ſtreets of the Citie full of dead bodies were ſet on fire. The ſame day, the ſonnes and brethren of King *Izates*, and with them many Nobles of the people, aſſembled together, beſought *Cæſar* to pardon them: and he though incenſed againſt them all, yet not changing
C his manner, received them to mercy, and put them all in priſon, and afterward carried them bound to Rome for hoſtages, that were the Kings ſons and kinſmen.

The ſouldiers ſet the City on fire.

Cæſar conſtant in his reſolution.

CHAP. XIIII

Of the prey of the ſeditious, and the burning of the inner part of the City.

D THe ſeditious went unto the Kings Palace, where many had left their wealth, becauſe it was a ſtrong place: and driving the Romanes from thence, they ſlew all the people there aſſembled, amounting to the number of 8000. and 400. and carried away all the money, and they took there two Romane ſouldiers alive one a horſeman, and the other footman; and they ſlew the footman and drew him all along the Citie, as it were in the body of that one, revenging themſelves upon all the Romanes. But the horſeman affirmed that he had ſomething to ſay unto them, which would greatly profit them, and ſave their lives: who was carried to *Simon*; and not having there any thing to ſay, *Simon* delivered him to one of his Captains called *Ardala* to be ſlain, and he brought him where the Romanes might behold him with his hands bound behind him, and a veil before his eies, meaning there to behead him: but he, whileſt the Jew drew out his ſword, fled to the Romanes. And *Titus* would not put him to death, becauſe he had
E eſcaped from the enemies: yet deeming him unworthy to be a Romane ſouldier, who ſuffered himſelf to be taken alive; he took from him his arms, and diſcharged him from bearing them any more, which to a wiſe man was worſe then death. The next day, the Romanes putting the ſeditious to flight that were in the lower Citie, they fired all unto Siloa, rejoycing that the town was deſtroyed: yet they got no booties, becauſe the ſeditious had already robbed and ſpoiled all, and carried it into the higher City. For they nothing repented them of their wickedneſſe, but were as arrogant as though they had been in proſperity: ſo that they with joy beheld the Citie on fire, affirming that they deſired death; for that the people being ſlain, the Temple deſtroyed, and the citie on fire, they ſhould leave nothing
F to their enemies. Yet *Joſeph* in that extremity laboured to ſave the reliques of the Citie, much inveighing againſt their crueltie, and earneſtly exhorting them to ſave themſelves: yet he nothing profited in all this, but was derided for his labour: for neither would they yield to the Romanes for their oathes ſake, neither were they able to fight with the Romanes, being now as it were beſieged round by them; yet their accuſtumed murthers did encourage them to ſtand out.

The ſeditious reſorting to the Kings houſe take away the treaſure.

The puniſhment of a Romane ſouldier taken by the Jews.

The Jews are arrogant in the midſt of their calamity.

The Jews refuſe to ſubmit themſelves to the Romanes, yet are they unable to wage warre with them.

Thus diſperſed all over the Citie, they lurked in the ruines, lying in wait for thoſe that ſought to flee unto the Romanes, and many of them were taken, and all of them were ſlain; for famine had ſo weakned them, that they could not flee, and they caſt their dead bodies to dogs. And any death were eaſie in reſpect of famine. So that many fled unto the Romanes,

The year of the world, 4034. after Chriſts Nativity, 72.

manes, having no promiſe, no nor hope to be pardoned by them, and upon purpoſe fell into the hands of the ſeditious, who never ceaſed from murther: and now there was no place in the whole City void, but was fill'd with dead bodies, who either periſhed by famine or ſedition. But the tyrants and factious theeves put their laſt refuge in the vaults, where they hoped whatſoever hapned to ſave themſelves, hoping that there they could not be found, and ſo after the City was deſtroyed, to eſcape, which was onely their vain fantaſie. For they could neither be hid from God, nor the Romanes: yet at that time they truſted in thoſe caves, from whence they fired the City more then the Romanes, and cruelly murthered them, that having eſcaped the flames, came and fled into ſecret places, and ſpoiled them: alſo if they in any place found any meat, though all bloudy, yet they took it, and did eat it, and now one of them began to fight with another about the ſpoil they got. And I verily perſwade my ſelf, that had they not been prevented by the deſtruction of the City, their crueltie would have been ſuch, that they would have eaten the bodies of dead men.

The tyrants uttermoſt hope was in their vaults.

Rapine and ſlaughter in the vaults.

CHAP. XV.

How the higher part of the City was aſſaulted: and how ſome of the Jews fled unto Titus.

Cæſar perceiving that the higher part of the Citie would not be won without mounts, being ſituate in a ſoil, round about the which were high and deep places, on the twentieth day of Auguſt, he ſet all his ſouldiers on work, and the carrying of wood for that purpoſe was very painful: all trees within 100. furlongs off the Citie were already cut down, and uſed in the former work, as is before ſaid. So the four Legions raiſed a mount on the Weſt ſide of the Citie, and all the reſt made a mount againſt the Porch, bridge and tower, which *Simon* during his warres with *John* had built. About this time, the Captains of the Idumæans aſſembling together, deliberated to yield themſelves, and ſent five of their company to *Titus*, beſeeching him to confirm a peace unto them: and he hoping that the tyrant would yield after them, who were the greateſt part of his army, with much ado granted them life, and ſo ſent them to their fellows: but *Simon* had notice of their departure, and preſently ſlew thoſe five that were ſent unto *Titus*, and taking the Captains (the nobleſt of whom was *James* the ſon of *Soſa*) he put them in priſon, and alſo kept and guarded the Idumæans, who now having no Governours knew not what to do. yet the guard could not hinder them from fleeing, for although many of them were kill'd; yet divers fled and eſcaped and were all received by the Romanes; *Titus* courteſie being ſuch, as that he remembred not his former Edict to the contrary, and now the ſouldiers hoping for gain, and having already gotten ſufficient, abſtained from murthers: for leaving onely the common people, they ſold the reſt with their wives and children for a ſmall price, many being expoſed to ſale, and few coming to buy them: ſo that he having made an Edict that none ſhould flee unto him alone, intending thereby to bring their families with them, yet he now received them alſo, appointing ſome to enquire who had deſerved puniſhment, and to inflict it on them. And an infinite number was ſold, and more them 40000. of the people were ſaved, whom the Emperour diſmiſſed, and permitted to go whither they pleaſed. The ſame time a certain Prieſt, the ſonne of *Thebathus*, named *Jeſus*, was promiſed pardon on condition he ſhould deliver certain holy things given to the Temple: and ſo he came and brought out of a wall two candleſticks, like to them that were in the Temple, tables, goblets, cups, all made of ſolid and maſſie gold: alſo the veil and the ornaments of the Prieſt, and the precious ſtones about them, and many veſſels made for ſacrifice. Moreover, the Keeper of the holy Treaſure called *Phineas*, brought forth the garments, and all things that did belong to the Prieſts, and much purple and ſcarlet, which were laid up in ſtore, to make tapeſtry or hangings, among which alſo was ſome Cinnamon, Caſſia, and many other odoriferous things, whereof were compounded ſweet odours to be offered to God. He alſo delivered him much wealth of other mens, and much ſacred Treaſure: for the which, notwithſtanding he was taken by force, yet he was pardoned, as they were that fled unto *Cæſar*.

The Idumæans conſult in their aſſembly about their ſubmiſſion.

Fourty thouſand of the people ſaved: Jeſus a Prieſt, the ſonne of Thebathus.

Phineas, the Treaſurer of the Temple taken.

CHAP.

CHAP. XVI.

How the reſt of the City was taken.

The year of the world, 4034. after Chriſts Nativity, 72.

THe ſeventh day of September, the Mounts being finiſhed, which was the 18. day after they were begun, ſome of the Romanes placed their Rams and Engines to batter them; and ſome of the ſeditious, who now deſpaired to keep the Citie, left the walls, and fled into Acra, others hid themſelves in certain vaults, and many hindred the Romanes, and reſiſted them for placing their Rams againſt the walls, who were overcome by them, being both more in number then they were, and alſo ſtronger and more valiant. The Jewes being now all diſcouraged and ſorrowful, ſo ſoon as any part of the wall was broken down, or ſhaken with the force of the Rams ſtraightwayes fled, and now the tyrants were ſurprized with a greater fear then needed. For even before ſuch time as the enemies had entered the wall, they ſtood in doubt whether they might flee or no: and they who a little before were proud and arrogant malefectors, did now tremble and quake, ſo that it was pitiful to ſee ſuch a change in them, though they were wicked perſons. And they endeavoured to aſſaile the wall that *Titus* had built to compaſſe the whole City withall: but ſeeing themſelves forſaken of all thoſe that were wont to be truſty unto them, every one fled whither neceſſity did drive him. Preſently newes was brought them that all the Weſt wall of the City was beaten down, others affirmed that the Romanes had entered, and that they had ſeen the enemies in the towers, fear dazeling their eyes: and proſtrate on the ground, they bewailed their misfortune; and as though they had been lame, they ſtood ſtill and ſought not to flee. From whence one may chiefly perceive Gods juſtice toward the impious, and the Romanes fortune; for the tyrants deprived themſelves of their ſtrong holds, and voluntarily departed out of their towers, wherein they could never have been taken but by famine: and the Romans having ſo much laboured at the lower walls, did now by fortune take theſe, which their Engines could never have ſhaken, for there were three inexpugnable towers that could not be battered with the Engines, whereof before we have made mention. So the tyrants having forſaken theſe, or rather being by Gods will driven from thence, preſently they fled unto the valley Siloa: after the fear was paſt, they again took heart, and went unto the wall that was in that place: yet not uſing ſuch courage and violence as their need required, they were beaten by the watchmen that guarded it; their ſtrength now failing and wearied with labour, fear, famine and calamity. And ſom were driven one way, and ſome another, & were forced to hide themſelves in vaults and ſinks. The Romanes having obtained the wall, placed their colours in the towers, and clapping their hands and ſinging for joy, they cryed, victory, finding the end of the warre nothing ſo terrible as the beginning. Yet did they not believe that was the end becauſe they got the wall without any bloodſhed, but admired; ſeeing no man did offer to reſiſt them. And now iſſuing into every ſtreet, they ſlew whomſoever they found without any reſpect, and fired houſes, and all the people that had fled into them, and deſtroyed many whereas they entered for to get a prey, and they found whole families dead, and houſes full of dead bodies, conſumed by famine. Thus terrified with that heavy ſight, they departed out, not taking any thing away, yet for all that they pitied not them that were left alive, but ſlew whomſoever they met, whereby they filled the narrow ſtreets ſo full of dead bodies by them ſlain, that none could paſſe that way for them: all the whole Citie flowed with blood, ſo that many things ſet on fire, were quenched with the blood of them that were ſlain. At evening they ceaſed from killing, but all the night long the fire encreaſed: and ſo in the morning which was the eighth day of September, all was now on fire; the City in the time of the ſiege having endured more miſery and calamity, then ever it received joy and happineſſe from the time of the firſt foundation, notwithſtanding that they were ſo great, that all Cities might juſtly envy it, and it no wiſe deſerved ſo to be oppreſſed with ſuch miſery, ſave onely for that it foſtered and bred ſuch impious perſons as wrought the overthrow thereof.

Some of the ſeditious kept in Acra, the reſt in the vaults of the City.

The fear and amazement of the ſeditious.

The tyrants infeeble themſelves, and of their own accord forſake the towers, from whence by no means but famine they might be driven.

The Romanes enter the town, and obtain the victory.

The houſes and families of beſt reckoning are left full of dead bodies.

Titus, entring into the City, amongſt the reſt admired the ſtrong holds thereof, and the rocky towers which the tyrants like mad-men deprived themſelves of; and ſeeing the height, firmeneſſe, bigneſſe, and the joyning of the ſtones together, and their breadth and height, he ſaid: Surely, God hath aſſiſted us in the fight, and he it was that did withdraw the Jewes from theſe fortreſſes. For what could mens hands and engines prevail againſt them? And having ſpoke much to this effect, coming with his friends, he ſet them at liberty whom

The year of the world, 4054 after Christs Nativity, 72.

whom the tyrants had left bound in the Caſtles: and when he deſtroyed the reſt of the City and wals, he left thoſe towers ſtanding as a monument of his good fortune and victory, by the which he had gained them, though unexpugnable. The ſouldiers now being weary with killing the miſerable Jews, and yet a great multitude remaining alive, *Cæſar* commanded that onely the armed Jews and they that reſiſted ſhould be ſlain, and the reſt left alive. But the ſouldiers alſo killed old folks and weak perſons, and taking all able men and luſty, they carried them into the Temple, and ſhut them there in the place appointed for the women. *Cæſar* left one *Fronto* a Libertine and his friend to keep them, giving him alſo charge to make inquiry who had deſerved puniſhment; who ſlew all the theeves and ſeditious, one of them bewraying another, and reſerved certain choſen young men of large ſtature and beautifull withall for the triumph: and all the reſt that were above ſeventeen years old, he ſent bound into Egypt, to be imployed in certain works there, as digging, delving and manuring the fields, and to be uſed in other publike buſineſſes. *Titus* alſo ſent many of them unto divers Provinces to be ſlain in the Theaters with beaſts or ſwords; and they that were under ſeventeen years of age were ſold. And during the time that *Fronto* kept them, 1c000. died for hunger; partly, for that their keepers hating them, would not give them any meat; partly, for that ſome refuſed meat when it was offered them. For there was now ſcarcity of corn, by reaſon of the great multitude of the people.

G

H

Theſe munitions of the city and defence of the tower which the tyrants abandoned for fear impregnable, Fortunes monument.

The old and weak Jewes are ſlain, and the ſtrong and luſty reſerved. Titus diſtributeth the Jewes.

CHAP. XVII.

Of the number of the captives, and them that were ſlain.

I

The number of the captives and ſuch as died during the ſiege of the City.

THe number of all the captives that were taken during the whole time of warre, was 97000. and the number of all that died and were ſlain during the ſiege, was 110000. the moſt of them being Jewes by nation, but not inhabitants of that place. For being aſſembled together from all parts to the feaſt of unleavened bread, preſently and on a ſudden they were invironed with warre, and firſt of all a Plague fell among them by reaſon of the ſtraightneſſe of the place, and immediately after, famine, worſe then it. And that the City was capable of ſo many men it is evident, for that *Ceſtius* before numbered them; who deſirous to ſignifie the flouriſhing eſtate and ſtrength of Jeruſalem unto *Nero*, who contemned our nation, requeſted the high Prieſts, that if poſſibly they could, they ſhould number all the people in their City: and that upon the feaſt of Eaſter, when they killed offerings from the ninth hour of the day untill the eleventh (and to eate a Lambe not fewer then ten perſons were aſſembled, for it is not lawful to feaſt alone, yea, many times twenty are in a company) they numbred 256000. and 500. oblations or Lambs to be killed; ſo that if we reckon to every Lambe ten men, the number amounts to 2700000. men, all purified whole and ſound: for it was not lawful for any that were lepers, or had a flux of ſeed, nor women that had the monethly tearms, to eat of that ſacrifice, nor for any ſtranger, except he came thither for religion ſake. And this multitude was aſſembled together from other places, and was there by the providence of God ſhut up as it were in a priſon. And the City being filled with men of war was beſieged, that the number of them that were ſlain, paſſed all that ever periſhed, either by any plague ſent from God, or by the means of men; who were partly openly ſlain: partly taken by the Romanes: who ſearching the vaults, and opening the ſepulchres, ſpared none they met withall. There alſo were found more then 2000. whereof ſome ſlew themſelves with their own hands, otherſome kild by others, the reſt periſhed by famine. The ſtink of dead bodies was ſo great, that many minding to go and ſearch the foreſaid places, and being entred into them, were forced to retire: yet others for lucre ſake treading on the dead carkaſſes, ſearched the dead bodies, if they could finde any thing; for much riches were hid in the vaults, and covetouſneſſe omitted no way to gain. Moreover, many were taken out from thence, whom the tyrants had bound, who even in their extremity ceaſed not to tyrannize: yet God plagued them both according to their deſerts: for *John* being now almoſt famiſhed with his brethren in a vault, beſought the Romanes to ſave his life. And *Simon*, having long ſtriven with neceſſity, as we ſhall hereafter make mention of, at laſt yeelded himſelf, who was kept for the triumph; and *John* was condemned to perpetual priſon. Then they deſtroyed the walls, and fired the outward parts of the City.

K

L

M

The Romanes ſearching the graves and vaults, finde much treaſure.

John and Simon apprehended in the vaults.

CHAP.

CHAP. XVIII.

A brief Hiſtory of the City of Jeruſalem.

The yeer of the world, 4034. after the nativity of Chriſt, 72.

Ieruſalem being five times ſpoiled, was at that time once more ſackt.

THus was Ieruſalem taken the ſecond yeer of *Veſpaſians* reign, on the eighth day of September, and having been already five times before ſurprized, it was finally again deſtroyed. Firſt *Aſocheus* King of Egypt, and after him *Antiochus*, then *Pompey*, and after them *Herod* with *Soſius* took the City, and yet deſtroyed it not. But before them the King of Babylon deſtroyed it, when he had enjoyed the ſame, a thouſand three hundreth and threeſcore yeers, eight moneths and ſix dayes after it was firſt built: but he that firſt built it, was one of the Princes of the Cananeans, in his own language called the juſt King. For he indeed was ſo, and therefore was the firſt Prieſt that ſacrificed unto God, and dedicated a Temple, called the City Solyma: but *David* the King of the Iews having driven out the Cananeans, gave it unto his people to be inhabited, and after four hundreth threeſcore and four yeers and three moneths, it was deſtroyed by the Babylonians, and from King *David* who was the firſt Jew that reigned there, untill the time that *Titus* deſtroyed it, were a thouſand one hundred ſeventy and nine yeers, and from the time that it was firſt erected untill it was by him deſtroyed, were two thouſand one hundred and ſeventy ſeven yeers: yet neither the antiquity, nor riches, nor the fame thereof now ſpread all over the world, nor the glory of Religion did any thing profit or hinder it, from being deſtroyed. Such was the end of the beſieging of Jeruſalem. When there was none left to kill, nor any thing remaining for the ſouldiers to get, and that now there was nothing, againſt which the ſouldiers could ſhew their outrage (for they would have ſpared nothing that they could have ſpoyled) *Ceſar* commanded them to deſtroy the city and Temple, onely yet leaving ſtanding certain towers, that were more beautifull and ſtronger then the reſt, to wit, Phaſælus, Hippicos, and Mariamme, and the wall that was on the Weſt ſide; meaning there to keep a garriſon, and that they ſhould be monuments of the Romanes vertue, who had ſurpriſed a City ſo well fortified as it appeared by them. All the reſt of the city they ſo plained, that they who had not ſeen it before, would not believe that it had ever been inhabited. This was the end of their madneſſe, who were alwaies given unto ſedition in Ieruſalem, a moſt worthy City and famous amongſt all nations.

The Romanes wholly ruinate both the city and the Temple.

CHAP. XIX.

How the ſouldiers were rewarded.

Ceſar determined to leave the tenth legion for a garriſon in Ieruſalem, with ſome troupes of horſemen, and other companies of footmen: and all warres being now ended, he purpoſed to thank the whole army for their valiant acts, and reward the moſt couragious for their deſerts. And placing a great tribunall in the mideſt before the camp, ſtanding in it with the chief Peeres about him, from whence the whole army might hear him, he gave them hearty thanks for that of their good will towards him, they had patiently abode with him during thoſe warres, praiſing them for their loyalty during all the foreſaid time, and that in many skirmiſhes they had ſhewed themſelves valiant, and by their valour had enlarged the dominions of their countrey: likewiſe they had now given all nations to underſtand, that neither the multitude of enemies, nor ſtrong holds, nor greatneſſe of Cities, nor raſhneſſe, nor barbarous cruelty of their adverſaries could ever reſiſt the forces of the Romanes, nor eſcape their hands; notwithſtanding that in many things fortune favoured them: adding that it was a credit for them to have ended thoſe warres that had continued a long time; which was all that they hoped for at their coming; and which was moſt glory of all unto them, that thoſe Captains whom they had elected to be the Romane Emperours, were all liked and imbraced of all men, all ſtanding to their appointment; and acknowledging themſelves beholding to them that elected them. Moreover, that he admired them and loved them all, for that every one ſhewed himſelf valiant and couragious: affirming that he would now recompenſe thoſe with honours, and due deſert, who had behaved themſelves moſt valiantly, and moſt hazarded themſelves, and effected worthy deeds, and whoſoever was forwarder then the reſt, ſhould have reward according to his deſert, And that he would be more diligent in honouring them that had

Titus thanketh his ſouldiers, for that they had continued their love towards him.

Titus promiſes recompenſe to his valiant ſouldiers.

The yeer of the world, 4034. after the nativity of Christ, 72.

been his companions in that warre, then in punishing their offences; then presently he willed them to whom it appertained, to nominate them who had valiantly behaved themselves in those warres, and had performed any worthy exploit: which being done, he called every one by his name, and praised them, as greatly rejoycing at the valour of his countreymen, crowning them with crowns of gold. and put chains of gold about their necks, and gave them large spears of gold, and ensignes made of silver; he also preferred every one of them, and gave them of the spoil, precious garments, with gold and silver very plentiously: and thus having rewarded every one according to his merit; and praising God with all his army, he descended with great applause out of the tribunall, and went and offered sacrifices for the victory, and having gathered a great multitude of Oxen about the Altar to sacrifice them, he offered them all, and therewith feasted his army, and himself three daies with all his Nobility, dismissing all the souldiers to depart whither they would, or thought good, appointed the tenth legion to keep Ierusalem, and did not send it back unto Euphrates, where before it was. He banished also the twelfth legion out of all Syria, remembring that under *Cestius* his government they fled from the Jews, being before at Raphanæas, which he sent unto Malto that is scituate by Euphrates, in the confines of Armenia and Cappadocia and the other two he kept with himself, as sufficient to guard him into Egypt, which were the fift and fifteenth legions. And coming to Cæsarea by the Sea coast, he there laid up all his spoiles, and caused the captives to be kept, because that the Winter season permitted him not to sayl into Italy.

Titus largesse unto his souldiers.

Titus sacrifice for his victory.

The twelfth legion under Cestius leading gave place to the Iews.

CHAP. XX.

Of Vespasians *voyage by Sea, and how* Simon *was taken: and of the spectacles, and shews made upon his birth day.*

Vespasians sayling and journey.

Shews at Cæsarea.

WHilest *Titus* was busied in the siege of Jerusalem, *Vespasian* in a Merchants Ship sayled to Rhodes: and from thence departing in a Gally, having visited all Cities by the which he passed, being joyfully received of them all, he went from Ionia into Greece, from thence unto Corcyria, and then unto Japygia, and afterwards by Land. Thus *Titus* being returned from Cæsarea on the Sea-coast, he came unto Cæsarea Philippi, and there he made a long abode, proclaiming all sorts of pastime: wherein many captives perished, some being cast unto wild beasts, others forced in great companies to fight one against another; being in this place, he understood that *Simon* the sonne of *Gioras* was taken. This *Simon* at such time as Jerusalem was besieged, was in the higher part of the city, when the Romane army had entered the walls, and began to waste it: and with his most trusty fellows, and certain Masons, having provided them all necessary tooles, and victualls that might have sufficed them all for many daies, he accompanied with them, and went into a secret cave, unto the end thereof, and there he caused them to digge further, hoping so to get out at some place where he might safely escape away. Yet this his hope had not so good successe as he expected: for they had but digged a little way, ere victualls failed them: notwithstanding, that they had made very great spare thereof. Then *Simon* thinking to fear the Romanes, clothed himself in white, and a purple cloak buttoned about him, and so came out of the earth in that place where the Temple had been builded beforetime. And they that did first see him, were astonished awhile, and stirred not, but let him alone: yet at last they came unto him, and demanded what he was. but *Simon* would not tell them, willing them to call their Captain unto him, and presently some of the souldiers ranne to call him, and so he came: at that time *Terentius Rufus* was Captain of the souldiers. *Terentius* having learned the truth of all, kept him bound, and related unto *Cæsar* the manner of his taking, and thus *Simon* was by the power of God delivered into his enemies hands, who hated him above measure, and so was justly hereby punished, for having so cruelly tyrannized over his own countreymen, not taken by their force, but yeilding himself unto them, having cruelly butchered many, under pretence of false criminations: to wit, for having revolted unto the Romanes.

Simon gets down into the vault, and hopeth to escape from thence in safety.

Simon is taken by the Romanes.

Sinne cannot shun Gods justice.

A great multitude of the seditious taken in vaults.

But impiety cannot escape Gods vengeance, neither is the Divine justice of so weak force, but that it can at one time or other punish them that violate it, and it many times inflicteth a grievous punishent upon men, when they think they have escaped all, for they were not presently punished; which also *Simon* felt, after he fell into the Romanes hands: his coming out of the earth, made a great many more of the seditious at that time to be taken in the caves. When *Cæsar* was returned into Cæsarea by the Sea coast, *Simon* was presented bound

unto

A unto him, who commanded him to be reſerved for his triumph, which he purpoſed to make at Rome. After making ſome abode in that place, he celebrated his brothers birth day with great ſolemnity: and in that ſolemnity bringing forth divers Iews, whoſe puniſhment he had of purpoſe deferred till that time, the number of all that periſhed there with fighting againſt beaſts and amongſt themſelves and by fire, amounted to more then 2000 and five hundreth men. Yet the Romanes thought all theſe puniſhments too light and eaſie for them. After this, *Cæſar* came to Berytus (which is a City in Phænicia, and a Colony of the Romanes) and here alſo he made ſome long abode, and celebrated the birth of his father, with farre greater ſolemnity then the former, as well in making divers ſhews unto
B the people, as in great expences and ſumptuouſneſſe, and cauſing many captives to periſh as before.

The year of the world, 4034. after Chriſts Nativity 72.

In a ſhew in Cæſarea two thouſand five hundreth Iews die

Titus celebrateth Veſpaſians birth-day.

CHAP. XXI.

Of the calamity of the Jews at Antiochia.

C AT the ſame time the reſt of the Jews were in great miſery, and the city of Antiochia was incited againſt them, both for certain criminall cauſes now laid unto their charge, as alſo for certain offences before committed, which neceſſarily I muſt recount, before I ſpeak any thing of the reſt. The nation of the Jews is mixed almoſt amongſt all nations of the world, and eſpecially amongſt the Syrians, by reaſon of their vicinity, and many of them were at Antiochia, becauſe it was a great City, and the Kings that ſucceeded *Antiochus*, permitted them freely to inhabit there, and to enjoy all liberties of the city. For *Antiochus* ſurnamed *Epiphanes*, deſtroyed Jeruſalem and ſacked the Temple: but the Kings ſucceſſors reſtored all the braſſe that was taken from the Temple unto the Jews, offering it unto their Synagogue in Antiochia, and permitted them to have the ſame liberties in the City, that the Greeks enjoyed, and the other Kings alſo of later times uſed them after the like ſort: ſo that their number greatly encreaſed, and they enlarged their Temple and enriched it with ſundry offerings, oftentimes
D winning many Pagans to be of their religion, and ſo as it were made them alſo a part of their nation. Now about the time that the wars began, and *Veſpaſian* was newly arrived, the Jews began to be generally hated of all men: then one of them named *Antiochus*, reverend for parentage, whoſe father was chief of all the Jews in Antiochia, at ſuch time as the people of Antiochia were aſſembled in the Theater, this man came in amongſt them, and accuſed his own father, and the reſt of the Jews to have conſpired together to burn the City in the night time, and delivered ſome Iews unto them that were his gueſts, as conſpirators with the reſt. The people hearing this, could not repreſſe their rage, but preſently cauſed them that were offered unto them, to be burnt in the Theater, and made great ſpeed to ſet upon all the Iews, hoping that by ſpeedy diſpatch they might preſerve their countrey, which o-
E therwiſe was like to periſh. And then *Antiochus* to enrage them the more, did now offer to ſacrifice according to the cuſtome of the Pagans, thereby as it were aſſuring the Antiochians, that he hated the Iews and their cuſtomes, willing them alſo to compell all the reſt of the Iews to do the like, for whoſoever refuſed ſo to do were traitors. The Antiochians followed his counſell: but few Jews would obey them, yet they that denied to ſacrifice were ſlain. Then *Antiochus* receiving a charge of ſouldiers from the Captain of the Romanes, became moſt cruel againſt his countreymen, and would not permit them to keep holy the ſeventh day; but in it to do all labour and buſineſſe, that they were accuſtomed to do upon any other day, and ſo urged them hereto, that within ſhort time the ſeventh day was not onely violated among them of Antiochia, but alſo in other places and Cities round about.
F The Iews at Antiochia having then endured the foreſaid miſery, now fell into as great calamity as that was, whereof I intending to ſpeak, was forced to relate the former. For it happened that the fourſquare market was fired, and the publike places, where all Writings and Regiſters were kept, as alſo the Kings Houſes: and the fire ſo encreaſed, that with much ado it was hindred from firing the whole City. Of this fact *Antiochus* accuſed the Iews, thereby ſufficiently inciting the Antiochians againſt them, although that they had not before born them any malice, and making them ſo eaſily believe his calumniations, who now gave full credit unto his accuſations. by reaſon of that which was paſt: ſo that now they almoſt perſwaded themſelves, that they did ſee the Iews put fire unto them, and ſo in a great rage all of them ſet upon them that were accuſed. Wherefore *Collega* the youuger had much ado to pacifie the people, notwithſtanding that he requeſted them to permit him to informe

The nation of the Iews intermixed among the people of the world.

A number of Iews in Antioch.

A Iew called Antiochus, is the cauſe of their mighty miſery in Antioch.

Antiochus perfidious to his Citizens.

Antiochus forbiddeth to ſanctifie the ſeventh day.

Another calamity at Antioch.

The yeer of the world, 4034. after the nativity of Christ, 72.

A lost of wicked men, by means they were indebted, burn the market place, and the publike records.

Cesar of all that was past. For *Vespasian*, had already sent *Cesennius Portus* to be Governour of Syria, but he was not as yet arrived there. Then *Collega* making diligent enquiry of the matter, found out the truth, and not one of the Jews accused by *Antiochus* was guilty: for certain impious people had done all this mischief, being indebted; thinking that if they had burnt the market-place, and the publike writings, that then their debts could not be required at their hands. Yet the Iews lived in great fear, and expected the event of those forged accusations.

CHAP. XXII.

How Vespasian *at his return was received by the Romanes.*

The yeer of the world, 4035. after Christs Nativity, 73.

The City of Rome entertaineth Vespasian with all willingnesse and pomp.

After that *Titus* had received letters from his father, that he was arrived in Italy, and all Cities wherein he as yet came, welcomed him very joyfully, and that especially Rome, had entertained him with great pomp and triumph, he was now eased of the care he had before, and very joyfull for his fathers welfare, and good fortune. For all the people of Italy did reverence *Vespasian*, though absent, as though he had been present with them, desiring to see his expected arrivall, whose coming they so heartily wished for. For the Senate, remembring what calamities had befalne the City in the change of Princes, desired to receive their Emperour dignified with the honour of old age, and martiall renown, whose presence onely would be to his subjects profit and safety. And the vulgar sort also troubled before with civill warres, long expected his arrivall, assuring themselves therby to have an end of their calamity, and to recover again their wonted affluence. Especially he was expected by the souldiers, who knowing his skill in martiall affairs, by that which himself had already done, and finding their other Captains under whom they warred, ignorant and unskilfull, they wished for his coming, thereby to be delivered from the disgrace wherein they lived, desiring to receive him by whom they might both be honoured, and preserved from danger. The Nobility seeing him so beloved of all men, could no longer wait his coming, but went and met him, he being farre from the City, and accompanied him; and no man stayed his coming, but in whole multitudes they went to meet him, they were so desirous to see him: so that more went to meet him then stayed at home.

The Romanes issue out to meet with Vespasian.

When news was brought that he approached neer unto the city, and how friendly and courteously he had entertained all men, the people with their wives and children stayed in the way he came, to salute and see him: and whersoever he came, with joyfull applauses and acclamations they cried, calling him their Conserver and Benefactor, and he who onely was worthy to be the Romane Emperour, and the whole City was as it had been a Temple, all hung with garlands, and full of sweet odours and perfumes: and the multitude of the people being such that he could scarcely get into the palace, he offered sacrifices unto his household gods for his safe return, and all the people were feasted by their tribes, kindred and neighbours, sacrificing unto God, and requesting that *Vespasian* might long continue their Emperour, and his son after him, and that the Empire might never depart from his linage. The City of Rome having thus received *Vespasian*, it presently was blessed with all happinesse and felicity.

Vespasian celebrateth gratulatory sacrifice for his safe arrivall.

CHAP. XXIII.

The exploits of Domitian *against the Germanes and Frenchmen.*

The causes of the revolt of the Germanes and French, from the Romanes.

Before such time as *Vespasian* was gone to Alexandria, or that *Titus* besieged the City of Jerusalem, a great part of Germany was revolted, with whom the Frenchmen that bordered upon them, renouncing their allegiance, they were in great hope to free themselves from the yoke and government of the Romanes. The first motives that caused the Germanes to revolt, and to warre against the Romanes, was their temerity and rash natures prone to fight, having but a very little hope of successe; then the hatred of their nobles, who knew that none could by force bring them into subjection but onely the Romanes, and chiefly thereunto encouraged by the opportunity they had. For they seeing the Empire greatly afflicted with civill wars, by reason

A reaſon of the often changing of Emperours, and knowing that all the world under their dominion was now in ſuſpence, they thought that by reaſon of their troubles and civil wars, fit opportunity was offered them, and they were hereunto perſwaded by one *Caſſius* and *Civilis*, two of the moſt potent amongſt them, who long before deſired alteration; and now finding opportunity, ſhewed what minds they bare: who now taking courage, made tryal what the common people thought of this point, and the greateſt part of them manifeſtly condeſcended hereunto, and perhaps the reſt were not unwilling. At this time, as it were by Gods providence, *Veſpaſian* ſent letters unto *Petilius Cerealis* (who before-time had been Governour of Germany) and declared him Conſul, commanding him to go into Britain and take the rule of the countrey. He forthwith obeyed *Veſpaſians* command: and hearing that B the Germanes had revolted, he came againſt them, they having now leavied an army, and gave them a great overthrow, killing many of them, and forced them to their due obedience unto the Romanes. Notwithſtanding, if he had not come thither, not long after they had aſſuredly been puniſhed for their offence. For ſo ſoon as news of their rebellion was brought to Rome, *Cæſar Domitianus* hearing of it (not as one of his years would have done, being very young) undertook that expedition to go and conquer them: but having his fathers courage, and being more skilful then his age required, he preſently went againſt them: who terrified with the report of his coming yeelded unto him, thereby gaining this, that without bloodſhed they were brought under ſubjection as before. Now all things in Gallia C being well diſpoſed of, ſo that it was not eaſie for them although they would, to rebel any more, *Domitian* returned again to Rome, being a credit unto his age and countrey.

The year of the world, 4035. after Chriſts nativity, 73.

Cerealis compelleth the Germanes to ſubjection.

Domitianus Titus brother.

At the ſame time alſo the Scythians rebelled, and the Sarmates aſſembled in great multitudes, and paſſed over the river Iſter, and with great violence and cruelty coming unexpected, ſlew many of the Romane garriſons, whom they found in ſtrong holds: and *Fonteius Agrippaes* Leiutenant, who had been Conſul, meeting them, bade them battel, and fought very valiantly: which done, they went all over the countries adjoyning, waſting, robbing, and ſpoiling them. When *Veſpaſian* heard thereof, and how *Mæſia* was all waſted, he ſent *Rubrius Gallus* to be revenged upon them; who having ſlain many of them in fight, he forced the reſt to retire into their own countrey. The General of the Army having thus end- D ed that war, provided to prevent them if hereafter they did attempt the like; for he built far more ſtronger Forts then were before, ſo that the enemy could no way paſſe out of their own countrey; by which means the wars in Mæſia were quickly ended.

The Sythians rebellion againſt the Romanes.

CHAP. XXIV.

Of the River Sabbaticus, and the famous triumph of Veſpaſian *and* Titus.

E TItus the Emperour having ſome while remained at Berytus (as is before ſaid) and being returned from thence, he ſhewed many ſpectacles in all the Cities of Syria, wherein he came, reſerving for that purpoſe the Jewes that were captives, to let all men underſtand of their overthrow; in his journey, he beheld a river worth the recital, which runneth in the midſt between Arcas and Raphaneas, two Cities of the kingdome of Agrippa, which had a miraculous nature: for when it floweth it is very full of water, and runneth with a ſwift ſtream; yet having flowed ſix dayes, it is on the ſeventh day ſo dry that you may ſee the bottome, and ſo continueth his courſe; which for this cauſe the Jews called Sabbaticus, taking the name thereof from the Jews Sabbath, which is the ſeventh day. When the Antiochians underſtood that *Titus* was coming to their City, F they could not contain themſelves within their walls for joy, but all went out to met him; and not onely men, but alſo women and children, expecting his coming thirty ſtounds of; and when he approached near unto them, they holding up their hands to him, ſaluted him with great joy, and having received many courteſies from him, they returned with him, and amongſt other acclamations, they often beſought him to baniſh the Jews out of their city. But *Titus* returned no anſwer, making as though he heard not what they requeſted. Yet the Jews doubtful what he would do, and what his intent was, were all in exceeding great fear. For *Titus* did not tarry at Antiochia, but paſſed from thence to Zeugma towards Euphrates, where *Vologeſus* the King of Parthians meſſenger came unto him, bringing him a golden Crown for his conqueſt of the Jewes: which he receiving, feaſted the Kings Ambaſſadours,

Titus celebrateth many ſumptuous paſtimes in all the Cities of Syria.

The flood Sabbaticus.

Titus coming to Antioch.

The prayers of the citizens againſt the Jewes.

dours, and so returned to Antiochia, where the Senate and people besought him to come G
The yeer of the world, 4035. after Christs Nativity 71. into the Theater, where all the people were assembled expecting him, and he accorded so to do: and again they besought him to expel the Jews out of their City; but he answered that their countrey whereunto he might have banished them, was now destroyed, and there was no place that would receive them. So the Antiochians seeing they could not attaine their former petition, requested another thing of him, to wit, that he would take away the brazen tables, wherein were engraven the Jews priviledges, but *Titus* would not grant that, but leaving the Jews in the same estate he found them, he departed from thence into Egypt: and as in the way he past by Jerusalem, comparing the desolation of that place with the beauty and goodly buildings that were before it was destroyed, he lamented and pitied the H overthrow thereof, not insolently rejoycing as another would have done, for having destroyed so fair and strong a City, but cursing the seditious who forced him to destroy it, not purposing to make his virtue known by the calamity of wretches. For as yet great part of the treasure of the City was found in the ruines, and some the Romanes found of themselves; but the most they got, the captives told them of, which was gold and silver, and other precious things buried by the owners in the earth, being uncertain what would betide them. *Titus* going forward in his journey speedily past the wilderneſſe, and came to Alexandria: and determining now to sayle unto Italy, he sent the two legions that accompanied him unto the places from whence they came, the fifth into Mæssia, the fifteenth into Pannonia, commanding *John* and *Simon* Captains of the prisoners and others, to the number of seven hundred, all of goodly stature and beautiful, to be carried presently into Italy, meaning to I use them in his triumph. When he was now arrived at Rome as he desired, the people were so affected towards him, as if he had been their father, and came to meet him. *Vespasian* also honoured his son *Titus*, meeting him in his own person with great joy: all the citizens likewise received him with exceeding joy, seeing that now the father and his two sons were met. Within a few dayes after they purposed to make a triumph in common, but the Senate had decreed a private and peculiar triumph, for their valiant deeds: and in the day perfixed for the same, no man in all the City remained at home, but every one got a place to stand in, that they might see the Emperours, leaving onely roome between them for their passage. All the souldiers before it was day light, every one with his Captain in companies, came and expected the Emperour, not at the Palace gate, but near the Temple of Isis (for the Emperours that night lodged there) and at day-break *Vespasian* and K *Titus* came forth both crowned with Lawrel, and in purple garments made after their countrey fashion, and they went unto *Octavians* walks, where the Senate, Captains and Knights expected their coming. Before the porch was made a tribunal, and in it placed seats of Ivory which they ascending sate down in, and presently all the souldiers with a loud voice declared their valour and fortitude. The Emperours were unarmed and cloathed in silk, and crowned with Lawrel. *Vespasian* having received their praises, they offering still to speake more in his commendations he beckned with his hand, and made a sign unto them to be silent: which being done, he arose up, and covering the greatest part of his head with his garment, he performed his solemn vowes, and *Titus* also did the like. That done, *Vespasian* speak unto them all in general in few words, and so dismissed the souldiers to go to dinner, which according to the custome, the Emperour was to provide for them: himself departed from L thew to the triumphant gate so called, for that all triumphs passed that way, and they did eat meat, and put on triumphant apparel,. having offered sacrifies unto the Gods that were placed by the gate, and so went in triumph all along the place where people strived to see them, to the end that all people might have a better view of them. But the spectales there exhibited, both for number, variety, and costlinesse, cannot be described sufficiently, being excellent in all things, which any man could devise, both workmanship, riches, and varieties, and novelties of nature. For almost all things that ever were in any place amongst men that lived in felicity, either rich or beautiful, and pleasant to behold, all of them were that day shewed and seen in that triumph, giving a testimony of the large dominions of the Romanes. For there was such store of works of gold, silver, and Ivory, that M one would not have deemed them to have been made onely for the pompe of that day, but to have been so plentiful, as if they had flowed all about the City: some carried fine tapestry made all sorts of purple, othersome carried others diligently wrought with pictures and Babylonian work, and there were so many gemmes and precious stones, some set in crowns of gold, some in other works, that it appeared, that without reason, we judged them to be rare and scarce, Moreover, the pictures of their gods were carried with them, which were admirable both for greatnesse and workmanship, and all of precious matter. And divers sorts

Titus lamenteth the losse & desolation of Jerusalem.

The Romanes find no small part of the riches of Jerusalem.

John and Simon and seventy other goodly Jews are reserved by Titus, to be sent unto Italy.

The triumphant attire of Vespasian and Titus.

Th i vowes and dinner before their triumph.

The magnificence of the triumph.

The most precious garments.

A sorts of living creatures were there to be seen, all adorned with some attire, agreeing and alluding unto their nature. There was also an infinite multitude of men, in purple garments over-wrought with gold, which carried all these things, and they who were separated from the rest to be seen, were attired in such garments. that as many as beheld them admired. The captives went not without their gorgerous attires, but the variety & beauty of the garments hid all the deformity of their bodies, which hapned through their bad usage. The Pageants that were born in that triumph, were of an admirable bigness, so that the people that beheld them, wondred how it was possible that men should carry them: for many were builded with three or four lofts one above another, surpassing all that can be imagined of them for work and cost, for many of them were hanged about with Tapestry of golds and all things annexed unto them, whereon they were carried, were made of wrought gold or Ivory. Therein was curiously represented the manner of war, and all stratagems, and manners of fighting, that could be devised; some in one part of the Pageant, some in another. There might one have beheld a most fertil and fortunate land destroyed, and all the army of enemies to be slain, and some flying, others taken prisoners, and strong and huge wals battered down with Rammes, and Castles and strong holds destroyed, and the wals of populous Cities to be ruined, and the army entring the wals, all places filled with massacred men, and how those that were not able to fight, yeelding themselves, asked mercy, the Temples set on fire, and after all else was wasted, the houses thrown down upon their owners heads, and a river representnig sorrow, not flowing as it was wont, into tilled places, and to serve the use of man, nor for cattel to drink, but into a country which was in every part burning, and invironed with flame, all which the Jews in their wars endured. These things were so artificially represented unto their views that had not seen them, as though they were now a doing. Before every Pageant went the Captain of the City, representing the manner how it was taken. After all these followed many ships, and in every place were carried the spoils taken in war: amongst all which, those that were taken in the Temple of Jerusalem, were most excellent, for there was a golden table weighing many talents, and likewise a golden Candlestick, the use whereof was now not such as we were wont to put it unto, for in the midst of the stem thereof was fixed a base, and out of it proceeded many small branches, framed like a three forked spear, every one being at the top made like a Lamp, which were seven in number, shewing the honour of the seventh day, which is called the Sabbath amongst the Jews. After all this, was carried the Jews Law, which was the last of all the spoils. Then followed many that carrying the image of Victory, all made of gold and Ivory. Afterwards came *Vespasian*, and after him *Titus*, and with him *Domitian* gallantly adorned, and mounted upon an excellent horse, and so they went all to the Temple of *Jupiter Capitolinus*, and there was the end of all this pomp, where they made some abode.

The year of the world, 4036. after the Nativity of Christ 74.

The building of the Pageants.

The year of the world 4037. after the nativity of Christ, 75.

A table of gold of the weight of a great talent.

The last of the spoils was the Law of the Jews.

For it was an ancient custome of their countrey, to repose themselves there till some came and brought news unto them, of the death of him, who was General of their enemies. This as then was *Simon Giora*, who was also carried in the triumph, and having a rope fastned about his neck, was drawn all along the market place, where they that drew him did kill him. For it is the custome of the Romanes, there to put malefactors to death that are condemned. After word was brought that he was dead, all the people made joyful exclamations, and so they began to sacrifice: which done according to the custome, they returned into the Palace, and they feasted some, othersome had prepared banquets for themselves at their own houses. For this day was sacred amongst the Romanes, in joy of the victory over their enemies, and an end of civil calamity, and the beginning of good fortune and hope, which they had in their new Princes. When the triumphs were ended, and all the Romane Empire quieted, *Vespasian* built a Temple, and dedicated it unto Peace, which he did in so short a space as it was admirable: and having bestowed great cost upon it, he also beautified it with divers pictures and carved works. And he placed in that Temple all things that men of former ages had come to see, from the uttermost parts of the earth. And he placed there all the golden vessels, and other necessaries that the Jews used in their Temple, doing them great reverence. But their law and the Tapestry or purple veil of the Sanctuary he commanded to be kept in the Palace.

Simon the son of Giora is drawn with a halter about his neck, thorow the market place.

Vespasian buildeth and dedicateth a temple to Peace.

CHAP.

The year of the world, 4037. after Christs Nativity, 75.

CHAP. XXV.

How Herodium and Macherus were taken by Bassus.

CÆsar sent *Lucius Basilius* into Judæa to be Lieutenant there, who receiving an army of *Cerealis Petilianus*, he took the Castle and garrison of Herodium, being yeelded unto him. After this, gathering together all his army, who were dispersed in divers places of the countrey, he with the tenth legion purposed to war against *Macherus*; for he thought it necessary to destroy that Castle, lest that for the strength it might move many to rebel: for by reason of the situation of the place, they that were in it, had certain hope of their safety, and those that sought to assault it, were in great danger. For it was built upon a rock that was exceeding high, which made it almost inexpugnable; and nature had so devised, that it is hard to come unto it, who hath environed it round about with valleys; so deep, that the bottome thereof cannot be described, neither could one passe over them, nor fill them up: for that which is on the West part is threescore stounds large, and endeth at the lake Asphaltites, and on this side *Macherus* hath a very high prospect, and it is environed on the North and South with valleys of the like measure that the former is, whereby it is impossible to win the Castle; but that valley which is on the East side, is at least a hundred cubits deep, and it endeth upon a mountain near unto *Macherus*. King *Alexander* seeing the nature of the place did there build a Castle, which afterward *Gabinius* in the war against *Aristobulus* destroyed. But *Herod* when he was King, judged this place worthy to be fortified, as a principal defence against the neighbouring Arabians. For it was aptly situate upon a mountain, where one might behold their borders: wherefore making a large wall, he builded a Citie there in the place that men do enter unto the Castle: he also compassed the very top thereof with another wall, and in the corners he placed towers that were threescore cubits high, and in the very midst of all he built a Palace, for largenesse and beauty admirable, and made many cisterns to receive water in convenient places, which served the people abundantly, as it were striving with nature, that the places which she had made inexpugnable, he by Art might make places more strong then that was. He also laid up there in store, arrows and engines, and made all provision wherewith the Inhabitants might be able to hold out a great siege.

Herod environeth Macherus with a great wall and tower.

Wonderful store of arrows and other engines in this tower.

In the Kings Palace, there grew the herb called Rue, which was very admirable for the greatnesse, for there was no fig-tree taller or broader then it; and it was reported that it had continued ever since *Herods* time, and had endured longer, had not the Jews inhabitants of the place cut it down. In the valley that lyeth on the North side of the City, there is a place called Baaras, where also groweth a root of the same name, the colour whereof resembleth the flame, and it shineth at night like the Sun-beams, and is not easie to be pulled up, till that one cast upon it the urine of a woman or her flowers: which done, whosoever toucheth it is sure to die, except he carry the root hanging on his hand. It is also gathered another way without danger, after this manner: They dig all round about it, so that they leave a very little of the root covered with earth, and then they tie a dog unto it, which striving to follow his master who maketh as though he would go away, he easily pulleth up the root, and the dog presently dieth, as it were in his stead that seeketh to get it, so that afterward none that handleth it or taketh it, need to stand in fear thereof. This herb notwithstanding all this danger is diligently sought out for the virtue it hath. For it driveth away devils (which are the spirits of wicked men) out of mens bodies, if it be but applyed unto them, whereas otherwise if they had no help, these devils possessing their bodies would kill them. Out of that place also do spring certain hot waters, very different in taste one from another; for some are bitter, some sweet, there are also sources of cold waters, one near unto another in a Plain: but which is most admirable, there is a cave hard by, not very deep, environed with an eminent rock above, from the which there cometh as it were two dugges or paps hard by one another, and out of the one of them there floweth very cold water, out of the other very hot; which mingled together make a pleasant bath, and serve to cure many diseases, and especially helpeth all pains of the sinews. In the same place also are mynes of Sulphure and Alome.

Rue, of admirable greatnes.

How Baaras is to be gathered

Another fashion how to dig the roots.

Hot baths.

Bassus having veiwed this place on every side, resolved to besiege it, and endeavoured to fill up the valley that was on the East side, and so make a way unto it: which he began to do, hastning

A haſtning to raiſe a very high mount, and ſo make it eaſie to be taken. Thoſe that were inhabitants, conſtrained the Jews that were ſtrangers, to go into the lower City, judging them an unprofitable multitude, and ſo cauſed them to endure the firſt brunt of the enemies, and they themſelves kept the Caſtle, both for that it was ſtrong, and alſo to preſerve themſelves, hoping that by yielding the place unto the Romanes, they might obtain pardon of them; yet firſt they purpoſed to make triall if they could avoid the ſiege: and therefore very couragiouſly, every day they made excurſions, and fought with them they found, and many were ſlain on both parts. Fortune and opportunity ſometime cauſed one to be victors, ſometime another: for the Jews got the beſt when they could aſſault the Romanes, at unB awares, and the Romanes overcame, when they were aware of the Iews coming and armed themſelves. But the ſiege was not ended by theſe skirmiſhes: yet a chance befell, that forced the Iews to yeild their Caſtle. Amongſt them that were beſieged was one *Eleazar* a young man, and very hardy and bold in any enterprize, who oftentimes made excurſions and fought to hinder the Romanes work, who alwaies in every fight did greatly endamage the Romanes, and by his valour and adventurous courage, he gave them that were his fellows opportunity to aſſault the Romanes, and to flie again and retire in ſafety, himſelf being alwaies the laſt that ſo retired. It hapned one day that the fight being ended, and both parts parted, he as it were contemning all men, and thinking that none of his enemies durſt undertake to C combate with him, ſtaied without the gate, ſpeaking to them that were upon the wall, and giving great attention unto them. Then one *Rufus* an Egyptian one of the Romane army, eſpying this opportunity; ran upon him ſo ſuddenly, that he at unawares took him all armed as he was, and they upon the walls ſtood amazed, whileſt *Rufus* led him unto the Romanes camp. Then the Generall of the Romanes cauſed him to be led into a place, where they in the city might ſee him, and there to have all his cloaths taken off him, and whipped; and the misfortune of this young man did greatly diſcourage the Iews, and all the city was reſolved into tears for the calamity of that one man. *Baſſus* ſeeing this, he deviſed this counſell againſt them; for he ſought to move them ſo to compaſſion, that for to ſave him they ſhould yeild their caſtle: which fell out as he deſired. For he preſently commanded a croſſe to be D erected, as though he would preſently have crucified *Eleazar*: which ſight greatly moved them in the caſtle to ſorrow: ſo that now with loud cries they lamented, ſaying that this calamity was inſupportable: Then *Eleazar* beſought them not to deſpiſe him, who was now to die a moſt miſerable death: and moreover to provide for their own ſafety in yeilding the Caſtle unto the Romanes vertue and fortunate ſucceſſe.

Then they moved with his words, and many alſo within the City intreating for him (for he came of a great parentage and had many kinsfolks,) though contrary to their natures, compaſſion took place in them: and ſo ſending ſome of their company ſpeedily, they deſired to parley, affirming they would yeild their caſtle, upon condition that they might ſafely depart away, and *Eleazar* might be likewiſe reſtored unto them. Which offer of theirs, the Romanes accepted; and the Jews in the lower part of the city having intelligence of this E covenant, reſolved themſelves to flie away in the night: but ſo ſoon as they had opened their gates, thoſe that had agreed with *Baſſus*, gave him intelligence thereof; either envying that their countreymen ſhould eſcape, or elſe fearing that *Baſſus* would puniſh them for their flight: yet for all this, the moſt valiant of them that fled, eſcaped, who were gone before the reſt, and the reſt were ſlain to the number of 1000 and 700 men, for the women and children were made bondſlaves. And *Baſſus* thinking it meet to keep his promiſe unto them of the caſtle permitted them ſafely to depart, and reſtored *Eleazar* unto them.

The yeer of the world, 4037. after Chriſts Nativity 75.

The Iews that were ſtrainers dwelt in the lower City.

The conſtancie of the Iews with the Romanes.

Eleazar a Iew ſtrong in hand, and fierce in bold attempts.

Eleazars calamity moveth the Iews to ſubmit themſelves.

1700 Iews ſlain by the Romanes.

CHAP. XXVI.

F

Of the Jews that Baſſus *ſlew: and how he ſold Judæa.*

HIs done, he prepared to carry his army into the paſture called Jardes, for he had notice that many Jews were there aſſembled together, who had eſcaped from Jeruſalem & Machæra during the ſiege. So coming unto the place, and finding it to be as it was reported unto him: he firſt of all invironed it with horſemen, that if any of the Jews ſought to eſcape, the horſemen might withſtand them, and he commanded the footmen to cut down the wood, into the which they fled to hide themſelves. And ſo through neceſſity they were conſtrained to fight, hoping

Jardes a wood invironed by the Romanes.

The yeer of the world, 4033. after Christs Nativity 75.

ping by a courageous fight to find opportunitie to flie: wherefore they altogether with a cry violently assaulted them by whom they were invironed, and they did valiantly withstand them, and by their valour, and the Iews desperation the fight endured a long time: yet the event of the war was not like unto the rest of the fight, for onlie twelve Romanes were slain and very few wounded, and all the Jews were slain in that fight, being in number three thousand; and their Captain *Judas* the son of *Iairus* (of whom we have already made mention, who during the siege of Jerusalem was Commander of a company there) hid himself in a certain cave, and secretly escaped from thence. At that time *Cæsar* writ unto *Liberius Maximus* his Governour, and unto *Bassus*, to sell Judæa: for he did not build in all the countrey and citie, but appropriated it unto himself, leaving there onely eight hundred souldiers, and giving them a place to dwell in called Emaus, thirtie stounds distant from Jerusalem, & he imposed a tribute upon all Jews whersoever they lived, commanding every one of them every year to bring two drachmes into the Capitol, according as in former times they were wont to pay unto the Temple of Jerusalem: and this was the estate of the Jewes at that time.

3000. Iews slain.

A tribute imposed by Cæsar on all the Iews.

CHAP. XXVII.

Of the death of King Antiochus: *and how the Alans invaded Armenia.*

Cesennius Petus President of Syria, accuseth Antiochus before Cæsar.

IN the fourth year of *Vespasians* reign, it hapned that *Antiochus* King of the Comagenes with all his familie fell into great miserie upon this occasion; *Cesennius Petus* Governour of Syria (either for envie, or for that indeed it was so, for it is not well known) sent letters unto *Cæsar*, declaring unto him that *Antiochus* was determined to revolt from the Romanes, together with his son *Epiphanes*, and had made a league with the King of the Parthians, and that therefore it was necessarie to prevent them in time, lest that if they first began to revolt openlie, they might trouble all the Romane Empire with wars. *Cæsar* did not neglect these news, for that the nearnesse of both the Kings countries one to another, seemed to require that they should be quickly prevented: for Samosata the greatest Citie of Comagena is situate upon Euphrates, which might both easilie receive the Parthians, and be a strong hold for them, and also there might easilie passe over the river. Wherefore *Vespasian* beleeving it, permitted him to do what he thought expedient: and he forthwith, *Antiochus* thinking nothing, suddenly entred into Comagena, with the sixt legion, and certain other companies of footmen, and troupes of horsmen, accompanied with *Aristobulus* King of Chalcis, and *Sohemus* King of Emesa, who came to assist him. So they entred the countrey without any fight, for none of the inhabitants offered to resist.

Antiochus is suddenly invaded by Cesennius.

Antiochus daunted with these unexpected news, did not so much as think of any warre against the Romanes, wherefore he determined to leave the whole Kingdome in that estate that then it was in, and with his wife and children depart from thence, hoping hereby to clear himself unto the Romanes, from that which they suspected of him: and going almost a hundred and thirtie stounds from the City into a field, there he placed a Tabernacle. And *Petus* sent men unto Samosata to take it, and left them to keep the City, and he with the rest of the souldiers purposed to go against *Antiochus*. But for all this the King though by necessity urged thereto, yet would he not fight against the Romanes, but bewailing his misfortune, endured patiently all whatsoever: but his sons being lustie strong young men, and skilful in martial affairs, could not easily abstain from fight in that their distresse. Wherefore *Epiphanes* and *Callinicus* his two sons, had recourse unto their forces, and in a great fight that endured a whole day, they shewed their valour, and departed receiving no losse. But *Antiochus* after this fight would not any longer abide in his countrey, but taking his wife and daughters he fled into Cilicia, and thereby discouraged his souldiers, who despairing to keep the kingdome for him, revolted unto the Romanes. But *Epiphanes* and the rest were forced to seek to save themselves, before such time as they were left destitute, and so accompanied with ten horsmen, they passed the river Euphrates: and thus being out of danger they came to *Vologesus*, of whom they were received, not as fugitives, but with great honour, and according to their degree, as though they yet possessed their ancient dignitie. And *Petus* coming to Tarsus of Cilicia, he sent a Centurion to carry *Antiochus* bound unto Rome. But *Vespasian* permitted not a King to be so brought unto

Antiochus chuseth rather to depart out of his countrey with his wife and children, then to fight with the Romanes. *Antiochus* flieth with his wife into Cilicia.

Epiphanes flieth to Vologesus the King of Parthia.

Antiochus taken.

A unto him, thinking it meeter to conſider the old friendſhip between them, then to perſevere in danger, and not to be pacified by reaſon of war. Wherefore he commanded that in the way as he came, he ſhould be unbound, and a while to live at Lacedemon, and leave his journey towards Rome, allowing great ſtore of money; ſufficient to maintaine a Kingly dignitie. *The yeer of the world, 4037. after Chriſts nativity. 75.*

Epiphanes, and they with him hearing this were eaſed of the great care they took for their father, whom they greatly feared to be fallen into ſome danger, and now they alſo conceived ſome hope to be reconciled unto *Cæſar*. Whereof *Vologeſus* writing unto *Cæſar* (for they were contented to live out of the Romane Empire, notwithſtanding that they were honourably entertained) *Cæſar* courteouſly gave them leave, and they came to Rome, and their B father was preſently ſent for unto them from Lacedemon, and ſo remained at Rome in great honour. The nation of the Alanes being Scithians inhabited about Tanais, and the mariſhes of Mæotis, as in another place we have recounted. Who conſpiring with the King of the Hyrcans to paſſe into Media, and ſack it (for he was King of that paſſage) which King *Alexander* had made in ſuch wiſe, that it was ſhut up with yron gates, obtained leave to paſſe, and ſo came into Media, and the Medes nothing fearing any ſuch matter, and ſacked and ſpoiled all their populous and wealthie borders, being full of cattel, none daring to reſiſt them; for *Pacorus* King of that countrey, for fear fled into the ſtrongeſt hold he had, and left all his goods behind him, and with much ado redeemed his wife and concubines whom they had taken, for a hundred talents. Having therefore licence to rob and ſpoil, for that no man reſiſted them, they came into Armenia, and waſted all the countrey thereabout: and *Tyridates* was then King of that countrey, who with an army coming to fight againſt them, was al- C moſt by them taken alive in the battel; for one caſt a halter about him and began to draw him amongſt the enemies: and ſo had done, but that he with his ſword did quickly cut the rope and fled: and they being more enraged, by reaſon he fought againſt them, waſted all the countrey, and carrying with them a huge multitude of men and cattel out of both countries, they returned into their own.

Antiochus reconciled to Cæſar.

The Alans enter Media to ſpoil the ſame.

Armenia waſted.

CHAP. XXVIII.

How Maſſada a moſt ſtrong Caſtle was taken.

D *Baſſus* dying in Iudæa, *Flavius Silva* ſucceeded in his place, and now perceiving that all the countrey elſe were conquered ſave one onely Caſtle, he with all the forces he could make went againſt it. This Caſtle is called Maſſada. The Captain of the Sicarians named *Eleazar*, who firſt invaded it, was a very ſtrong and valiant man, born of the tribe of Juda, who perſwaded a great many Jews as is before ſaid, not to enroule themſelves when *Cyrenæus* was Cenſor, and ſent to taxe Judæa. For at that time the Sicarians had conſpired againſt them that obeyed the Romans, and in all things uſed them like enemies, taking and driving away their goods, and firing their houſes, affirming that they did not any thing differ from ſtrangers, who betrayed the libertie of their countrey, rather then they would fight for it, and that they had rather have them war on the Romanes ſide. *The yeer of the world, 4038. after Chriſts nativitie. 76.*

E But that was onely an excuſe to hide their avarice and injurious dealing as the proof made manifeſt, for they themſelves revolted and bare armes againſt the Romanes, and their enterprizes againſt the Romanes were worſe then the reſt, and when their firſt forged pretence was known and confuted, they did rage more then before againſt thoſe that upbraided them with it. For that time amongſt the Jews abounded with all manner of iniquitie, ſo that none was left undone: yea, though one endeavoured to invent ſome new villanies, yet could he deviſe none that was not then practiſed: all laboured with this malady, both in particular, and in common, and every one did ſtrive with other, to ſurpaſſe his fellow in impiety againſt God, and injuſtice towards his neighbour. The mighty vexed the weaker ſort, and the meaner ſort deſtroyed the Potentates, and took their riches away from them; they gaped F after rule and dominion, theſe after miſchief.

The time among the Iews which was moſt fruitful in all manner of impiety.

The Sicarians were the firſt that were ſo cruel and injurious againſt their neighbours: for not provoked thereunto, neither by deed nor word, they ſlew and injured all men without cauſe, but *John* ſhewed them to be very moderate. For he did not onely ſlay all that counſelled that which was good and profitable, as his greateſt enemies, and eſpecially dealing thus with the citizens, but alſo many wayes injured his countrey, like one who had impiouſly alſo contemned God himſelf. For he did eat forbidden meats, and violated his countries temperance:

Iohn Giſcala

perance:

The yeer of the world, 4038. *after Christs nativity,* 76.

Simon ſon of Giora.

perance: ſo that is was no wonder to ſee him obſerve no juſtice nor fidelity towards men, G who had now infringed the laws of God. Again, what villany did *Simon Giora* leave undone, or what injury did he abſtain from to offer unto their bodies, who had choſen him for their ruler? What did kindred and friendſhip then prevail any man? ſave onely this, that it made them be more cruelly uſed, and every day be more tyrannouſly butchered, then otherwiſe. For they thought it a hainous offence to abuſe ſtrangers, and a glory to exerciſe crueltie upon their moſt familiar friends. The Idumæans were followers of this furie, who killed the high Prieſts, and left not any one of note in the Citie, whereby God might be honoured; and induced all injuſtice poſſible, wherein the zealous excelled. For they committed all miſchief, leaving nothing unattempted, that had ever before that time been practiſed: yet they took their name from them that imitated good and godlineſſe, but in truth it H was to mock and flout them that did well: ſo ſavage and cruel was their nature, or elſe accounting the greateſt impietie to be goodneſſe. But their end was as they deſerved, God puniſhed their deſert with his juſt vengeance. For even unto the latter end of their lives, they endured all the miſeries that is poſſible for mans nature to abide, being killed with divers ſorts of torments. Perhaps one will ſay that their puniſhment was not ſo great as they deſerved: but what puniſhment could be deviſed ſufficient for their deſerts? But I cannot now ſtand to lament thoſe who periſhed by theſe mens crueltie: Wherefore I will return to that where I left.

The Idumæans. The zealous.

The end of the Iews anſwerable to their lives.

Silva the captain of the Romanes beſiegeth Maſſada.

The Romane Captain came againſt *Eleazar*, and them that kept Maſſada with him, who were Sicarians, and he brought an armie with him, and preſently ſubdued all the confines & borders round about, and he placed in everie fit place garriſons, and invironed the Caſtle I with a wall, leſt any of them that were beſieged ſhould eſcape, and that they that beſieged them might there keep a continual guard. Moreover, he placed his camp in a fit place for the ſiege, even there where the rock, that the Caſtle was built upon, joyned unto the other mountain, which was an unfit place to get neceſſaries in. For not onely victuals were fetcht far off by great labour of the Jews, who were commanded to do it, but alſo water for the whole armie ſomewhere elſe, for there was no fountain neer that place. This done, *Silva* attempted the ſiege, wherein it was requiſite for him to uſe both art and labour, by reaſon of the ſtrength of the Caſtle, which is thus ſituate. It is invironed round with a huge ſtone very high on everie ſide, and the valley underneath is ſo deep, that one cannot ſee the bottom, all K rockie, and inacceſſible to all living creatures, ſaving onelie that in two places there is a difficult paſſage unto it, one of them is from the lake Aſphaltites towards the Eaſt, and the eaſieſt of the two is the Weſt ſide: the firſt is called a Snake; taking his name of the ſtraitneſſe & and crooked turnings, for the rock that is eminent, ſeemeth as it were broken in ſunder, and by little and little often returneth again unto it ſelf, and it is by little and little extended in length, ſo that he that goeth that way, can make no haſt, but muſt ſtep with one foot firſt upon them, and the other upon another, and muſt ſtand upon one foot whileſt he removeth the other, and he that falleth is ſure to be ſlain in the fall: for there is ſuch a hollow place on either ſide between the rocks, that it is able to terrifie the boldeſt man alive. When thou haſt gone thirtie ſtounds by this way, then thou comeſt to the top of the hill, which is not L ſteep at the top, but hath a Plain about it, and *Jonathan* the high Prieſt was the firſt that built a caſtle in this place, and called it Maſſada: and *Herod* after him beſtowed great labour and coſt in building that place, for he invironed it with a wall, ſeven ſtounds circuit, all of white ſtone, twelve cubits high and eight cubits broad, and placed in it ſeven and twentie towers that were fiftie cubits high, by the which men paſſed into the houſes that were round about the wall within: for the King appointed the top of the hill for tillage, becauſe it was a more fertil and fatter ſoil then any ground elſe, ſo that if at any time they within the Caſtle wanted proviſion from other places, yet they might not be famiſhed, having this to finde them. He alſo builded in this place a Palace for himſelf, the way to which was on the Weſt ſide within the caſtle wall, whoſe proſpect was toward the North, and invironed the ſame M with a moſt ſtrong wall, and in the corners thereof he built four moſt firm towers threeſcore cubits high, very ſumptuous within, having divers rooms and galleries and baths, ſupported in every place with pillars, every one of which was one onely ſtone, the wals thereof were of ſolid ſtone of divers colours: and to every houſe, and in the top of the hill, and round about the Palace, he hewed certain ciſterns out of the rock for to bear water; ſo that by this means water was as plentiful, as though they had fountains within the Caſtle. There was a way unto the caſtle under the ground & from the Kings Palace, which they that were without could not perceive, the way above ground was inacceſſible, for as we have already

The ſituation of Maſſada.

The journey by the rock called the Snake.

The top more fruitful and fater ſoil then the plain.

Herods Palace.

A already ſaid, the way on the Eaſt ſide no man could paſſe, and as for that on the Weſt ſide, it was ſtopt up with a tower built in the ſtreight thereof diſtant a thouſand cubits from the Caſtle by which it was impoſſible to paſs, and it was not eaſie to get it by force, and the more leiſurely they went, the neerer they were to danger. And thus was this Fortreſs ſtrengthned both by Art and Nature. *The yeer of the world, 4038. after Chriſts nativity, 76.* A tower to the Weſt ſide.

The proviſion within the Caſtle was admirable both for the magnificence thereof, and alſo for the long time it had continued, for their was corn ſufficient for many yeers, and Wine and Oyl and divers other proviſion and heaps of Dates. All which *Eleazar* found readie there, having deceitfully obtained the Caſtle with his Sicarians, which proviſion was all as ſound and as freſh, as though it had newly been laid up in ſtore: notwithſtanding, that from Great ſtore of proviſion in the Caſtle.

B the time it remained there, unto the time that the Romanes took it, were a hundreth yeers, and the Romanes found the reliqves of the fruit incorrupted: and one may juſtly think that the cauſe hereof is the Air about the Caſtle, which by reaſon of the height of the place is moſt pure, and free from all earthly corruption. There was alſo found all maner of Armour in great quantitie, which *Herod* made, and would have armed ten thouſand men; alſo unwrought Iron, braſſe and lead, ſo that one may judge that proviſion to have been reſerved for ſome great cauſe. It is reported that *Herod* prepared that Caſtle for his refuge, when he doubted two great dangers, firſt, that the people of the Jewes would depoſe him; and make them Kings whoſe anceſtors had before reigned. Fruit for an hundred yeers kept uncorrupt.

C The other which was more dangerous then the firſt, was, for that he feared *Cleopatra* Queen of Egypt, who not concealing her intent, did often requeſt *Antonius* that *Herod* might be ſlain, and that ſhe might have the Kingdome of the Jews given unto her. And it was a great marvel that *Antonius* doting ſo upon her, did not fulfil her requeſt. *Herod* for theſe occaſions having builded Maſſada, left it unfurniſhed at the laſt bulwark for the Romans to make war againſt the Jews. For the General of the Romans, having now compaſſed all the place without it with a wall, (as is before ſaid) to the end that none might eſcape, he did very wiſely, and ſo began to aſſault the Caſtle, finding one onely place that would bear a mount. For behind the Tower, that on the Weſt ſide ſtopped up the paſſage into the Caſtle and Palace, there was a great rock very large and long, yet not ſo high as Maſſada by three hundreth cubits. The rock was called Leuce, which ſignifieth white. When *Silva* had gotten this rock, Herod ſuſpecting a double peril, builded the place for a refuge.

D and aſcended it, he commanded his ſouldiers to build a mount thereupon; and they cheerfully labouring, raiſed a ſudden mount two hundreth cubits high: by reaſon of the height it ſeemed not firme nor ſufficient enough to bear the Engines, but upon it was built a Tribunal with great ſtones fiftie cubits high, and as many cubits broad, and the Engines were ſuch as firſt *Veſpaſian*, and after him *Titus* deviſed to batter walls with, and ſo they made a Tower threeſcore cubits high, all plated about with iron. There was but one place about Maſſada to raiſe a mount to batter on.

Now the Romans with many ſhot did drive the Jews from off the Caſtle wals, not ſuffering them to lift up their heads. And *Silva* having builded a mighty Ramme, cauſed the wall to be continually battered therewith, but it could ſcarcely enter upon: and the Sicarians quickly prevented that, building another wall within, which could not be broken with the

E the Ramme being yet ſoft, and ſo would break the force thereof, for they did ſawe timber in pieces, and as it were made two rails, and then filled the ſpace between the two rails with earth, and with other planks they kept the earth from falling down, ſo that they made a work like the wall of a houſe, and for that it yielded unto the blowes of the Ramme (being ſoft earth) the Ramme could not prevail againſt it, but rather made it more ſtrong then before, by ramming the morter together. The Citie battered with a large Ramme, and by Silvas appointment.

Silva perceiving this, judged that he might ſooner deſtroy the wall with fire then with his Engine: and ſo he commanded the ſouldiers to caſt upon it many burning firebrands, and the fire did quickly take hold of the wall, becauſe it was for the moſt part built with wood, and eaſily alſo pierced thorow it, by reaſon it was not clean wrought together, and there was

F a great flame. Firebrands darted againſt the walls.

At the very beginning of the fire, the North winde did greatly annoy the Romanes, for the fire blowing furiouſly from above againſt them that were Romanes, it did drive it extremely upon them, ſo that they were in great deſpair; fearing their Engines would be burnt, and preſently the wind changing and blowing from the South, (as it were by Gods providence) it turned the fire again upon the wall, and now all of it even unto the foundation thereof, was there moſt cruelly on fire. And the Romanes having Gods aſſiſtance, returned again into their Campe joyfully, purpoſing the next morning betimes to aſſail their enemies, and that night to place ſtronger watches, leſt any of the enemies ſhould eſcape. But The North wind diverting the flame, turneth it on the Romans.

Eleazar thought not to flie, neither would he permit any one of his company ſo to do. And G
The yeer of the world, 4038. after Chriſts Nativitie, 76. ſeeing now the wall was fired, and not knowing any way elſe to help himſelf, conſidering likewiſe what the Romans would do unto their wives and children if they ſhould take them, he deliberated of all their deaths, which he in that extremitie judged to be the beſt way they could take. And ſo he aſſembled the moſt valiant of all his company, and exhorted every one thereunto, after this manner.

Eleazars Oration to his companions

Valiant Champions, we long agoe reſolved our ſelves neither to ſerve the Romans, nor any other ſave onely God, for he alone is the true and juſt Lord of all men. Behold, the time is now come, that exhorteth you to ſhew your reſolute mindes: let us not therefore diſhonour our ſelves, and beſides our ſlaverie, ſuffer alſo intolerable torments if we be taken alive by the Romanes. For, we were the firſt that revolted from them, and the laſt that war againſt them. And I verily think H
Eleazar confeſſeth Gods wrath to be kindled againſt the people.
that God hath given us this benefit, that we may die well in our own libertie, which he denied to other, who were overcom contrarie to all expectation. We are certain to be conquered as ſoon as it is day light: but to die valiantly with our deareſt friends, is a glorious reſolution unto valiant men, and of this our enemies cannot debar us, who do labour to take us alive, and carrie us away captives, and we are not able to vanquiſh them in fight. For truely, at the firſt (when we who coveted libertie, ſuffered all miſerie at the hands of our owne Countrey men, and worſe at the hands of our enemies) we ſhould have conſidered that God, who was ſometime favourable unto the Nation of the Jewes, had now condemned them unto perdition: for had he yet been favourable unto us, or had he been but lightly offended at us, he would not have permitted ſo many men to have periſhed, and have delivered his holy Citie into the hands of the I
enemies to be conſumed with fire. And we onely amongſt all our Nation, hoped to live in liberty, as though we had no wayes offended the divine Majeſtie, nor been guiltie of any offence, who indeed taught others iniquitie. So you ſee how we are checked for longing after vain hope, being brought into greater extremitie then we expected. Neither hath our Caſtle by nature inexpugnable, any thing profited us to our preſervation, but we having ſtore of victuals and armour, and all other neceſſaries, have loſt all hope of ſafety, God himſelfe openly taking it from us. For, the fire that once was carried againſt our enemies, did not of it ſelfe return againſt us and unto the wall we built.

The puniſhment of thoſe crimes which the Iews impiouſly attempted againſt the Gentiles.

But it was the puniſhment of our offences, who furiouſly raged againſt our own nation. For the K
which I requeſt you, let us not be puniſhed by the Romanes; whoſe forces are invincible, but by our ſelves, let us ſatisfie the ire of God, and ſo it will be more tolerable for us; even by that means our wives ſhall die undefiled, and our children ſhall not taſte of ſervile captivitie. After whoſe deaths, we will one help another to die with credit, concerning our libertie, which is the beſt ſepulture of all: yet let us firſt fire our Caſtle, and burn our treaſure: for it will be no ſmall grief unto the Romanes, if they neither get our bodies alive, nor can finde any one jot of our riches for recompence of their labour. Let us onely leave our victuals as a ſufficient teſtimony, that famine did not at any time cauſe us to be conquered, but that wee, as at firſt wee reſolved, preferred death before bondage.

The beſt grave is when libertie is maintained.

Eleazar, having thus ſpoken, they that were preſent did not all accord unto him, for ſome joyfully haſted to execute his advice, thinking it ſo glorious a death. But they who moved with compaſſion towards their wives and families, were ſomthing effeminate, or elſe L
abhorred to kill themſelves, one looking upon another with teares, did ſhew his minde to diſagree from that which *Eleazar* perſwaded. Which when *Eleazar* perceived, and that his counſell through fear was defeated, fearing alſo that they who courageouſly had accorded thereunto, would be withdrawn by the tears of others, he did not ſo end his exhortation; but ſtanding up; and with a vehement ſpirit, he began to ſpeak unto them of the immortalitie of the ſoul, and fixing his eyes upon them that wept, he uſed a vehement exclamation, ſaying:

Eleazars Oration touching the immortalitie of the ſoul.

"How much am I deceived, who thought that valiant men fighting for their liberty, would
"rather chuſe to die then to live? but ye do ſhew your ſelves nothing to excel any ordinary
"men, who fear to die, notwithſtanding, that thereby you may eſcape great miſery, and cala- M
"mitie, when in this point you ought not to have expected any admonition thereunto, nor to
"have made any delay to do it. The ancient cuſtomes, which have endured ever ſince men
"had reaſon, the divine doctrine of our nation, which hath continually bin confirmed by the
"deeds of our predeceſſours, do inſtruct us, that it is miſerie to live, and not to die. For death
"freeth our ſouls from priſon unto their moſt pure and proper place, where never after they
"ſhall be touched with calamitie. Which whileſt they are bound in a mortal bodie, and do
"participate of his miſeries, may probably be affirmed to be dead. For it is an unſeemly

"con-

A "conjunction for that which is divine, to be coupled and conexed unto that which is mortall:
"True it is, that our ſouls can do much being joyned to our bodies, for they uſe the bodies as
"their inſtruments, ſecretly producing in them motion, and many other actions paſſing the
"nature of mortall things. But when the ſoul is looſed from that heavie burthen which doth
"weigh it down even unto the earth, which hangeth upon it, and hath received his proper
"habitation, then it enjoyeth free and perfect felicitie, and remaineth inviſible to our
"mortall eyes as God himſelf is, neither is it viſible in our bodies. For it cometh ſecretly
"into them, and ſo departeth from them again, that no man can perceive it, having onely a
"nature incorrupt, and cauſing a change in our bodies. For whatſoever the ſoul toucheth,
"that preſently liveth and flouriſheth; and what it forſaketh, that incontinently withereth
B "and dieth: ſo much doth it participate of immortalitie. The ſleep may be an evident argu-
"ment unto you of this which I ſpeake, where the ſoul not diſtracted, taketh a moſt pleaſant
"and ſweet repoſe; and communicating with God, it is with him preſent in every place by
"reaſon of affinitie, and foretelleth many future events. Wherefore ſhould we then fear death
"who love the reſt that we have in ſleep? were not he a mad man that for a ſhort life would
"hinder himſelf of eternal life? It were neceſſary that we who are inſtructed in the law of our
"nation, ſhould give example to others to deſpiſe and contemn death. But if we ſeek confir-
"mation hereof from ſtrangers, let us ſee the example amongſt the wiſer ſort of the Indians:
"for they being juſt men do tolerate this life as a neceſſary office of nature for a certain time,
"though againſt their wils; yet do they haſten to unlooſ the ſoul bound in this mortal body
C "though not urged thereunto by any calamitie or neceſſitie, but only for deſire of immorta-
"litie, telling others that they will depart out of this life; neither doth any one ſeek to hinder
"them, but all men eſteeming them moſt fortunate, ſend by them commendations and other
"meſſages unto their friends departed: ſo firm is their belief that the ſouls of them that are
"dead have communion and converſation together: And ſo they having all inſtruction what
"to ſay to the ſouls departed, do with great applauſe leap into the fire, that thereby their
"ſouls may be purified from their bodies. And their friends go more joifully with them when
"they go to their deaths, then any doth that bringeth his friend on the way when he is to go
"a great journey; and they bewail themſelves, not thoſe who are dead and have attained im-
"mortality. Shall not we then be aſhamed not to believe ſo firmly as the Indians do? deſpiſing
D "through our own ſloth our countrie laws which are to be emulated of all men? Nay, ſuppo-
"ſing that by our law we had bin inſtructed contrariwiſe, to wit, that to live in this life is bliſ,
"and to die is calamity: yet notwithſtanding, this preſent neceſſitie, this preſent time had bin
"a ſufficient motive to cauſe us to embrace death rather then life, ſeeing that by Gods ap-
"pointment, and of neceſſitie we muſt needs die. In times paſt it appeareth God ſo provided,
"that he ſhortned the daies of our own nation, that would not uſe their life as they ought to
"have done. I dare not aſcribe it unto the Romanes, nor report of our ſelves that their wars
"conſumed us all. For this did not happen through their forces, but a more potent cauſe here-
"of there was which made them conquerors. Which of the Romans ſlew the Iews that inha-
"bited at Cæſarea? whom the inhabitants thereof upon the Sabbath day, they being aſſem-
E "bled in one place together with their wives and children, did maſſacre, notwithſtanding, that
"they had no intent to revolt from them, nor never lifted up their hands in their own defence
"nothing fearing the Romans, who only accounted them of our nation their enemies that
"revolted from them. But ſome may object the Jews at Cæſarea, and the inhabitants thereof
"were alwaies at variance, and that now they revenged their old quarrel, having gotten op-
"portunitie. What then ſhal we ſay of the Scythopolitans? who bare arms with the Græcians
"againſt us, and denied to aſſiſt their own kindred againſt the Romans. What profit did they
"receive by this their good will and fidelitie? for they were altogether with their whole fa-
"milies cruelly ſlain, and this was the reward they had for their labour, for having withſtood
"us to have done the like unto them; it were too long to recount all things ſeverally to this
F "effect. For as ye know there is no citie in all Syria that hath not maſſacred the Jewes there
"inhabiting, being more our enemies then the Romans were, where they of Damaſcus, al-
"though they could not deviſe any probable cauſe for it, yet did they maſſacre all the Jewes
"living among them, who amounted to the number of eighteen thouſand, beſide their wives
"and families. And as we have heard it reported, the number of the Jewes ſlain by the Egyp-
"tians were above 60000. It may be that finding no adverſitie in a ſtrange countrey they
"were put to death by their enemies: but they that in their own Countrey fought a-
"gainſt the Romans, wanted nothing that might have cauſed a perfect hope of a full victory
"over the Romans, they had weapons, armour, wals, and ſtrong holds inexpugnable; their

The yeer of the world, 4034. after Chriſts Nativity, 72.

A ſoul tied in a mortal body. The power of the ſoul.

Sleep the Argument of the immortality of the ſoul.

The profeſſors of wiſdome among the Indians burn themſelves.

An exhortation to contemn death drawn from the time and place.

Example taken from the Jews that were ſlain in Cæſarea.

The calamitie of the Jews in Scythopolis.

18000 Jews ſlain in Syria, and 60000. in Egypt.

The yeer of the world, 4038. after Christs Nativity, 76.

"valorous courage in fighting for libertie shunned no danger, and encouraged men to revolt: G
"which all, having a while served their turns, at last was a cause of their greater miserie. For all
"were taken and subdued by the enemies, as though they had been built and made to make
"their enemies victorie more famous, and not to doe them service. And we may justly deem
"them happie who were slain in the warre, for they died in libertie. Yet who doth not pitie
"the multitude of them that fell into the Romans hands; or who would not hasten to die, ra-
"ther then endure the like misery that they suffered? Some of them being tortured, and some
"with fire and stripes perished; and others half eaten of wild beasts, were reserved alive for
"their second food: and they are most miserable of all that are yet alive, who often wish for
"death and cannot find it. Where is now that gorgeous Citie? where is it that was once the
"mother citie of all the nation of the Jews? so strengthned with such strong wals, so fortified H
"with towers and castles to defend the wals, scarcely able to contain the provision made for
"war, having in it so huge a multitude of men to fight for it; what is it now become,
"wherein God himself was thought to dwell? It is now razed down even unto the very
"foundations; and no other memory or reliques thereof is left standing; their camp is de-
"stroyed, only a few old men and unhappy survive, who sate among the ashes of the Temple,
"& a few women whom the enemies reserved to satisfie their filthy lust. And wil any amongst
"us, considering all these things, desire to behold the light of the Sun, although he could live
"without molestation? Who is such an enemy to his native soyle? who is so effeminate, or
"desirous of his life, that doth not grieve to have lived till this time? would God we had
"been all in our graves, before we had seen that sacred Citie fired by a hostile hand, before I
"we beheld the holy Temple destroyed by impietie: and seeing that the hope we had to be
"revenged upon our enemies, is now vanished away, and that we are left alone in misery and
"necessitie, let us hasten to die well, and take compassion upon our selves, our wives and chil-
"dren, and that whilest we have time, to compassionate our selves. For both we are born to
"die, and all that are begotten by us, and the strongest men living cannot avoid it: but injury
"and bondage, and to see our wives and children abused before our faces, is no necessitie pro-
"ceeding from mans nature, but they onely are forced to endure it, who when they might
"have died without it, did refuse for fear. We first of all trusting to our strength, rebelled
"against the Romanes; Now lastly, they exhorting us to obedience, we denied: which
"of them then will not be enraged against us, if they can take us alive? Most miserable shall K
"those young men be, whose strength will endure many torments, and those old men will
"move compassion whose aged yeers cannot suffer tortures; one shall see his wife carried a-
"way from him, and another his son having his hands bound behind him, cry out unto his fa-
"ther for help: who now whilest they are free from the thraldom of their enemies, may glo-
"riously assist us with their swords. Let us with our wives and children die free men, let us al-
"together depart out of this life. This our religion commandeth, this our wives and children
"perswadeth; God himself hath driven us unto this necessitie for this purpose. The Romans
"would have it otherwise, who fear lest any of us should perish, and not fall into their hands
"alive. Let us therefore hasten, that in stead of their expected hope, whereby they verily
"perswaded themselves to take us alive, we may contrary to their expectation daunt them
"with a sudden admiration of our glorious deaths. L

The calamitie of those Jews who were taken by the Romanes.

Jerusalem the Metropolitan Citie razed from the foundations.

We are born to die, and the most strongest cannot avoid the same.

Eleazar tels the Jews of the Romans tyranny.

It is a happines among the Jews to die free.

Whilest *Eleazar* was yet speaking, and desirous still to continue his exhortation, they all interrupted him: every one now in a fury bent to follow his advice, made hast to effect it; and as though they had been urged by some spirit thereunto, every one laboured to prevent one another in the execution thereof, judging him to shew most valour and fortitude, that first dispatched himself. They were also desirous to kill their wives and children with themselves. And which is most strange, their minds were nothing altered when they came to effect this bloody work; but with the same resolution they had, when they heard *Eleazars* speech, every one retained his good affection towards his friends: yet permitting reason to take no place, and perswading themselves that thus they had well provided for their children, they all at once embraced their wives and children for their last farewell, and took their leaves M of them, kissing them with teares, and then at once slew them, as though it had been done by the hands of other men, and not their own, comforting themselves, being forced so to do, in that hereby they should escape the tyranny and cruelty of their enemies. Finally, no man was so cowardly, who durst not presume to this action; so every one of them killed his dearest friends. O miserable people, whom necessitie forced to slay their wives and children, accounting the action thereof to be the very least of all their miseries! Wherefore, now not enduring the griefe that ensued upon this fact, and thinking that in living any

while

A while after them, they ſhould injure them whom they had ſlain, they with all ſpeed poſſible gathered all their riches together, and ſet them on fire: which done, they elected ten by lot, who ſhould ſlay the reſt, every one proſtrating himſelf upon his wife and children, and embracing them in his arms, and was ſo ſlain willingly by them that executed that wretched office: who having without fear diſpatched them, they caſt lots whoſe fortune it was to kill all the reſt, and he upon whom the lot ſhould fall, ſhould kill the other nine, and laſtly himſelf upon them all, every one ſo encouraging one another, that there was no difference between them that were to be killed, and them that were to kill, and ſo the reſt offered themſelves to death: which done, one who was the laſt of all, being yet alive, went amongſt the dead bodies, and ſearched to ſee if none lived that needed his hand in ſo great a multitude of
B ſlain people; and finding all of them diſpatched, he went and fired the Palace: which done, he with all his force thruſt his ſword into his own body up to the hilts, and ſo fell down by his deareſt friends.

The yeer of the world, 4038. after Chriſts nativity. 76.

The Iewes gathering all their goods together, caſt them into the fire.

Ten choſen by lot to kill the reſt of the Iews.

In this manner they died, thinking they had left no one alive to have fallen into the Romanes hands, but one certain old woman, and another that was *Eleazars* couſin, who in learning and wiſedome ſurpaſſed all other women, and five children, who all hid themſelves in a Cave, wherein water was reſerved to drink, whileſt the reſt were buſied in this Maſſacre, who were in nnmber nine hundreth and ſixtie, beſide women and children. This calamitie happened the fifteenth day of Aprill. In the morning the Romanes expecting that the Jewes would fight with them, made bridges from their mounts unto the walls, and ſo aſſaulted the walls: and ſeeing none of their enemies appear, but all the walls waſted and on fire, and deep
C ſilence in every place, they could not conjecture what was done, and at laſt they made a cry at once, as though they had been beating the walls with a Ramme, thereby to ſee if they could make any enemies come out. The women in the vaults heard this cry, and coming forth, declared to the Romans all that had hapned, one of them relating unto them the event of all the whole matter: yet for all this the Romans did not eaſily beleeve the words, by reaſon of the greatneſs of that fact, but they endeavoured to quench the fire, and paſſing thorow it, they preſently came into the Palace, where they beheld all the dead bodies, yet they did not inſult over them as their enemies, but admired that ſo many ſhould be ſo obſtinately minded to deſpiſe death.

The Romanes expect the fight.

The Romanes admire the Iews fortitude and obſtinate contempt of death.

D

CHAP. XXIX.

Of the death of the Sicarians that were fled unto Alexandria and Thebes.

THe Caſtle being thus taken, the Generall of the Romanes leaving a Garriſon there, went unto Cæſarea, for there was no one enemie left in all that Countrey, but now all Judæa was deſtroyed through continuance of long Warres, and many of
E that Nation, though farre diſtant from it, taſted of thoſe troubles: for it ſo fell out, that afterward many Jewes periſhed in Egypt at Alexandria: for thoſe Sicarians who had eſcaped thither, were not content to be ſafe and free from danger, but there alſo they attempted alteration, and to defend their libertie againſt the Romanes, eſteeming themſelves nothing inferiour unto them, and that onely God was their Lord. And ſome of the nobler race of the Jews, ſeeking to withſtand that their enterprize, were by theſe Sicarians ſlain: which was no ſooner done, but they exhorted the people to revolt.

The murtherers, authours of new calamitie.

The chief and Elders of the Jewes ſeeing this, and that they could not repreſſe them without danger, they aſſembled all the Jewes together, and declared unto them the temeF ritie of theſe Sicarians, ſhewing them to be the Authours of all the miſerie that had befallen the Jewes, and that now notwithſtanding they were eſcaped, yet they were not certain of their lives; for that if they were known, the Romanes would preſently put them to death, and draw them alſo into the like miſerie, who were not partakers of their wickedneſſe. Wherefore, they admoniſhed the multitude to beware leſt they drew themſelves into the ſame danger, wherein they were, and to make ſatisfaction unto the Romanes for themſelves, by delivering ſuch people unto them. The Iewes were perſwaded by theſe ſpeeches: and foreſeeing the danger that might enſue, they furiouſly aſſaulted the Sicarians, and took of them 600. and ſhortly after thoſe who there eſcaping, fled into Egypt and Thebes,

The Iewes aſſemble and conſult about the murtherers.

were taken and brought back again; whose hard-hearted obstinacie was so great, that none G
The year of the world, 4038. after Christs Nativity, 76
can without admiration, hear of. For notwithstanding, that all torments and tortures that could be devised were inflicted upon them, onely to force them to confess, that *Cæsar* was their Lord, yet no one of them would say so, nor make any shew thereof, but all persevered in their former opinion, as though the body tormented had been dead, and not alive. Moreover, their children were most to be admired, for not one of them could be constrained to call *Cæsar* Lord. So much did their boldnesse overcome the torments inflicted upon their bodies.

Divers sorts of torments and tortures inflicted on them who refuse Cæsars soveraignitie.

CHAP. XXX.

H

How the Temple of Onias *at Alexandria was shut up.*

AT that time *Lupus* was Governour of Alexandria, who with all speed by letters gave *Cæsar* notice of these troubles. And *Cæsar*, seeing that it was necessary to beware of the Jewes, who were naturally enclined to sedition and unquietnesse, fearing also that they would once again gather themselves together, and cause some to joyn with them, he commanded *Lupus* to destroy the Temple, which *Onias* erected in Egypt, which was builded and named upon this occasion: *Onias* the son of *Simon* one of the high Priests, being driven out of Jerusalem, *Antiochus* King of Syria then warring against the Jews, he came unto Alexandria, and was courteously entertained by *Ptolomæus*, who was then also enemy unto *Antiochus*, affirming, that he would annex unto his Countrey the people of the Jewes, if he would agree to that which he required. The King according to all that could be granted, he requested him to permit him to build a Temple in some place of his Countrey, and that he might worship God therein according to the custome of their Countrey: for so the Jewes would hate *Antiochus* the more, who had destroyed their Temple at Jerusalem, and be friendly unto him, and many of them did flie unto him for Religion sake. *Ptolomæus* agreed so to doe, and gave him a piece of ground for that purpose, a hundreth and foure-score stounds from Memphis, in that place which was called the way to Heliopolis: where *Onias* building a Castle, made also a Temple unlike to that of Jerusalem; but he erected K
a Tower like that of Jerusalem, with stones, that was threescore cubits long, and he built an Altar after the fashion of that of his Countrey, and adorned it with all manner of gifts (save onely a candlestick) which had in stead thereof a Lampe to give light, which he caused to be hung before the Altar in a golden chain, and he invironed all the Temple with a wall made of brick, and the gates he made of stone, and the King granted unto it great revenewes of money and ground, to the intent that the Priests might have abundance of all things which they required.

Onias by Ptolomies consent buildeth a City and Temple in Egypt.

I

Onias Temple built in Egypt.

But *Onias* did not this with a good conscience, but for that he was at variance with the Jewes of Ierusalem, for that they forced him to flie: and he perswaded himself that by the building of this Temple, he might withdraw all men from Ierusalem thither; and of this, there was a Prophecie 970. yeers before, and *Esaias* foretold that a certain Iew should build L
a Temple in Egypt. And thus that Temple was built, and *Lupus* having received the Emperours letters, went unto the Temple, and taking away certain gifts from it, he shut it up: And after him *Paulinus* who succeeded in his stead, left not one gift there (for he threatned the Priests, if they did not bring forth all) and permitted not any that came thither for to sacrifice, to come neer it; but shutting up the gate thereof, he left no signe of divine service there, and from the time it was built, till the time it was shut up, were three hundreth thirty and three yeers.

Lupus shuts the Jews out of the Temple.

M

CHAP.

A

CHAP. XXXI.

The yeer of the world, 4038. after Christs Nativity, 76.

Of the Massacre of the Jews at Cyrene.

THe boldnes of the Sicarians, like some infectious disease, infected also the Towns about Cyrene. For one *John*, a Weaver, and a wicked man, having escaped, perswaded many simple people to follow him, and led them into the Wilderneſſe, promising to shew them signes and visions, and thus he deceived the simplest sort of the Jews: but the noblest of them of Cyrene, understanding his deceit, gave *Catullus* notice of his preparation and departure, who was then Governour of Lybia; who sending horsemen and footmen, did easily surprize them being unarmed, and the most part of them were slain, yet some were taken alive, and brought to *Catullus*. But their leader *Jonathan* at that time escaped: yet being diligently laid, and sought for over all those Countreyes, he was at last taken, and being brought unto *Catullus*, he sought to delay his own punishment, in offering an occasion of iniquitie unto *Catullus*. For he accused the richest among the Jewes, to have been his advisers to doe this matter. *Catullus* was glad of those allegations, and exaggerated his accusations very much with tragical terms, so that he seemed to have made an end of the warres against the Jewes, and which was worst of all, to be content to credit whatsoever was maliciously spoken: he himself instructed the Sicarians to frame scandalous accusations; and commanding them to nominate one *Alexander* a Jew, whom he had long hated, and his wife *Bernice*, he put them first of all to death, and after them, all that were well moneyed, who amounted to the number of 3000. And this he thought he did without controul, because he confiscated their possessions unto *Cæsar*. And lest any Iew living in any other place should complain of his injustice, he extended his malicious lies against others further off, and perswaded *Jonathan*, and certain others that were taken with him, to accuse the most trustie and faithful Iewes at Rome, and Alexandria: one of them who were thus falsly accused, was named *Joseph*, who writ this Historie. But this device of *Catullu*, had not succes as he hoped: for he came to Rome, and brought *Jonathan*, and the rest bound with him, thinking that no more inquirie would be made of the false accusations invented by himself.

B C D

A part of Jonathans companions were taken and slain, the rest kept captive alive, and brought to Catullus.

Three thousand Jewes slain by Catullus.

Ioseph by Catullus perswation is accused by Ionathan.

But *Vespasian*, suspecting the matter, made diligent inquirie to know the truth: and finding these crimes injuriously imposed upon those men, at *Titus* intreatie, he acquitted them, and punished *Jonathan*, according to his desert; who being first whipped, was afterward burned alive. And *Catullus* at that time, by reason of the mildnesse of the Emperour, had nothing said unto him: but not long after he fell into a grievous disease, and was cruelly tormented not onely in body, but also in minde. For he was greatly terrified, and still imagined to see the ghosts of them, whom he had so unjustly slain, ready to kill him; so that he cried out, and not able to contain himself, leapt out of his bed, as though he had been tortured with torments and fire. And this disease dayly increasing on, his guts and bowels rotting, and issuing out of him, at last he died in this manner, leaving behinde him an evident argument, that the Divine Iustice doth punish impious malefactours. And this is the end of the Historie, which we promised to be set down with all fidelitie, for them that are desirous to know the event of the wars between the Iews and the Romans. And as for our style, we leave it to the judgement of the Reader: but touching the veritie of the History, it is such, as no man need to doubt of; for I do affirm that to be the onely scope, which I aymed at in this whole work.

Ionathan being first beaten is burnt alive.

The conclusion of the seven books of the warsof the Iews

E

The end of the seventh and last Book of Flavius Iosephus, *of the Warres of the Jews.*

F

THE

G

H

The First Book of FLAVIVS JOSEPHVS *The son of MATTHIAS:*

Written against APION, as touching the Antiquitie of the *JEWES.*

I

I Suppose, (O thou worthiest amongst worthie men! *Epaphroditus*) that I have sufficiently testified unto them, who shall read those Books which I have written, as touching the Authentique Historie of the Jews, that our Nation is most ancient, and that they have had their original from themselves, and have from the first beginning inhabited that Countrey, whereof they are now possessed at this present. To which effect I haue gathered out of our sacred Writings, and publisht in the Greek tongue, a Historie containing the occurrences of five thousand yeers. And for that I see there are divers, who being too much addicted and seduced by the scandalous blasphemies and reports, which some of those who are lewdly affected towards us, have published against us) have misconceited and misbelieved that which I have written of our Antiquitie, and labour to approve our Nation to be modern, because none of the most ancient, and most renowned Historiographers among the Grecians, have thought our Ancestours worthy to be enrowlled in their writings: I have for these causes held a part of my dutie to write some short Treatise hereupon; both to reprove the evill intent and affected lying of those our calumners, as also to correct their ignorance, by teaching those who are desirous to know the Truth, what the Originall of our Nation is. For proof whereof, I will produce no other Testimonie then those, who from antiquitie have been judged worthy of credit among the Greeks; laying open before their eyes, that they who have slanderously and falsely written against us, are convicted by their own mouthes: I will also enforce my self to express the causes why very few Grecians have made mention of us in their Historie: and moreover, I will make it known to those who are ignorant, (either in effect or pretence) who they have been that omitted not our History.

The History of the Antiquitie containeth the events of five thousand yeers.

K

The causes that moved him to write this Book.

L

First of all therefore, I do not a little marvel at those, (who in respect of antiquitie) suppose that the truth ought onely to be gathered from the Greeks: and that they justly may claim the honour and knowledge of faithful writing, whereas they neither vouchsafe either us, or any others, the credit or truth in that we set down, although I am able to prove, that all things have falne out quite contrary. For which cause it behoveth us not to look to mens various opinions, but to examine that which is right, and gather the same by the effects. For, whatsoever is set down by the Greeks is new, and of late memory, and hath been brought to execution in a manner but yesterday: I mean the foundations of Cities, the inventions of Arts, and the descriptions of Lawes, and the latest practice among them hath been, and is, the diligent travel in Historie.

All things among the Greeks are modern, but such things as were done among the Egyptians, Chaldees and Phœnicians, are of happy memorie and venerable antiquitie.

M

But amongst the Egyptians, Chaldees and Phœnicians (for I presume not to compare my countreymen with them) as they themselves confess, the memory of their writings is most ancient and infallible. For all these Nations dwell in such countries as are not subject to the corruption of Aire; and have carefully provided, that none of those things that have been done by them should sleep in obscuritie, but should be kept in memory in the publike writings

writings of the learnedſt men: whereas innumerable corruptions have crept in among the Greeks, by which the memory of things ſo repaſſed, is defaced. But they alwayes who have eſtabliſhed new eſtates, have each of them ſuppoſed in their own behalf, that whoſoever was of theirs, he was the firſt of the world. Yet notwithſtanding they have had the knowledge of the nature of letters very late, and have attained the ſame with very great difficultie. For they that ſpake of the moſt ancient uſe of the ſame, doe boaſt and glorifie themſelves, that they have received the knowledge thereof from the Phœnicians, and *Cadmus*. Yet notwithſtanding, there is not any one of them that can ſhew any Record of that time, either in their Temple, or in their publike Regiſters: whereas, after, there aroſe a great doubt and queſtion, whether thoſe letters were in uſe during their time, who ſince have for the ſpace of many yeers continued the ſiege before Troy. And inſooth, their opinion who affirm that they were ignorant of the uſe of thoſe letters, which are at this preſent allowed and accuſtomed among us, is not to be refuſed. For it is moſt manifeſt, that there is not any writing extant among the Greeks that is more ancient then *Homers* Poeſie, which as it is moſt manifeſt, hath been in allowance and continuance ſince the time of the ſiege of Troy: and yet it is reported, that he left no part of that his Poeſie in writing, which was compoſed of divers ſongs, and onely ſung by roat; by which means it came to paſſe that there are ſo many contradictions in the ſame. And as touching thoſe who have undertaken to write Hiſtories among them, I mean *Cadmus* the Mileſian, and *Acuſilaus* the Argive, and after him if there were any others; they were not alive, but very little time before the paſſage of the Perſians into Greece. Furthermore, they who among the Greeks were the firſt that introduced Philoſophie, and the knowledge of celeſtial and divine things, that is to ſay, *Pherecydes* the Syrian, *Pythagoras* and *Thales*, theſe all of them confeſſe with one accord, that being inſtructed by the Egyptians and Chaldees, they have publiſhed ſome few writings, which are ſuppoſed to be the moſt ancient among the Greeks, and it is hardly believed alſo that they were written by them. What reaſon therefore have the Greeks to be ſo proud, as if there were none but themſelves onely who knew the affairs of Antiquity, and could exactly expreſſe their truth and veritie? Or who cannot eaſily conjecture by their own Writers themſelves, that their writings were only upon hearſay and ſuppoſition, and that their ſtyle was onely tied to their vain conjectures? Hence cometh it to paſſe, that in their books they cavil and reprove one another, and make no conſcience to maintain and write contradictions in one and the ſame thing.

Innumerable corruptions invaded Greece.

The Phœnicens and Cadmus the firſt inventers of letters.

Among the Greeks there is not any writing more ancient then Homers Poem.

But it may be ſaid, that I task my ſelf to a fruitleſſe labour, if I ſhould go about to inform thoſe who are better experienced then my ſelf: in how many points *Hellanicus* differeth from *Acuſilaus* as touching the Genealogie: in how many places *Acuſilaus* hath corrected *Herodatus*; or how *Ephorus* hath approved that *Hellanicus* was a lier in the greater part of that which he reciteth. *Ephorus* hath been reproved by *Timæus*; and in general, all they have taxed *Herodotus*. Neither hath *Timæus* vouchſafed to accord with *Antiochus* or *Philiſtus*, or *Callias* in the Hiſtories of Sicily. Neither have they who have written the Hiſtories of Athens, or thoſe who have entreated of the Argoliques, followed others. What need I reckon up thoſe who in particular have entreated of Cities, or of ſuccinct and ſhort matters? whereas in the deſcription of the Perſian warre, and thoſe exploits that were performed therein, thoſe of greateſt authoritie are moſt at oddes. *Thucydides* is accuſed by ſome for a lier in divers places, notwithſtanding that he ſeemeth to have deſcribed the Hiſtory of his time moſt exactly. But the cauſes of this diſcord are divers, and it may be that they who ſhall narrowly prie into them, ſhall find more. For mine own part, thoſe two which I ſhall here ſet down, in my opinion are of greateſt waight. The firſt, and in my judgement the chiefeſt, is, that amongſt the Greeks, from the begining they have not been induſtrious to keep publike Regiſters of ſuch matters as happened in any time or place: which hath made them erre, and given thoſe a priviledge to lie, who afterwards would look to write any thing of ſuch matters as were acted long ſince. Neither are the other Greeks onely to be touched with this negligence for not making account of ſuch Regiſters, but amongſt the Athenians alſo (who are reputed to be glorious for the antiquitie of their Countrey, and who are exerciſed in Sciences) there is no mention of them. For it is ſaid, that the moſt ancient and publike writing which they have, are thoſe capital lawes which were ſet down by their Lawmaker *Draco*, who lived but a little time before *Piſiſtratus* tyranny. What need we ſpeak of the Arcades, who vaunt themſelves of their antiquities? For they have learned the uſe of letters with very great difficultie, and ſome time after this: whereas therefore there was not any writing publiſhed before that time, which might inſtruct thoſe that would learn,

Thucydides writ a moſt exact Hiſtory of his time.

The cauſes of diſcord among the Iews.

learn, or reprehend those that published untruths: from thence it is, that so many differences G
Another cause of their discord recorded by the Grecian Historiographers. have happened amongst Historiographers. A second cause is, for that they, who addicted themselves to compose Histories, did not busie themselves about the inquisition of the Truth (notwithstanding, that each of them did ordinarily promise no lesse) but they laboured to expresse how eloquent they were, and fixed their whole study thereon, as the onely means whereby they hoped to obtain reputation above the rest. Some of them therefore addicted their styles to fables, other some by flattering prayses thought to currie favour with Kings and Cities. The rest inforced their studies to accusations, by obtrecting the work of the Writer thereof, under trust to get the more credit thereby. In effect they have followed that course in composing their Historie, that was every way different from the true
The sign of a true Historie. nature thereof. (For the assured sign of a perfect and true Historie is, whereas all men accord both in word and writing in setting down the same thing:) and they who have written H
diversly, made men believe that they were the truest amongst all the rest. We ought therefore to grant the superioritie to the Grecians in all that which concerneth Eloquence, and the Ornament of Language, but not in that which appertaineth to Antiquitie or truth of Historie, and especially, when the question is, what each man writ as touching his own Nation.

Seeing therefore that both the Egyptians and Babylonians long time since used all diligence in writing, insomuch as their Priests were hereunto enjoyned, who did most curiously intreat of all such points: the same also did the Chaldees amongst the Babylonians, and the Phœnicians also (inhabiting amongst the Greeks) used lawes (both concerning private and I
publike affairs) which, because all men confesse it, I will omit to speak of. I let passe also to recount what care our Nation had of this point (no doubt greater then those Nations above mentioned had) charging our high Priests and Prophets to execute this office, which custome hath been observed even untill this our age: yea (and if I may presume so farre) will be observed in all succeeding ages, as by the scope of my speech ensuing, I will endeavour to make manifest. For our Nation did not onely depute this office to the most just men amongst them in the beginning, and unto such as were alwayes readie to appease the heavie displeasure and wrath of God kindled against them; but they also provided to preserve the line and descent of Priests from all impuritie, and from being intermingled with others. For
A custome which the Priests observed. no man amongst us can be a Priest, who is not born of a woman descended from the Priests K
line; neither in this case is any respect made either of riches or honours: but the partie who claimeth the dignitie of Priesthood, must by many witnesses prove his Genealogie, and that he is descended from Priests. This custome is not onely of force in Jurie, or our own Countrey, but whersoever else any of our Nation inhabit, as in Egypt and Babylon, and in any other place, where continually the Priests in their marriages have this respect, not to marry with any woman that is not of their own line, and they send unto Jerusalem the name and pedigree of the woman whom they have married, and all testimonie hereof which they can deduce from her ancestors. Now if wars molest our Nation (as often they have) in the time of *Antiochus*, surnamed *Epiphanes*, of *Pompey* the great, *Quintilius Varo*, and especially in this our age, then those Priests who survive make new Genealogies, and pedigrees out of our holy writ for the foresaid women, that are not devoured by the furie of warre. For they come L
unto these women, not fearing the company of strangers amongst whom they live: yea, this is an evident token of the Priests integritie, that every Priest during the revolution of two
The Priests amongst the Jews are every one registred with the name of their fathers and this custome hath continued two thousand yeers thousand yeers, are registred together with the names of their fathers, and if any one do erre or falsifie any of the things before-said, he is then interdicted from the Altar, and from exercising any Priestly function. So that in the writings of such men, all things must of necessitie be true, and as they ought to be, for that neither all men are permitted to write, nor yet any dissonance and disagreement is found in their writings. For such things as past in ancient times quite beyond the memory of men, were onely written by our Prophets, who had the knowledge thereof by inspiration from God himself: but other things of later time are onely recorded by those who lived in the age, wherein the things they writ of were done. M
Two and twentie books of holy writ. The books amongst us, containing the Histories of all ages, are neither infinite, nor one repugnant to another: for all our Chronicle is contained in 22 Books, to which books it is impietie to deny credit.

Five of these books were written by *Moses*, comprehending Genealogies, and the beginning of mankind, and such notable events as hapned even from the beginning of the world untill his death; which is little lesse then three thousand yeers. After the death of *Moses*, untill the time wherein *Artaxerxes* lived, who was King of the Persians, and son to *Xerxes*,

the

A the Prophets of our Nation every one writ the Hiſtorie of his time wherein he lived, ſo that of theſe mans writings we have thirteen books: the four other books, which make up the number already mentioned, are known to contain holy Hymnes dedicated unto God, and wholeſome precepts for mans life and converſation. All things which from *Artaxerxes*, untill our time have hapned, are alſo ſet down in writing: yet the books wherein they are regiſtred, do not deſerve ſo much credit as the former of ancient times, for that there was no certain ſucceſſion of Prophets in this age. Moreover, it is evident, that to the former works we give as great credit as to things we our ſelves write; and notwithſtanding, they have been ſo long written, yet in all that time no man durſt preſume either to alter or blot out any thing therein contained. For all Jews even from their cradle do believe theſe books to be ſa-
B cred, holy, and divine, and therefore do give all credit poſſible unto them, and ſo would willingly ſuffer death, rather then to do the contrarie. Many captives of our Nation have already been cruelly tormented, and divers wayes put to death in open Theaters, onely for that they would not commit any thing either in word or deed againſt their lawes, nor violate the writings of their forefathers. Now who amongſt the Greeks did ever ſuſtain the like? Nay, they are ſo far from doing it, that none can be found among them who would ſuffer any loſſe: in his goods or fortunes, thereby to preſerve all the writings of their Nation from perdition: and the reaſon hereof is, that every one eſteemeth the veritie of their Hiſtories to depend upon the will of the Writer. And this they do alſo of their moſt ancient Hiſtorio-
C graphers, and not without cauſe: for they every day ſee men of their own times writing Hiſtories of matters long paſt before in former ages, wherein neither themſelves were preſent, neither yet vouchſafe they to credit the writings of ſuch as were then ey-witneſſes thereof: yea, ſome among them have divulged Hiſtories of ſuch things, as of late befell our Nation, when themſelves never have bin in the place where ſuch matters paſt as they did write of were, nor have lived in any neighbour place, where they might have probable report how matters paſt, but onely making a few centones or broken news, they moſt impudently arrogate to their patcht ſtuff, the name of a Hiſtorie.

The Jewes and Grecians are compared together.

Some others have written of the wars of the Jews.

I my ſelf have compoſed a moſt true Hiſtory of thoſe wars, and of every particular thing there done, as well I might, having been preſent in all thoſe affairs. For I was Captain of the Galileans amongſt our Nation, ſo long as any reſiſtance could be made againſt the Romanes:
D and then it ſo fell out, that I was taken by the Romanes, and being priſoner unto *Titus* and *Veſpaſian*, they cauſed me to be an eye-witneſſe of all things that paſt. Firſt, in bonds and fetters, and afterward freed from them, I was brought from Alexandria with *Titus*, when he went to the ſiege of Jeruſalem. So that nothing could then paſſe whereof I had not notice. For beholding the Romane Armie, I committed to writing all things with all poſſible diligence. My ſelf did onely manage all matters diſcloſed unto the Romanes by ſuch as yielded themſelves, for that I onely did perfectly underſtand them. Laſtly, being at Rome, and having now leiſure, all buſineſſe being paſt, I uſed the help of ſome (for the privitie of the Greek tongue) and ſo I publiſhed a Hiſtory of all that had happened in the foreſaid warres:
E which Hiſtorie of mine is ſo true, that I fear not to call *Veſpaſian* and *Titus* Emperors in thoſe wars, to witneſſe for them. I firſt gave a copy of that book to them, afterwards to many noble Romans, who alſo were preſent in thoſe wars; I ſold alſo many of them to our own Nation, to ſuch as underſtood the Greek language, amongſt whom were *Julius, Archelaus, Herod* the honeſt, and the moſt worthy King *Agrippa*, who all do teſtifie, that my Hiſtorie containeth nothing but truth: Who would not have been ſilent, if any thing either for ignorance or flatterie I had changed or omitted any particular. Yet notwithſtanding all this, ſome ill diſpoſed perſons endeavour to diſcredit my Hiſtorie, as though they were diſputing *pro* and *contra* amongſt children in ſchooles, being ſometimes on a ſudden to forge a feigned accuſation, and otherwiſe to feign a ſlanderous and ſudden detraction, never conſidering that he who promiſeth other men a true relation of things paſt, muſt either be privie unto them by his own knowledg, as having been preſent in the affairs, or elſ have that which he ſpeaketh
F from other mens mouthes, by report of them who know them: both which I have done. For I gathered my other bookes of Antiquitie out of holy Scripture, being my ſelf a Prieſt, and skilfull in our Law; and the Hiſtorie of our wars I have written, my ſelf being an Agent in many matters therein contained, and an eye-witneſſe of the reſt; ſo that nothing was ſaid or done whereof I had not notice. How then can any one excuſe them from impudencie and malice, who labour againſt me to prove my relation falſe? They perhaps alledge, that they have read the Commentarie containing the Emperours acts, yet for all

Joſeph was preſent in all the wars of the Iews.

Ioſeph writ the Hiſtorie of the Iews wars being at Rome.

Some do derogate from Ioſephs Hiſtorie.

all this, they were not preſent in any action, repugnant to that, which my Hiſtorie recounteth. G

Thus have I (as I thought it neceſſarie) made a digreſſion to ſhew how they are able to perform their word, who diſcrediting my Hiſtorie, promiſe to ſet down truth in writing. I have alſo ſufficiently (as I think) demonſtrated, that the regiſtring of things is more ancient amongſt other Nations, then amongſt the Greeks. I will now firſt of all diſpute againſt thoſe, who with all might and main labour to prove our Nation of no Antiquitie, for that (as they ſay) no Greek Writer maketh any mention of it. This done, I will bring forth proof and teſtimonie of the Antiquitie hereof out of other Writers, and ſo I will ſhew that their tongues are no ſlander, who ſeek to diſcredit our Nation. Firſt therefore, our Nation neither inhabiteth a Countrey bordering upon the Sea, neither are we delighted in Merchandize, nor for this cauſe wearied with pilgrimages from place to place. But our Cities are ſcituate far from the Sea in a moſt fertile ſoyl, which we till with all induſtrie, and our whole endeavors are how to get food for our children, and to keep our Countrey Lawes and how to leave unto our poſteritie the knowledge of Pietie, which work we think all our age ought to be employed in. Beſide all this before mentioned, we have a form of living, different from all other Nations: all which concurring together, we had no need to traffick with the Greeks, as the Egyptians and the Phœnicians doe, who give themſelves to bargaining and merchandize onely for the covetouſneſſe of money. Neither were our Anceſtours delighted in thefts and robberies, nor did our fathers make war upon any Nation, for deſire of larger poſſeſſions, Notwithſtanding, our Countrey was furniſhed with many thouſands of ſtrong warlike men. Wherefore the Phœnicians ſailing unto the Greeks to traffick with them, they were thus made known unto them, and by them the Egyptians, and all other Nations, who ſayling upon the Seas, brought Merchandize into Greece. The Medes alſo and Perſians were known unto them, after ſuch time as they openly reigned over Aſia, and the Perſians warred even to the other oppoſite continent.

Two things which Joſeph intendeth.

H

The Jews care to bring up their children. The ancient Jews had no need to traffick with the Grecians.

I

Morover, the Greeks knew the Thracians, becauſe they were their neighbours, and the Scythians by ſayling to Pontus; and finally, all that were diſpoſed to write, knew all the Nations bordering either upon the Eaſtern and Weſtern Seas; but ſuch as dwelt farre from the Sea and Sea-coaſt, were long time vnknown, as alſo appears in Europe: for neither *Thucydides*, nor *Herodotus*, nor any other of that time, maketh any mention of Rome; notwithſtanding, that ſo long ſince it was ſo mightie, and made ſo great wars: yet at laſt, with much adoe the Greeks heard of it. Yea, their moſt curious Writers, and namely *Ephorus*, were ſo ignorant of the Frenchmen and Spaniards, that they thought the Spaniards to be a people only denominated of one Citie, wherein they inhabited, whereas the whole world now knoweth them to inhabit a vaſt Countrey, and a great part of the Weſtern world. Likewiſe, the ſaid Greek Writers relate the manners of the foreſaid people to be ſuch, as neither are, nor were ever uſed among them. And the onely cauſe why they were ignorant of the truth, was the diſtance of the place, and theſe writers would ſeem to tell ſomething which others of former time had not ſpoken of. No marvel therefore though our Nation was unknown, and none of them in their writings made any mention of us, being both ſo far from the Sea, and living after a different manner.

K

The Romans were lately known to the Greeks.

Certain Hiſtoriographers report Spain to be onely one Citie.

L

Put caſe therefore that I denied the Greeks to be of any antiquitie, and to prove my aſſertion ſhould conclude their Nation to be modern, for that our Hiſtories made no mention of them, would they not laugh at this reaſon, and uſe the teſtimony of their neighbour Nations to prove their Antiquitie? I therefore will do the like, and uſe the teſtimony of the Egyptitians and Phœnicians, whoſe Record, the Greeks cannot denie. For all Egyptians in generall, are our enemies, and among the Phœnicians they eſpecially of Tyre; Which I cannot juſtly ſay of the Chaldees, who have been Princes over our Nation, and becauſe of their affinitie and alliance with our Countreymen, have in their Chronicles made mention of the Jews. Yet when I have proved what I now aver, and refell the ſlanderous reports againſt us, I will then alſo ſhew who amongſt the Greeks ſpake of us, that ſo the Greeks may alſo be deprived of this ſhift and refuge, to excuſe their malicious lies falſly forged againſt our Nation. And firſt of all I will begin with the writings of the Egyptians, who as they well know, do nothing at all favour us. Wherefore *Mathenon*, an Egyptian born, skilfull in the Greek tongue, as by his works appears (for he writ in Greek) compiling a Hiſtory of the cuſtomes and religion of his forefathers, collected (as himſelf reporteth) out of the Egyptian holy writings, often reprehendeth *Herodotus*, who being indeed ignorant, did much help the Egyptians. This

Arguments to prove the Jews of more antiquitie then the Greeks.

M

Manethon an Egyptian Writer.

Manethon,

A *Manethon*, in his ſecond book of the Egyptian cuſtomes ſaith thus (I will ſet down his own words, becauſe I uſe them as a witneſſe.) We have a King (quoth he) named *Timaus*, in whoſe reign God being angry with us, contrary to all expectation, an obſcure people taking courage, came from the Eaſt, and pitching their tents in our countrey, conquered it by force, no man reſiſting them; and committing our Princes to bonds, did finally burn our Cities, and deſtroy the Temples of our gods, and behaved themſelves moſt cruelly againſt the inhabitants, killing many of them, and making ſlaves of the reſt with their wives and children: finally, they choſe a King amongſt themſelves, who ſhould be then of our countrey, his name was *Saltis*, who coming to Memphis, made both the higher and lower Province tributaries, leaving garriſons in ſtrong holds, and fortifying thoſe places in the Eaſt: Likewiſe, foreſeeing that the Aſſyrians were more mighty then he, and would invade his countrey, he found out in this Province a city called Saite fit for his purpoſe, being ſcituate on the Eaſt ſide of the river Bubaſtis, which by an ancient divine was called Avaris, he builded up this city, and compaſſed it with moſt huge walls, and placed in it two hundreth thouſand armed men to keep it. This *Saltis* came in harveſt time, to the intent that he might both pay his ſouldiers, and be a terrour unto other people, and after he had reigned nineteen yeers, he died. Saltis ſubdued the Egyptians.

After him ſucceeded another King called *Baon*, who reigned four and fourty yeers, next to him *Aphinas*, who reigned thirty ſix years and ſeven monethes, then *Apheſis*, who reigned threeſcore and one yeers, and then *Iannas*, who reigned fifty yeers and one moneth, after them alſo reigned *Alſis*, nine and fourty yeers and two moneths; and theſe ſix were the firſt Kings amongſt them, ever deſtroying and warring upon the Egyptians, and labouring to extinguiſh their race. This Nation was called *Hicſos*, which ſignifieth Kings ſhepheards: for *Hic* in the ſacred tongue, ſignifieth a King, and *Sos* a ſhepheard or ſhepheards, according to the common ſpeech, and *Hicſos* is a compound word. Some ſay theſe people were Arabians: but in other copies I find that *Hicſos*, is not interpreted Kings ſhepheards, but ſhepheards that were captives: for *Hic*, and *Hac* alſo when it is pronounced, doth in the Egyptian tongue ſignifie a captive, and this latter expoſition ſeemeth to me to be the trueſt, for it is more agreeable with the Hiſtory. Wherefore *Manethon* reporteth theſe foreſaid kings and ſhepheards to have ruled Egypt five hundreth and eleven yeers: and after theſe, the King of Thebes, and the King of the reſidue of Egypt, uniting their forces together, invaded the ſaid ſhepheards and held on great and long warres againſt them, and that the ſaid ſhepheards were overcome by the King *Aliſfragumthoſis*: alſo that then they loſt all Egypt which he had in their power, and that they were ſhut up in a place called Avaris containing ten thouſand acres of ground, which as *Manethon* reporteth, theſe ſhepheards environed round about with a huge wall, to the end that all their whole proviſion might be fortified, and all the preys which they got, defended. Moreover, that *Themoſis* ſonne of the ſaid *Aliſfragumthoſis* endeavoured by force to ſubdue them, and for this cauſe beſieged them with four hundreth and 80000 armed men: and at laſt deſpairing to take them by ſiege, he covenanted with them that they ſhould ſafely depart out of Egypt whither they would; and that they upon theſe conditions together with all their families and goods, and cattell, departed out of Egypt into the wilderneſſe, and ſo into Syria, being in number two hundreth and fourty thouſand, and that fearing the puiſſance of the Aſſyrians, who at that time reigned in Aſia, they builded a city in the countrey now called Judæa, which they made ſo large that it might receive them all, and this city they called Jeruſalem. Further, the ſaid *Manethon* in another book of the Egyptian affairs ſaith, that in the holy writings, he findeth the foreſaid ſhepheards called captives, wherein he ſaith moſt true. For our Anceſtors were wont to feed cattell, and ſo leading a paſtorall life, were called ſhepheards, neither are they unjuſtly called captives: for our forefather *Joſeph* told the King of Egypt that he was a captive; and long time after he called his brethren into Egypt by the Kings command; but we will hereafter examine this point more ſtraightly: I will now cite the teſtimony of the Egyptians concerning this point, and alſo relate the words of *Manethon* touching the time when this befell, who ſaith as followeth. Kings ſhepheards.

After that the nation of ſhepheards were departed out of Egypt unto Jeruſalem, King *Themoſis* who drave them out of the Land, reigned twenty five yeers and four moneths, and then died: and his ſonne *Chebron* ſucceeded him, who reigned thirteen yeers, and after him *Amenophis* twenty yeers and ſeven moneths, next, his ſiſter *Ameſſes* one and twenty yeers and nine moneths, then reigned *Mephios* twelve yeers and nine moneths, and *Mephamuthoſis*

muthosis twenty five yeers and ten moneths, *Themosis* nine yeers and eight moneths, *Amenophis* thirty yeers and ten moneths, *Orus* thirty six yeers and five moneths, after him his daughter *Achencheres*, twelve yeers and one moneth, and the brother of *Rathotis* nine yeers, *Achencheres* twelve yeers and five moneths, another *Achencheres* twelve yeers and three moneths, *Armais*, four yeers and one moneth, *Armesis* one yeer and four moneths, *Armesesmiamus* threescore and six yeers and two moneths, *Amenophis* nineteen years and six moneths. Moreover, that *Sethosis* having made ready a huge army both of foot and horse, and also a Navy at Sea, left the government of Egypt unto his brother *Armais*, and permitted unto him all other Kingly authority, onely forbidding him to wear a Diadem, and to oppresse the Queen, mother to his children, commanding him also to abstain from the rest of the kings concubines. And *Sethosis* himself went to Cyprus and Phœnicia, against the Assyrians and Medes, and subdued them all, partly by the sword, partly by the fear of his power and greatnesse: and being proud of all this his fortunate successe, he bent himself against the Eastern countrey, and destroyed with fire and sword the cities of that place, with whole Provinces: and spending much time in these warres, his brother *Armais* whom he left in Egypt, did without fear commit all that he forbade him to do: for he oppressed the Queen violently, and daily lay with the rest of the Kings concubines, and being thereto counselled by his friends, he put a Crown upon his head and rebelled against his brother. Also that he who was then chief of the Egyptians holy customes, sent letters unto *Sethosis*, containing all that had hapned, and how *Armais* had rebelled against him; who returning to Pelusia, came and enjoyed again his own kingdome which by his name was called Egypt: for *Manethon* writeth that this *Sethosis* was named *Egyptus*, and his brother *Armais Danaus*.

Sethosis King of Egypt, made his brother Armais Governour of his countrey.

Whereupon Egypt took his name.

Thus far *Manethon* out of whom it is evident by computation of the foresaid times, that our nation was delivered out of Egypt, three hundreth ninety and three yeers before *Danaus*, and inhabited this countrey of Judæa so long, before *Danaus* came unto Argos: notwithstanding the inhabitants of Argos boast their city is most ancient. Wherefore *Manethon* recounteth two things for us out of the Egyptian letters: first, that we came from another place to them, afterwards went out of their countrey again, and that so long ago, as it was almost a thousand yeers before the Trojane warres. Touching those things which *Manethon* professeth himself, not to have gathered out of the writings of the Egyptians, who did write out of certain tales and reports, I will hereafter shew, how they are alleadged without any reason for them. For I will once again leave these, and go to the testimony of the Phœnicians, which they writ concerning our Nation. The Tyrians therefore have Chronicles of very great antiquitity, which they have kept with all diligence, concerning that which hath been done among them, and indeed they are worthy of memory. Amongst these records it is written, that King *Solomon* built a Temple at Jerusalem, a hundreth fourty three yeers and eight moneths, before the Tyrians erected Carthage. So they have registred the building of our Temple, for *Hircanus* King of the Tyrians, was our King *Solomons* friend, obliged unto him for his fathers sake, who for this cause also of his own liberality, gave *Solomon* a hundreth and twenty talents of gold towards the building of the Temple, and cut down the most goodly wood called Libanus, which he bestowed upon him, to make the roof of the Temple withall: for which bounty, *Solomon* gave him again many liberall gifts, and among the rest a countrey of Galilee named Zabulon: but *Solomons* wisedome was the chief cause of this Kings friendship towards him. For they sent Problems one to the other to be answered. and *Solomon* in his answers appeared most witty, as also he did in many things else; and even untill this day, many of the Epistles sent one unto another, are kept among the Tyrians. And that I do not fear the authority amongst the Tyrians, I will prove by the testimony of *Dius*, a man who by common consent hath faithfully written the Phœnician History, wherein he writeth as followeth.

Manethon sheweth the Jews coming into Egypt & their departure.

Solomon built a Temple in Jerusalem 143 yeers and 8 moneths, before the Tyrians builded Carthage.

The friendship of the Tyrian King and of King Solomon.

Problems of Hircanus and Solomon.

After the death of *Abibalus*, *Hircanus* his sonne reigned in his stead, who encreased the number of his Eastern Cities, and inlarged Jerusalem, he also joyned the Temple of *Jupiter Olympius*, scituate in an Iland, unto it, filling up the water with earth, adorned it with golden gifts. After this ascending into Libanus, he cut down the wood to build Temples, and that the King of Jerusalem named *Solomon*, sent unto him certain riddles to be expounded, and he again the like unto him, covenanting together, that he who could not tell the meaning of one anothers riddles, should pay unto the other a summe of money, and that *Hircanus* confessing he could not expound *Solomons* riddles, did pay unto him much money: Lastly, that one *Abdemonus* a Tyrian did expound the said riddles, and writ more unto *Solomon*, which

A which if *Solomon* could not interpret, he should pay unto *Hircanus* a summe of money, and this testimony *Dius* beareth us concerning the foresaid matter. But I will now recount the words of *Menander* an Ephesian, who hath registred the acts of all Kings both at home and abroad, endeavouring to make a true History out of the writings of every countrey. This man writing of the Tyrian Kings, and coming to *Hiramus*, he saith thus of him: *Abibalus* dying, there succeeded in the Kingdome his son *Hiramus*, who lived 34 yeers: and this king with a rampire conjoyned Eurychorus, and erected there a pillar of gold in *Jupiters* Temple, and went into the woods, and cut down the Cædars of Libanus to make coverings for the temples; of which, pulling down the old, he erected new, and dedicated the temple of
B *Hercules* and *Astartus*: but that to *Hercules* in the moneth of Peritius, and then the other to *Astartus*, when he with an army went against the Tyrians, who did not pay him tribute, whom when he had subdued, he returned again.

The testimony of Menander the Ephesian.

The Genealogie of King Hiramus.

At this time lived *Abdemonus* a servant unto the King, who was wont to expound the parables, which King *Solomon* of Jerusalem sent unto King *Hiramus*: now how long it was from this Kings time till the building of Carthage, we may thus calculate. After the death of *Hiramus*, his sonne *Beleastartus*, succeeded him, who lived fourty and three yeers, and reigned seven: after him his sonne *Abdastartus*, who lived twenty years, and reigned nine; but this
C King was treacherously slain by the four sonnes of his nurse, the eldest of whom reigned twelve years. Next, whom *Astartus* the sonne of *Feleastartus*, who lived fifty and four yeers, and reigned twelve: after him ruled his brother *Astarimus*, who lived fifty and four yeers, and sate in the Kingdome nine, then he was slain of his brother *Phelletes*, who reigned eight moneths, and lived fifty yeers, and was slain by a Priest of Astarta named *Ithobalus*, who lived threescore and eight, and reigned thirty two yeers: him succeeded his sonne *Badezorus*, who lived fourty five years, and reigned six yeers, to him succeeded his sonne *Mettinus*, who lived thirty two yeers, and reigned nine. After him *Pigmalion* who lived fifty six yeers, and reigned fourty; in the seventh yeer of whose reign, his sister *Dido* builded a City in Africa, and named it Carthage: so that from the time of King *Hiramus* unto the building of Carthage, is by this computation a hundred fifty five yeers, and two
D moneths: and for as much as the Temple of Jerusalem was built in the twelfth yeer of *Hiramus* his reign, the computation of the time since that yeer untill the building of Carthage is a hundred fourty three yeers, and eight moneths. What need we alleadge more, seeing this testimony of the Phœnicians? The truth is now sufficiently made manifest: for our ancestors must needs have come into this countrey we inhabit, before such time as they built a Temple in it, as I have also made manifest in my Books of Antiquity, collected, out of our holy Scripture.

Carthage built in Africk by Dido Pigmalions sister.

I will now speak of that which the Chaldees writ of us in their Histories; which do much agree in all other matters with those of our Nation. And first let *Berosus* be my witnesse, who was a Chaldean born, yet a man famous and known unto all that love learning, for he in the Grecian tongue did write Astronomy, and the Chaldees Philosophy. *Berosus* imi-
E tating the most ancient Histories writeth of the Deluge, and how mankind was therein extinguished, and he in all things imitateth *Moses*. He also speaketh of the Ark wherein our forefather was preserved, and affirmeth that it was carried into the tops of the mountains in Armenia: after this he prosecuteth the Genealogy of all that reigned from *Noe*, untill *Nabulassarus* King of the Babylonians and Chaldeans. He likewise setteth down how long every one reigned, and in prosecuting the deeds of this King he recounteth how he sent his sonne *Nabuchodonosor* into Egypt, and to our countrey with great power, who finding them rebels, subdued them and burnt the Temple at Jerusalem, and so departed, carrying with him all our Nation into Babylon: whereupon our City was desolate seventy yeers untill
F the reign of *Cyrus* King of the Persians. Moreover he affirmeth that the Babylonian kept Egypt, Syria, Phœnicia and Arabia, exacting more of his subjects then ever any King of Babylon or Chaldea had done before his time. And the words of *Berosus* must needs be to this effect: *Nabulassarus* his father hearing that his substitute in Egypt, Cœlosyria, and Phœnicia had rebelled, he himself not being able to take such pains, committed these affairs unto his sonne *Nabuchodonosor*, and gave unto him a part of his army, for that he was in the flower of his age, and sent him against him: and *Nabuchodonosor* fighting with the said Champion, overthrew him, and subdued the countrey which of old belonged unto them, and at the same time his father *Nabulassarus* fell sick in Babylon, and died, having reigned twenty nine yeers. But *Nabuchodonosor* long after understanding his fathers death, he disposed of Egypt and other Provinces as he thought good, and taking the captives of Iudæa,

Berosus the Historiographer a Chaldean.

Nabulassarus father to Nabuchodonozor the king of Babylon and Chaldea.

Nabuchodonozor conquered the rebels.

Nabuchodonozor succeedeth in his fathers kingdome.

Phœnicia, and the Syrians that lived in Egypt, he committed them to certain of his friends. G
to be brought with other carriage and his army to Babylon,; and ſo he himſelf accompa-
nied with a very few, took his journey to Babylon thorow the Deſart: and finding that the
Chaldees ruled all, and that their Nobility reſerved the kingdome for him. he was made
King, and commanded houſes to be built for the captives that were coming, in the moſt
convenient places of Babylon, and he of the ſpoil beautified the Temple of Belus and o-
ther places moſt richly, and built a new city without the wall of the old: and providing
leſt hereafter the enemies might turn the River and ſo have acceſſe unto the City, he invi-
roned the inner City with three ſeverall walls, and the outmoſt City likewiſe. The walls
whereof were made of brick, but the walls of the inner City were of brick and bitumen:
this done, he builded moſt ſumptuous gates which might have become Temples: and H
moreover, neer unto his fathers palace he builded another farre greater, and more coſtly
then it was, the pomp whereof it were hard and perhaps tedious to expreſſe. Yet this we
will rehearſe worth the noting, that this ſo ambitious and above all credit gorgeous Palace,
was builded in fifteen daies: in it he erected rocks of ſtone like mountains, beſet with all
ſorts of trees; he alſo made a famous garden, all ſupported with pillars, for that his wife
being brought up in the countrey of the Medes, deſired to have a proſpect into the fields
and mountains.

Nabuchodonoſor builded a Palace.

This he relateth of the forementioned King, and many things more in his book of the af-
fairs of the Chaldees, wherein he reproveth the Greek writers, who falſly affirm that *Se-
miramis* the Aſſyrian Queen built Babylon, and that they falſly report thoſe wonderfull
works about Babylon, to have been by her made and finiſhed. We muſt needs think that the I
Chaldean Hiſtory is true, ſeeing it agreeth with that of the Phœnicians, which *Beroſus* writ
of the King of Babylon, who ſubverted both Phœnicia and all Syria: with them alſo accord-
eth *Philoſtratus* in his Hiſtory of the ſiege of Tyria, and *Megaſthenes* alſo in his fourth book of
the affairs of India; where he laboureth to prove, that the ſaid King excelled *Hercules* in
ſtrength and valour, affirming that he ſubdued the greateſt part of Africk, and Spain, and
that the temple of Jeruſalem was burnt by the Babylonians, and again reedified by *Cyrus*;
and we may prove it out of *Beroſus*, who in his third book ſaith as followeth: *Nabuchodonoſor*
having begun the third wall, fell ſick and died, when he had reigned fourty three yeers, and
his ſonne *Evelmeradochus* ſucceeded him; who for his iniquity and luſtfull living, was trea-
cherouſly ſlain by his ſiſters husband, named *Nirigliſſoroor*, after he had reigned two years. K
He being dead, the traitor *Nirigliſſoroor* uſurped the Kingdome, and reigned four years,
whoſe ſonne then a child was made King, called by name, *Laboroſardochus*, and he reigned
nine moneths; who for that he ſeemed to be of very corrupt manners, was ſlain by his own
friends: after whoſe death, they who ſlew him conſulting together, did make one *Nabonidus*
a Babylonian, King. At this time the walls of Brick and Bitumen about the river of Babylon
were built. In the eighth year of this Kings reign, *Cyrus* coming with an army out of Per-
ſia, conquered all Aſia, and came with his forces againſt Babylon: but the King of Babylon
having notice of his coming, levied an army meeting him in the way, and joyned battell
with him; but being overcome in the fight, he accompanied with a very few of his men, was
forced to flye into Borſippa. *Cyrus* now beſieged Babylon. and purpoſed to deſtroy the out- L
ward walls thereof, but by reaſon that it was too ſtrong and too hard to win, he returned to
Borſippa to beſiege *Nabonidus* the King of Babylon who was fled thither. But *Nabonidus* not
abiding the event of warre, yeelded himſelf unto *Cyrus*, who dealt mercifully with him, and
gave him a Territory in Carmania, but expelled him out of Babylon: ſo *Nabonidus* led the
reſt of his life in that Province. This Hiſtory agreeth with ours; for in our writings we find
that *Nabuchodonoſor* in the eighteenth yeer of his reign did deſtroy our Temple, and that it
ſo remained threeſcore and ten years: alſo that in the ſecond year of King *Cyrus*, the foun-
dations thereof were laid again, and that it was finiſhed and reedified in the ſecond yeer of
King *Darius* his reign. This done I will alſo relate the Hiſtories of the Phœnicians, that
we may abound with proof of that we ſay, for they make a computation of the years after M
this manner: In the reign of King *Ithobalus*, *Nabuchodonoſor* beſieged Tyre thirteen years,
after whom *Baal* reigned ten years, next him Judges were appointed, to wit, they that fol-
low; *Ecnibalus* the ſonne of *Balachus* judged two moneths, *Chelbis* the ſonne of *Abdæus* ten
moneths, *Abbarus* the High Prieſt three moneths, *Myttomus* and *Geraſtus* ſonnes of *Abdili-
mos* judged ſix years, after whom *Balatorus* reigned one year, and after his death the Tyri-
ans called *Merbalus* from Babylon, and made him King, and he reigned four yeers: and he
then dying, they ſent alſo to Babylon for his brother *Iromus*, who reigned twenty yeares,

Semiramis did not build Babylon.

The King of Babylon excelled Hercules in ſtrength and noble valorous deeds.

The walls of Babylon built of brick and bitumen

Cyrus expelled Nabonidus from Babylon.

The teſtimony of the Phœnicians touching the Iews Antiquity.

in

A in whose reign *Cyrus* obtained the Persian Empire, so that this whole time is fifty four years and three moneths: for *Nabuchodonosor* began to besiege Tyre in the seventh year of his reign, and in the fourteenth year of King *Iromus* his reign *Cyrus* was made Emperour of Persia. Nabuchodonosor besieged Tyre.

Wherefore both the Chaldees and Tyrian Historiographers agree with us concerning our Temple. So that the Antiquity of our Nation above mentioned is now made manifest, and without all controversie. And that which is already alleadged to this end, may be sufficient for them, who are not upon purpose contradictious. It is therefore requisite (to satisfie them who give no credit to the writings of other nations, and contend that the Grecian Histories onely are to be beleeved) to bring many testimonies from the Greeks themselves, who have as opportunitie served, made mention of our Nation, and known it. *Pythonis* a B Samian born, both of great antiquitie, and excelling all other Philosophers in holinesse towards the gods, is not onely convinced to have known the customes of our Nation, but he did also as it plainly appeareth imitate them in many things. His writings are in no place extant, but divers have recorded many notable things of him, and especially *Hermippus* a man most diligent in searching of Histories. This *Hermippus* recounteth in his first book of *Pythagoras*, that the said Philosopher (having one of his familiar friends named *Calliphon* dead, who was a Crotonian born) reported this mans soul to be perpetually with him, and that the said soul commanded him not to passe the place where his asse fell, and that he should abstain from unclean water, and that he should with all diligence eschew blasphemy: and then it followeth, this he did and said, imitating the opinions of the Jews and Grecians, and applying them to himself. For it is certainly reported that this man gathereth much of his Philosophy out of the Jews laws. Our nation in times past was well known C to divers Cities, so that many of them do now observe our customes, and others esteeme them worth the imitation, as *Theophrastus* doth witnesse in his book intituled *De legibus*: for he saith that the Tyrian laws forbid to swear by any strange Sacrament, and amongst these strange and forrain Sacraments, he reckoneth the oath called Corban, which oath is used onely amongst the Jews, and in our language signifieth the gift of God. *Herodotus* of Halicarnassus knew our Nation also, and in a manner maketh mention of it: for speaking of the Colchians, he saith thus in his second book: The Colchians, Egyptians, and Æthiopians onely amongst all other Nations did use Circumcision in the beginning: for the Phœnicians and Syrians living in Palestina do confesse themselves to have learned this custome D from the Egyptians, and the Syrians living near unto Thermodoontes, and the river Parthenius, and their neighbours the Macronians, are reported lately to have learned it of the Cholcians: and these are they onely that use Circumcision, and they do like unto the Egyptians, but I am not able to say, whether the Egyptians or Æthiopians learned it of the other. *Herodotus* therefore affirmeth the Syrians in Palestina to use Circumcision, and it is manifest that of all that inhabit Palestina, the Jews onely use it, which he knowing writeth so of them. *Cherilus* also an ancient Poet maketh mention of our Nation, and affirmeth that our countreymen warred under *Xerxes* against the Greeks, and numbring them of the countries that followed him, he lastly spake thus of our Nation: The Chaldees and Tyrians agree with the Iews History. Hermippus writings and testimony of Pythagoras. Theophrastus. Corban the gift of God. Herodotus the Halicarnassian touching the Iews circumcision. Cherilus an ancient Poet his testimony of the Iews.

E *A people strange followed this royal throng.*
Their language was th' unknown Phœnician tongue:
In th' hills of Solymus their dwelling was,
Neer to a lake for greatnesse which did passe:
Their heads were shav'd and for the heads attire,
They ware an horse-skin dryed at the fire.

It is evident as I think that he speaketh of the Jews: for the mountains of Solymus are in our countrey, and that lake also called Asphaltites, which is the greatest and vastest of all lakes that are in Syria, and thus *Cherilus* maketh mention of us. And that the Iews were not F known onely of the Greeks, but also admired of them, it is easie to prove not out of the obscurest Writers, but by the testimony of their wisest Philosophers: For *Clearchus* disciple unto *Aristotle*, & the best amongst all the Peripateticks in his first Book *De somno*, saith, that his master *Aristotle* spake thus of a certain Jew, and reporting *Aristotles* words, he saith thus: It were too tedious to recount all things else which he alleadgeth, but I will set down that onely that may cause the man to be admired. *Hyperochides* answered that they were all very desirous to hear it: then quoth *Clearchus*, according to *Aristotles* precepts in his Rhe- Asphaltites the lake. The testimony of Clearchus disciple of Aristotle touching the Iews.

torick, I will firſt recount of what nation the man was, leſt I ſeem to oppoſe my ſelf to him, G
that ſet down the foreſaid precept. Do ſo quoth *Hyperochides*, if ſo you pleaſe. Then he ſaid,
This man before mentioned was by nation a Jew (born in Cœloſyria) one of the ſect of the
Indian Philoſophers, and they are called (as I hear reported) among the Indians, Calani,
and among the Syrians, Jews, taking their name from the place where they inhabit, called
Jury; the name of their City is hard to pronounce, for they call it Jeruſalem. This man en-
tertained many ſtrangers, and he came from out of the higher countrey down unto the ſea-
coaſt, and he was very eloquent and of great courage. We at that time lived in Aſia, when
this divine man came unto the place where we were, and began to conferre with us, and
with other Philoſophers, making tryall of their knowledge: and for that many learned men
were aſſembled about him, he at laſt for this cauſe more willingly imparted ſome of his H
knowledg unto them. Thus farre *Ariſtotle* in *Clearchus*; recounting moreover at large the
admirable abſtinence of the foreſaid Jew from meat, and his chaſtity: all which they that
are deſirous to know may read in *Clearchus*, for I am loath to write any thing ſuperfluous.
So now it is evident how *Clearchus* by the way of a digreſſion ſpeaking of another matter,
Hecatæus Abderita brought up with King Alexander. maketh mention of us. But *Hæcatæus Abderita* a Philoſopher, and one brought up with King
Alexander, and dwelling with *Ptolomæus* of Lagus, did not onely briefly make mention of us,
but alſo writ a whole book of our Nation the Iews, out of which I will briefly note ſome few
points that occurre, but firſt I will ſhew of what antiquity he is. For he recordeth the time
when *Ptolomæus* near unto Gaza fought with *Demetrius*, which hapened the eleventh year
after *Alexanders* death, in the hundreth and ſeventeenth Olympiade, as *Caſtor* writeth: who
ſpeaking of this Olympiade ſaith, that in this time *Ptolomæus Lagus* overcame *Demetrius* the I
ſonne of *Antigonus* at Gaza in fight: which *Demetrius* was called *Poliorcetes*, and all men con-
feſſe that *Alexander* died in the hundred and fourteenth Olympiade: ſo that it is evident
that at that time wherein *Alexander* lived, our nation flouriſhed. And *Hecatæus* ſaith, that
after that battell fought at Gaza, *Ptolomæus* was made Lord of the places bordering about
Syria, and that many men hearing of the clemency of *Ptolomæus*, followed him into Egypt,
and converſed with him: amongſt the which one was called *Ezechias* the Jews high Prieſt, a
man about threeſcore and ſix yeers old, and of chief notice and dignity of all his Nation,
and moſt prudent and eloquent, one alſo who in all affairs had more experience then any
A thouſand and five hundreth Prieſts receive the Iews tenths. man elſe. He likewiſe reporteth that the number of the Iews Prieſts who receive their K
tenths, and rule all in generall, is a thouſand and five hundreth or thereabout: and again
making mention of the ſame *Ezechias*, he ſaith, This man being in this reputation and ho-
nour, and converſing with us, by the help of ſome about him, declared all things wherein
we and this Nation differ and ſhewed unto us the place of his dwelling, and the maner of his
converſation, which he had in writing.

After this, *Hecatæus* ſheweth what manner of people we are, and how religious in our laws,
and how that we rather will ſuſtain all torments and death it ſelf, then violate them in any
thing, and that we account it a worthy thing ſo to do: adding moreover, that being much ha-
The Jews conſtancy againſt Alexander. ted of our neighbours, and having ſuffered all contumelies both at the hands of the Perſian
Kings and their officers, yet that we could not be forced to change our opinions, but that we L
are continually exerciſed to give a reaſon thereof. He alſo recordeth an example of our con-
ſtant mindes: for *Alexander* (quoth he) being at Babylon, and purpoſing to reedifie the tem-
ple of Bell, he commanded all his ſouldiers to carry timber to the building hereof, and the
Iews onely diſobeyed his command, for the which they endured many ſtripes and torments,
till ſuch time as the King freed them from it: and they (quoth he) returning to their own
countrey, deſtroyed all the temples and altars that they found there, and ſome of them were
by the officers therefore puniſhed, other eſcaped free; adding that we may juſtly be admired
for theſe things, and that our nation is exceeding populous; likewiſe that many of us were
carried captives into Babylon, and there ſerved the Perſians. Moreover, that many more
were diſperſt into Egypt after *Alexanders* death, for a tumult begun in Syria. He alſo record- M
eth the greatneſſe of our countrey, and the fertility thereof; they inhabit (quoth he) a
countrey that hath almoſt thirty hundreth thouſand acres, of moſt fertill ground; for Iewry
The largeneſſe of Jury. Fifty ſtounds are almoſt ſix Germane miles. is of this largeneſſe, and that in times paſt we inhabited a large and very great city, which
was very populous; he ſpeaketh alſo of the building of our Temple in this manner: The Iews
have many other towns and villages in every Province, but they have one moſt ſtrong city,
the compaſſe of whoſe walls is fifty ſtounds, and in it inhabit a hundred and fifty thouſand
men, and this City they called Ieruſalem, in the midſt thereof is a building of ſtone with
four Porches a hundred cubits about, it hath alſo double gates wherein is a fourſquared

Altar

A Altar made of unhewn ſtones joyned together, and it is twenty cubits ſquare every way, and ten cubits high, and about it is a moſt huge building, wherein is an Altar and a Candleſtick both of gold, weighing two talents, and there is kept a continual light night and day, which never goeth forth. Therein is no image nor gift, no trees nor wood growing there, nor any thing of this ſort. Therein inhabit Prieſts both night and day, celebrating certain purifications, and they drink no wine in the Temple.

The Prieſts do dwell in the Temple and drunk no wine.

Moreover, he ſhewed how our Nation warred under *Alexanders* ſucceſſours, and he reporteth that which he heard of a certain Jew in the army, and I will ſet down the Authors own words. As I went (ſaith he) to the red Sea, a certain Jew, one of the horſmen that conducted us, named *Moſollamus*, who was a courageous man, and one who excelled all archers
B elſe, both Greeks and other Nations; This Jew (every one haſting on forward of his journey, and being willed by a Southſayer to ſtand) asked for what cauſe the multitude ſtayed and went not forward? Preſently the Southſayer ſhewed him a bird which he diligently viewed, & told the Iew, that if that bird did ſtand ſtill in the place, then it was expedient for them to ſtand, and if the bird did mount up and flee, that then they ought to march on forward; but if it flew towards the place from whence they came, that then it was wiſedome to retire. The Jew hereat was ſilent, yet drawing his bow, he ſhot an arrow and killed the bird; whereat the Southſayer and certain other were offended, and curſed him. But he, taking the unhappy bird in his hand, ſaid unto them: Are ye ſo mad, as to think that this bird, not having the foreſight to preſerve her ſelf from this death, is able to direct us in the ſucceſſe of our journey? Had this bird foreknown future events, ſhe would have eſchewed this place, for dread, that *Moſollamus*, a Iew ſhould have ſtrucken her with an arrow. But we will now
C leave the teſtimony of *Hecataus*: for every one that liſt may read his book, and there underſtand this more at large. I will not omit the teſtimony of *Agatarchides*, a man of no evil in his own opinion, yet indeed one who hath uſed detraction to our own Nation. This man ſpeaking of *Stratonice*, how leaving her husband *Demetrius*, ſhe came into Syria, and how *Seleucus* would not marry her as ſhe hoped (who having an army at Babylon, warred againſt Antioch, and had taken the City) and that ſhe fled into Seleucia, whereas ſhe might have made a ſpeedier eſcape by water, but that ſhe was forewarned in a ſleep ſo to do, and that ſhe was there taken and died, &c. *Agatarchides*, having uſed this preface, and inveighed againſt *Stratonices* ſuperſtition, uſeth an example of our Nation on this manner: the people that
D are called Iews, inhabit a moſt ſtrong City, which they call Jeruſalem; theſe people are wont to reſt upon the ſeventh day, and do neither bear arms, nor till their grounds, nor do any other buſineſſe on that day, but their cuſtome is to remain in their Temple, and there with ſtretched out armes continue in prayer till night. And ſo upon a time they perſevering in that foolery, whileſt they ſhould have defended their City, *Ptolomaus Lagus* entred it with many people and a great army: who greatly tyrannized over them; and ſo they found by experience, that the ſolemnity appointed by their Law, was prejudicial unto them: ſuch like Churches as this, did teach them and all Nations elſe to flee unto dreams, which their law teacheth; neither conſidering that humane policy cannot prevail againſt that which muſt neceſſarily happen. *Agatarchides* thought this which he reports of us to be ridiculous; but they that weigh it with indifferency, ſhall perceive, that it is greater commendation to our
E nation, who rather ſuffer their countrey and our ſafety to be loſt and endamaged, then to violate the Laws of God.

Agatarchides his teſtimony of the Iews.

The Iews Sabbath.

I think, I am thus able to ſhew, that many Writers omitted to make mention of our Nation, not for that they knew us not, but for envy. For *Jerome*, who writ a book of ſucceſſion, in the ſame time that *Hecataus* lived, who was a friend unto King *Antigonus*, and being Preſident of Syria, never mentioneth us in all his Hiſtory; notwithſtanding he was brought up almoſt in our countrey. But *Hecataus* writ a book of us; ſo different are the minds of men: for one of them thought our nation worthy to be diligently recorded, the other through malice was hindred from ſpeaking the truth: yet the Hiſtories of the Chaldees, Ægyptians and Phœnicians, may ſuffice to prove our antiquity, together with the Greek Writers: for
F beſides thoſe before mentioned, *Theophraſtus* alſo, *Theodotus*, *Manaſſeas*, *Ariphanes*, *Hermogenes*, *Euemeus*, *Conon*, *Lepyrion*, and many others; no doubt (for I have not peruſed all mens books) have manifeſtly teſtified of us. For many of the foreſaid men were blinded with errors, as not having read our holy Scriptures, yet they all joyntly teſtifie our antiquity, for which I now alleadge them. Truly *Demetrius Phalereus*, *Philon* the elder, and *Eupolemus* did not much erre from the truth, and therefore reaſon it is they ſhould be born withall: for they were not ſo skilfull as to teach our writings with ſo much curioſity. Being come

Why certain Writers omit to ſpeak of the Iews.

thus

thus far, it resteth that I now present one point more, whereof I made mention in the beginning of this book: to wit, that I declare the detractions and slanderous reports of divers, concerning our Nation, to be false and void of truth; and I will use the testimonie of those writers, who record, that the lying Historigraphers, at such time as they committed to writing the foresaid detractions, did also even against themselves register such like slanders as they did against us. And I doubt not, but that all those who are conversant in Histories can testifie, that the like hath been done by most writers for certain private hatred, or such like respects. For some of the Gentiles, have attempted to deface the honour and reputation of the most renowned Cities, and to defame the manners of their inhabitants. Thus did *Theopompus* to Athens, and *Polycrates* to Lacedæmon; and the Author that writ *Tripolitum* (for it was not *Theopompus* as some suppose) used the City Thebes very hardly: and *Timæus* in his Histories of the foresaid places, doth many times detract both them and others. And this they do, calumniating the most excellent that are, in something or other; som for envy & malice, others, that their fond babbling may make them famous, and so indeed it doth among fools, that are known to have no sound judgement, but wise men will condemn their malice. To be short, this is the cause of so many slanderous reports forged against our nation: some to gratifie the Egyptians have attempted to deprave the truth, and so have neither reported the varietie concerning our ancestors coming into Egypt, nor touching their departure from thence, and they have had many causes of malice and envie urging them hereto. And chiefly for that our progenitors in their countrey waxed mightie, and so departing to their own countrie, were made happie and fortunate. Secondly, the diversitie of our two Religions made great discord and variance amongst us, our Religion so far excelling theirs in pietie, as the divine essence GOD excelleth unreasonable creatures (for they commonly worship such brute beasts for Gods, and every one worshippeth divers kinds:) vain and foolish men, who from the beginning have been accustomed to such sottish opinions, as would not permit them to imitate us in our divine Religion, and conformable to reason: and yet seeing many favour and follow our Religion, they were hereby incited to such hatred. that to derogate from us, they feared not to falsifie their own ancient records, not considering that in so doing they were led through a blind passion, to write against themselves. Moreover, I will prove all I have spoken to be true, by one mans words, whom a little before (being a famous Historiographer) we have produced as a witnesse of our Antiquitie.

The last part, against certain detractions & slanders.

The cause of malice between the Egyptians and Iews.

The Egyptians idolatry.

Manethon therefore, who confesseth himself to have gathered the Egyptian Historie out of their holy writings, having by way of a Preface recounted how our predecessors came into Egypt with many thousands, and there conquered the inhabitants, he afterward confesseth that losing all their possessions in Egypt, they got the countrey which is now called Jewry, and in it builded a city named Jerusalem, and a Temple; and thus far he imitateth ancient Writers. And then usurping to himself authoritie to lie, protesting that he will insert into his Historie certain reports divulged amongst the common people, he reports things of the Jews altogether incredible, intending to mixe with our Nation the lepers of the Egyptians, and other sick people of other countries, who (as he saith) being abominable to the Egyptians, made an escape from thence; affirming also that they had a King named *Amenophis*, which is a fained name, and therefore he durst not presume to speak determinately of the time of his reign: whereas he speaketh exactly of the reign of all other Kings. Hereupon also he addes certain fables, forgetting himself that he reported the shepheards departure out of Egypt to Jerusalem, to have been almost five hundred and eighteen years before his time: for King *Themusis* reigned when they departed out of Egypt, from whom the time that other Kings did reign, untill the two brethren, *Sethon* and *Hermeus*, accomplished the terme of three hundred fourscore and thirteen years. He also saith, that the eldest of these two, *Sethon*, was called *Egyptus*, and the other *Hermeus*, was called *Danaus*, whom his brother *Sethon* expelled, and afterward reigned fiftie nine years; and after him *Rampses*, his eldest son, reigned threescore and six years. Having therefore confessed, our ancestors to have departed out of Egypt so many years before, now lastly he addeth, that *Amenophis* was their King, who was a contemplator of the Gods, as *Orus* their King before him was, and that one *Amenophis* a Priest, the son of *Papius*, did in all things most excellently accomplish his desire: which Priest seemed to participate of some divine nature, for he excelled in wisedome, and could foretell things to come, and that he gave the King his sirname, that he might also see the gods, if so be he would endeavour to cleanse the countrey from lepers, and other unclean people. Whereat the King rejoycing gathered together all

Manethon an Egyptian Historigrapher.

Manethons fabulous reports of the Egyptian lepers.

the

A the impotent people of his land, amounting to the number of 80000. and ſent them, and other Egyptians appointed to this work, in the Eaſt part of Nilus, there to hew and ſquare ſtones. And that amongſt them there were alſo certain learned Prieſts infected with leproſie; alſo that this divine Prieſt *Amenophis*, greatly feared, leſt the indignation of the gods would fall upon the King and himſelf (who had perſwaded and councelled the King to do violence to the foreſaid lepers) likewiſe that he ſaid that becauſe he uſed the help of unclean perſons, they ſhould obtain dominion over Egypt for thirteen years; yet durſt he not preſume to ſignifie this to the King, but he kild himſelf, leaving this written in a book, where men might find it: and the King, having notice hereof, fell into great ſorrow and heavineſſe. This done, he ſpeaks as followeth: So the King, being requeſted for their quietneſſe and defence to aſſign them a city to inhabit, appointed unto them a deſolate place called A-
B varis, which had been the ſhepheards city (this city the ancient Divines call Triphonis) but they, having got the poſſeſſion of this place fit for rebellion, made choice of one of the Prieſts of Heliopolis to be their Captain, whoſe name was, *Oſarſiphus*, and bound themſelves with an oath to obey him in all things: and he preſently made a law, that they ſhould neither worſhip the Gods of the Egyptians, nor that they ſhould abſtain from thoſe beaſts which the Egyptians count holy, and that they ſhould marry with none but ſuch as they judged to be their friends.

Oſarſipus, Captain of Avaris.

Having ordained this and many things elſe contrary to the Egyptians religion, he commanded them with great labour to inviron their city with a wall, & to make preparation to war againſt King *Amenophis*: and he himſelf making choice of ſome Prieſts, and a few other unclean perſons, ſent to Jeruſalem to the ſhepherds which were driven out of Egypt by King
C *Themuſis*, declaring unto them their own and their fellows injuries, and requeſted them to levie an army to fight with them againſt Egypt, promiſing them free entrance into Avaris, the countrey where their fore-fathers inhabited, and that he would furniſh them with all neceſſaries, teling them that they ſhould now fight in ſo happy a time, as that without al doubt they might conquer the countrey. The ſhepherds hereat rejoycing, all of them armed themſelves to the number of two hundred thouſand, and leaving their city, they came to Avaris. But *Amenophis*, King of Egypt, hearing of their invaſion, and remembring what *Amenophis*, the ſon of the Prieſt *Papius*, had left in writing was in great fear, and preſently aſſembling together the people of Egypt, and conſulting with the Princes of his countrey, he ſent all holy beaſts, and all that the Prieſts eſteemed before him, giving the Prieſts eſpeciall charge
D to hide their idols: and he commanded his ſon *Sethones* (who alſo by his father *Rampſes* was called *Rhameſſes*) being but five years old, unto the cuſtody of a friend of his: and then accompanied with three hundred fighting men, he met his enemies, but would not fight with them, fearing leſt he ſhould fight againſt the pleaſure of the Gods; and ſo he retired himſelf to Memphis: and taking *Apis* and the reſt of the Egyptian Gods, he, with all his troups of Egyptians took ſhip, and fled into Æthiopia. For the King of Æthiopia upon courteſie obeyed him, and for this cauſe he entertained him and his followers, and provided all neceſſaries for them, for that fatal thirteen years baniſhment, and this was done in Æthiopia. In the mean time, the inhabitants of Jeruſalem came down into the countrey with the unclean Egyptians, and did ſo tyrannize over the inhabitants, that all their beholders judg-
E ed their victory to be full of cruelty: for not content to fire the cities and towns, and to commit all manner of ſacriledge, and to deſtroy the idols of the Gods, they did alſo moſt cruelly tear in pieces the ſacred Beaſts, and forced the Prieſts and Prophets to lay violent hands upon them, and kill them: after which deed they drave them out of the countrey naked. It is therefore reported, that a Heliopolitan Prieſt, *Oſarſiphus* by name, made laws for them, and ſtatutes to govern them. This Prieſt was called *Oſarſiphus*, taking his name from the God of Heliopolis, called *Oſiris*, who being now thus converſant with this people, changed his name, and called himſelf *Moſes*.

The war of the baniſhed againſt the Egyptians.

The Egyptian King fled into Ethiopia, and was by the Ethiopian King courteouſly entertained.

Oſarſiphus was afterwards cal'd *Moſes*.

Thus the Egyptians report of the Jews, and many things elſe, which for brevity ſake I omit. *Manethon* furthermore writeth, that afterward, *Amenophis* the King came with a great
F power out of Æthiopia, and his ſon *Rampſes* with him accompanied with a great army; and that joyning battel with the ſhepheards and polluted perſons, he gave them an overthrow, & purſued them unto the borders of Syria. And this is *Manethons* report: but for as much as he writeth old wives tales, dotages and lies, I will by manifeſt reaſon convince him; firſt, diſtinguiſhing that whereof I am to ſpeak hereafter. He of his own accord granteth and confeſſeth, that our anceſtors at firſt were not Egyptians, but ſtrangers that came thither from another place, and conquered the countrey, and again departed from thence. I will now

Manethons lies are confuted.

out

out of his own writings endeavour to shew, that the weak people of Egypt were not mixed with us, and that *Moses*, who indeed was our conductor out of Egypt, and lived many ages before was no leper. He therefore first of all setteth down a ridiculous cause of this forementioned faction, which was, that King *Amenophis* was desirous to see the Gods, which Gods trow ye? he could already see the Oxe, the Goat, the Crocodile, and the Munky, but the God of heaven how could he see? And why had *Amenophis* this desire? Forsooth, because a certain King one of his predecessors had seen them; he therefore knowing by him what things they were, and how he came to the sight of them, needed no new device to accomplish his desire: but perhaps the foresaid Prophet was a man of great wisdom, by whom the King had confidence to attain his desire: but if so he had been, how chanceth it that he was so unwise he could not perceive, that it was an impossible thing to satisfie the Kings desire? for that which he promised was not brought to passe. Or what reason moved him to think that the Gods were invisible, because of lepers and weak people? The Gods are offended with mens impieties, not with the defects of their bodies. And how was it possible that at one instant so many thousand lepers and infirm persons should be gathered together? or wherein did not the King obey the prophet? He commanded that the lepers and infirm persons should be exiled the countrey, and the King did not banish them the countrey, but sent them to hew stones, as though he had needed workmen, and not purposed to cleanse the countrey from lepers. Lastly, he saith, that the Prophet foreseeing that Egypt was to suffer, and fearing the wrath of the gods, killed himself, and left his mind in a book writen unto the King. How chanced it then that the Prophet did not at first foresee his own death, and so oppose himself to the Kings desire to see the gods? or wherefore did he fear such calamities as were not to fall in his life? or what great misery hanged over his head, which might worthily cause him to kill himself to prevent it? But let us hear that which followeth, more sottish then all the rest.

Manethons words repeated.

The King (quoth he) hearing this, and stricken with fear, did not for all this expel those lepers he ought to have exiled, but at their request gave them (as he saith) a City, wherein before-time the shepheards did inhabite, called Avaris; whereinto they being come, they made a Priest of Heliopolis their Prince, who devised laws for them: commanding them neither to adore the Gods, nor to abstain from offering violence to such beasts as amongst the Egyptians are sacred, but that they should kill and spoil all things, that they should marry with none but such as were their confederates, that he bound the people with an oath to keep those laws, and that they fortified Avaris to fight against the King. Adding moreover, that he sent to Jerusalem for help, promising to yeeld Avaris unto them, being a place sometime possessed by the ancestors, and that they from that place leading their forces, might easily subdue all Egypt: he then saith, that the Egyptian King, *Amenophis*, came against them with 300000, and yet for that he would not strive against the decree of the Gods he fled into Æthiopia, and carried with him Apis and other holy beasts, and that the inhabitants of Jerusalem coming down invaded the land, fired the Towns and Cities, slew their Nobles, used all sorts of cruelty possible, and that the Priests name, who made laws and statutes for them to live under, was one of Heliopolis, *Osarsiphus* by name; deriving the same from *Osiris*, the god of Heliopolis: and that this man, changing his name, was afterward called *Moses*.

Moreover, that *Amenophis*, having lived in banishment thirty years, came with a strong power out of Æthiopia, & fighting with the shepheards and polluted, he slew many of them, and put the rest to flight, pursuing them unto the borders of Syria. *Manethon* remembreth not, that here again he telleth a very unskilful tale: for although the lepers and impotent persons were offended with the King, for appointing them to hew stones; yet it is to be thought that they receiving their own desire at the Kings hands, to wit, a City to dwell in, that now they again became the Kings well-willers. Supposing also their hatred still continued towards him, they rather should have attempted revenge by treason against him, then towards all their nation, wherein they had many dear friends and alliance. And although they had purposed to warre against these men, yet would they not have been so impious as to have rebelled against the Gods, and to have violated the laws wherein they were brought up.

A confutation of Manethons words alleadged.

We have therefore cause to thank *Manethon*, in that he cleareth us, and affirmeth his own countreymen (yea a Priest) to be authors of this impiety, and that by oath they bound themselves so to do. But is it not against all reason, that neither any of their countreymen nor kinsmen rebelled with them, but that the poor distressed people were glad to send to Jerusalem

A lem for succour? But what society of friendship had they with the people of Jerusalem, of whom they came to demand help? Why? they were more their enemies then the rest of their countreymen, and were all of quite different manners from us. They of Jerusalem (as he saith) presently did as they were willed to do, in hope that, according as they were promised, they might subdue Egypt. Were they ignorant of that countrey out of which they had been driven by force? had they lived in poverty or misery, perhaps they might have been induced to have done it: but seeing they inhabited a fortunate and rich Citie, and possessed a goodly fertil soil far better then Egypt, what might move them thereto,? What reason had they, at the request of their ancient enemies (and they also so diseased, as they of Je-
B rusalem could not abide their own friends among them that had the like diseases) to thrust themselves into danger? they could not fore-know the kings intent to flee; as for *Manethon* himself saith, he met them at Pelusia with 300000 men. And this they that went to war well knew. But what reason had they to conjecture that the kings mind would change, and
r he flee? Then he saith, the armie of Ierusalem getting the granaries of Egypt into their hands, did much harm: and this he upbraided them withal, as who should say, they were not requested to com as enemies? or as though these matters be to becast in souldiers teeths that are strangers and sent for from out of another countrie; when as the Egyptians themselves before their coming had done the like, and bound themselves with an oath to per-
C form the same. But short time after, *Amenophis* fought with his enemies, and got the victorie of them, & put them to flight, and pursued them unto the borders of Syria. As though that Egypt were a countrey so easily to be won by any man, that as any place or part thereof invadeth it? and that the souldiers of Ierusalem, having now by the laws of armes possessed that, and knowing *Amenophis* to be yet alive, would not have fortified that part of the countrie, whereby he might have invaded them, having all opportunitie to do it? or at least they would have gotten more help from one place or another. *Amenophis*, as he saith, pursued them even unto Syria, thorow the sandie and drie places: as though it were easie for an armie that had nothing else to do, but to march on forward, to passe leasurely thorow them. To conclude therefore, our nation neither came of the Egyptians, as *Manethon* confesseth, neither
D was mingled with the diseased of that countrie: for it is probable, that manie of those sick people perished in the stone works, manie in the great fight and battel, and the rest of them in the flight. It now remaineth that I refute that which he speaks of *Moses*.

The Epilogue that the Iews came not of the Egyptians.

The Egyptians do all agree that this man was a divine person, and one to be admired, and they commit great impietie in labouring to challenge him for their countrieman, saying that he was a Priest of Heliopolis, banished with the rest for leprosie. For he is recorded to have lived five hundred and eighteen years before this time, and to have guided our ancestors out of Egypt, into that countrie wherein we now inhabite: and his own words testifie his bodie to have been clean from that disease of leprosie: for he commandeth all lepers to be expelled out of the towns and villages, and to live apart eby themselves, also to be clothed in some torne garment, and that whosoever toucheth them, or cometh under the same roof
E with them, is to be accounted an unclean person. And if so be a leper happen to be cured of that disease, he appointed certain purifications, cleansings, and baths of fortunate waters, and all his hair should be shaved off; and that then after many and sundrie sacrifices, he should be admitted into the holie Citie. But contrariewise, had he been urged with that misfortune and calamitie himself, he would surelie have been more provident, and more merciful to such as should have been afflicted with that disease.

An answer to Manethons slanders touching Moses.

Moses was not a leper.

He did not onelie make these severe laws against lepers, but he also interdicted all that wanted any joynt or parcel of the bodie, from being Priests, or exercising anie office at the Altar: yea he also appointed, that if anie Priest should have anie of these defects beside him after he was a Priest, that then he should be deprived of the dignitie. How can it then be
F probable, that to his own prejudice and discredit he would have enacted such laws? Also the changing of his name is incredible: for he was called (as he saith) *Osarsiph*, which nothing agreeth with the transmutation of his name, but his true name betokeneth that *Moses* was saved from the water. For, Moy in the Egyptian tongue signifieth water. But I have now sufficiently, as I think, declared how *Manethon*, whilest he followed the ancient writers did not much erre, but when he fell to old wives tales, he then either absurdlie fained them of his own head, or else for hatred he bare to our nation, beleeved them. I now think it not amisse to examine a little the words of *Charemon*, who professing himself to write the Egyptian Historie, maketh mention of the same king *Amenophis* his son *Rhamsses*, as *Manethon* doth, and he reporteth that *Isis* appeared to *Amenophis* in his sleep, checking him for that her

Moses took his name of Moy, which in the Egyptian tongue signifieth water.

Against Charemon the Historiographer.

her Temple was destroyed, and that *Phiritiphantes*, a holie Scribe, told the king, that if he G
would expel all polluted and unclean persons out of Egypt, that then he should not be anie
more terrified with these night visions. Moreover, that hereupon making search for all sick
and diseased persons, he banisht them out of his land, to the number of 250000. And that
their Captains were called *Moses* and *Joseph*, holie Scribes, also that these Egyptian names
were so, that *Moses* was named *Tisithes*, and *Joseph*, *Peteseph*: and that they came to Pelusium, where they found 380000. left there by *Amenophis*, whom he would not permit to come
into Egypt: also they all entring into a league together, suddenlie invaded Egypt, and *Amenophis* not abiding the brunt fled into Æthiopia, leaving his wife great with child, who hiding her self in caves and dens, did bring forth a child whom they called *Messenes*, who afterward drave the Jews into Syria, being in number 200000 and this done, he recalled his father H
Amenophis out of Æthiopia. And thus *Chæremon* saith.

Messenes son of Amenophis.

But I imagine, that which I have alreadie said, to be sufficient to declare the vanitie of both these writers. For if that which they report were true, it were unpossible that they should so much differ: but they labour to devise lies, and write not anie thing agreeable to other mens writings. For *Manethon* saineth, that the cause of the banishment of the lepers was the Kings desire to see the Gods; and *Chæremon* saith, that it was for that *Isis* after appeared unto him in his sleep. *Manethon* also saith, that *Amenophis* gave the King that counsel so to cleanse the countrey; and *Chæremon* saith that he that counselled the King was called *Phiriphantes*. The number also of lepers hath verie good consonance I warrant you. *Manethon* I
saith, they were almost fourscore hundred. *Chæremon* saith, two hundred and fiftie thousand. Moreover, *Manethon* writeth how that these lepers were first sent to a place to hew stones, and afterward came to Avaris to dwell, and that they having alreadie begun wars in Egypt, that then they sent for help from Jerusalem. And *Chæremon* saith, that they having left Egypt found at Pelusium two hundred and fourscore thousand men, whom *Amenophis* had kept there; with whom they joyning again, returned and invaded Egypt, and then *Amenophis* fled into Æthiopia: and which is worth the noting, he setteth not down what countriemen, or to what purpose this great armie was, whether Egyptians or strangers, neither doth he shew anie reason why the King would not carrie them into Egypt. Moreover, *Chæremon* faineth a dream of the lepers and *Isis*, and reporteth that *Joseph* together with *Moses* was expelled, whereas *Joseph* lived four ages before *Moses*, everie age containing at least K
a hundred and seventie years. *Rameses* also, *Amenophis* son according to *Manethons* Historie, being a young man fled into Ethiopia, and was banished with his father, & afterwards assisted him in the wars: whereas *Chæremon* reporteth that he was born in a cave after his fathers departure, and that he getting the victorie, did drive the Jews into Syria, who were in number two thousand. O felicitie in lying! for he neither told what nation those three hundred and fourscore thousand were, nor yet how a hundred and fourscore thousand of them perished, neither were they slain in the fight, or fled unto *Rameses*: and which is most to be admired, one cannot gather out of his words whom he calleth Jews, or whether he attribute this name unto the 250000 lepers, or unto the three hundred and fourscore thousand which were at Pelusium. L

Manethons & Chæremons history compared together.

The difference between Manethons and Chæremons history.

But it is follie to oppose my self against them who have sufficientlie contradicted themselves: for had other men controlled their writings, they had been the more to be borne withal. I will adde *Lysimachus* unto the two former, who hath the same lie that they have; yet far more absurde a fiction then theirs. For he saith, that at such time as *Bocchoris* reigned in Egypt, the people of the Jews being scabbed and infected with leprosie, fled into the Temples to beg maintenance, and that so manie men were with this disease infected, that a dearth and scarcitie did fall upon Egypt. Likewise that King *Bocchoris* went unto *Ammon* to know of the Oracle what caused the dearth, and that answer was made, that if he would expel all lepers and unclean persons from out of the Temples into the desart, that then the famine would cease, and that he should drown these lepers, as if the sun disdained that M
they should live, and that then he should purifie the Temples, and so the earth would again yeeld fruit: also that *Bocchoris* having this answer from the Oracle, he called together the Priests and sacrificers, and having gathered lepers and unclean people together, he delivered them to souldiers to be conducted into the desart, and that then they should be lapt in lead, and cast into the Sea. Moreover, they being drowned, other diseased people were gathered together, and were carried into the wilderneſſe to be destroyed, and that they taking counsel one of another what to do, the night following they made great

Lysimachus is reproved for lying.

According to Lysimachus, the scabbed and leprous Jews were to be conveighed into the wilderneſſe, and cast into the Sea.

fires

A fires and lights, wherewith they terrified and drave away the ſouldiers that kept them, and that they faſted the day following, requeſting God to be merciful unto them, and that the next day, one *Moſes* counſelled them to go all one way, as thick together as they could, till ſuch time as they came to ſome place inhabited, and that he then commanded them never hereafter to be friendly to any man, but alwayes rather to give bad counſel then good, and to deſtroy all Temples, and Altars of the gods they came by: unto which counſel they all agreeing, journeyed together thorow the wilderneſſe, and after much ſorrow came to places inhabited; uſing men by whom they paſt injuriouſly, firing Temples and robbing them: at laſt in this manner, they came unto that place which they now called Judæa; and there build- When the Jews got Judæa and built Jeruſalem.
B ing a Citie, they began to dwell, and of this fact called the city Hieroſyla, and ſhortly after growing more potent, they for avoiding ſhame changed the name thereof, and called it Jeruſalem, and themſelves the inhabitants of Jeruſalem.

This fellow found not that King, which the two former ſpeak of, but he joyned a more new name, and leaving the dream and the Prophet, he goeth to *Ammon*, to know an anſwer of the old, touching the ſcabbed and lepers; for he ſaith, that a multitude was gathered together at the Temples; but he leaveth it uncertain, whether the Jews onely were infected with this diſeaſe; for he ſaith the people of the Jews: which people, whether they were ſtrang- Lyſimus his opinion confuted.
ers or ſuch as were born in that countrey, why doſt thou call them Jews, when they were Egyptians? If they were ſtrangers, why doſt thou not tell of whence they were? Or how
C came it to paſſe that the King having drowned ſo many of them in the ſea, and left the reſt in the wilderneſſe, that ſtill ſo many ſhould be left? Or how did they paſſe the wilderneſſe, and get the countrey we now inhabit, & build a City and a Temple famous thorow all parts of the world? thou ſhouldeſt not onely have told the name of our lawmaker, but alſo what countreyman he was and of what parents, and what moved him in his journey to make ſuch laws againſt the gods, and againſt men. For if they were Egyptians, they would not ſo eaſily have forgotten the religion wherein they were brought up: or of what place elſe ſoever they were, they had ſome laws or other, which they had been accuſtomed to keep. If they had vowed to have born no good will unto them by whom they were driven out of their countrey, they had ſome juſt occaſion ſo to do. But to undertake war againſt all the world,
D and deprive themſelves from all friendſhip and help of mortal men, doth not ſhew their ſottiſhneſſe, but the fooliſhneſſ of him who doth thus belie them. Who moſt impudently affirmeth, that their City took the name of Church-ſpoyling, and afterward changed it. For what cauſe forſooth did they change the name thereof? marry for that the former name was ignominious to their poſterity. But the Gentleman underſtood not, tha Jeruſalem ſignifieth otherwiſe in our language, then it doth in the Greek. And therefore what ſhould I ſtand to enveigh againſt a lie ſo impudently told? But my Book hath now been long enough, making a new beginning: and therefore I will endeavour to finiſh the reſidue of this work. Nothing is to be ſaid againſt an impudent lie.

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The Second Book of the Antiquitie of the Jewes; Written by *Flavius Josephus* against *Apion* of Alexandria, and Dedicated to *Epaphroditus*.

THrice Honoured and beloved *Epaphroditus*, I have in my former Books so far forth as I was warranted by truth, both protested and approved the Antiquity of our nation, out of the writings of the *Phœnicians*, *Chaldees* and *Egyptians*: and for the further confirmation thereof, I have pro- I duced the testimony of divers Greek Authours. Furthermore, I have opposed my self against *Manethon* and *Cheremon*, and divers others. At this time likewise I will undertake to contradict all the rest of those writers, that have published any thing against us; for in respect of *Apion*, who pretendeth himself to be learned, I grow half suspicious, whether it be a matter answerable to my discretion and judgement, to vouchsafe him any reply at all. For as touching the one part of that which he hath written, it seemeth to be one, and the same with that which the rest have written: and as touching the other, it is very cold and barren. The greater part thereof is farced with follies and detractions, and betrayeth his ignorance, approving him to be a man both loose in condition, and turbulent in his life, And for as much as divers men are so disfurnished of K judgement that they rather suffer themselves to be won by these follies, then to be wearied and wrought by that which is written with better consideration, vainly doating on detractions, and growing discontent to give ear to other mens well deserved praises: I have thought it necessary to examine such a mans labours, the rather, for that he hath written against us, as if he intended to accuse us before a Tribunal, aud convict us by a publick trial. For I see that it is an ordinary course for the most part of men, to hugge and take hearty pleasure, when as he that beginneth to blame another man, is himself convicted and found guilty of those defaults, which he imputeth and objecteth against another.

Apion wrote something very coldly.

Truly it is no easie matter to lay open the ambiguous and doubtful speeches which *Apion* useth, neither to understand perfectly what he intendeth to expresse. But like a man that is grievously distracted, and confused in his fooliſh lying, he groweth almost to that point L to recapitulate that, which hath been heretofore set out, and searcht for, as touching the departure of our forefathers out of Egypt: and afterwards he falleth to accuse the Jews that inhabited Alexandria: and thirdly, he intermixeth his blameful blasphemies against the Ceremonies accustomed in our Temple, and depraveth our laws, and ordinances likewise. Now, that our predecessours have not taken their original out of Egypt: neither have been driven from thence for any infirmity, or deformity of their bodies, or for any wound, ulcer, or pollution; I suppose that I have not onely sufficiently approved the same, but also produced far more then was requisite. I will therefore briefly report and repeat that which *Apion* alleadgeth: For in the third book of his Egyptian History, he writ thus: *Moses*, as M I have heard it from most ancient Egyptians, was born at Heliopolis, who being instructed in the fashions of his countrey, converted such prayers which were wont to be said in open places and abroad, and caused them to be practised and accustomed in private Cloysters, such as were within the City, and ordained that in praying they should turne themselves towards the rising Sun. For such is the situation of the city Heliopolis, and in stead of *Obelisques* or *Pyramides*, he erected certain pillars, under which there were certain ingraven Basons, on which the shadow hapning to fall (the place wherein they stood being discovered and in open air) they observed the same course that the Sun doth in the firmament. See here what eloquence this learned man used.

Apion concerning Moses and the Jews.

Now,

A Now this lye of his needeth no words to refute it, ſeeing it is clearly refelled by the effects. For when *Moſes* firſt built that Tabernacle in honour of God, he had no ſuch intent, nor faſhioned any ſuch form, neither ordained his ſucceſſours to do the like: and after this when as *Solomon* builded the Temple in Ieruſalem, he never thought of any ſuch curioſity as *Apion* forgeth. He ſaith that he hath been informed by thoſe of antiquity, that *Moſes* was a Heliopolitan, for you muſt underſtand that *Apion* himſelf was young, and believed the relation of the aged ſort of his acquaintance which converſed familiarly with him: yet cannot this learned Grammarian juſtifie where *Homer* was born, neither from what countrey *Pythagoras* came, although in reſpect, they lived but yeſterday: and as touching *Moſes*, who lived ſo many ages, and ſo great a number of years before them, he decideth the matter ſo
B eaſily, and giveth credit to the reports of antiquity ſo ſlightly, that it appeareth moſt manifeſtly that he is but a lier. As touching the time wherein he ſaith that *Moſes* led away the blind, leprous, and lame: this diligent Authour accordeth very willingly with that which he himſelf hath ſaid. For *Manethon* ſaith, that the Iews departed out of Egypt about the reign of *Themoſis*, three hundreth ninety ſix years before *Danaus* fled out of Greece. *Lyſimachus*, he ſaith, that this thing hapned during King *Bocchorus* time, that is to ſay, one thouſand and ſeven hundreth yeers before that time; *Molon* alſo and ſome others have alleadged their opinions. But *Apion*, who pretendeth to be a man of more credit then the reſt, hath preciſely and exactly ſet down the time, averring that our departure was about the ſeventy Olympiade: nay more, in the firſt year thereof, wherein as he ſaith, Carthage was builded by the Phœnicians. Now hath he onely and purpoſely made mention of Carthage in this place; ſuppoſing it to be an infallible argument of the truth of his allegation: yet conceiveth he
C not, that he maketh a rod for his own tail, and draweth an argument againſt himſelf, by which himſelf may be convinced. For if we may give credit to the Phœnician Chroniclers as touching this Colonie, it appeareth by them that King *Hiram* lived more then one hundreth and fifty yeers before the foundation of Carthage. The truth whereof I have heretofore approved out of the words of the Phœnicians, who report that *Hiram* was *Solomons* friend, who builded the Temple in Jeruſalem: and that he furniſhed him with much timber and other matter toward the finiſhing of that building. Now *Solomon* builded the Temple ſix hundreth and twelve years after the departure of the Iſraelites out of Egypt. And after he had inconſiderately reckoned the number of thoſe which were driven out of Egypt in like manner as *Lyſimachus* had done, namely, of one hundreth and ten thouſand men, he
D yeilded a moſt admirable reaſon, and ſuch as may be eaſily believed: from whence he pretendeth that the name of Sabbath was derived. For (ſaith he) after they had travelled for the ſpace of ſix daies, there grew certain inflammations in their groins, by reaſon whereof they reſted on the ſeventh day, being ſafely arrived in the Countrey which at this day is called Judæa, becauſe the Egyptians call *Sabbatoſis* an Ulcer that groweth about the groine.

Apion's fiction concerning the Temple and Moſes refuted.

The computation of the time is different among the Hiſtoriographers.

The friendſhip between Hiram and Solomon, whereof we made mention in the firſt book againſt Apion in the beginning.

The Egyptians do call a diſeaſe about the privie parts, Sabbatoſis.

Who can otherwiſe chuſe but laugh at this foppery? or contrariwiſe who would not hate ſuch an impudent cuſtome in writing and coyning lies: for he reporteth as farre as a man may conjecture by his writings, that all the Jews who were to the number of an hundred
E and ten thouſand perſons, had theſe Ulcers in their ſecrets. Now had all of them been hault, lame, blind, and ſickly as *Apion* reporteth, they could not have journied one day, but ſince they travelled thorow the Deſart, and vanquiſhed all armies that reſiſted them, it is no likely matter that all of them were ſick of a diſeaſe in their privie parts every ſeventh day: neither is it naturally poſſible, that ſuch a diſeaſe ſhould befall ſo many thouſand men in their journey, and that they every day ſhould travell a certain ſpace and a limited march, neither ſtandeth it with any probability, but rather a manifeſt abſurdity, that any ſuch thing ſhould befall them: but this admirable *Apion* ſaith, that they arrived in Judæa within the ſpace of ſix dayes.

Again he writeth that *Moſes* aſcending up the mount Sinai, which is betwixt Arabia and
F Egypt, hid himſelf in that place for the ſpace of fourty dayes, and deſcending from thence, gave Laws unto the Jews. But how I pray you was it poſſible for him to remain fourty daies in a Deſart without water? or how could all the Iews within ſix daies travell from Egypt, into Iewrie? As for his Grammaticall divination of the word Sabbath, it ſavoureth too much of impudency, or at leaſt of ignorance: for theſe words *Sabbo* and *Sabbatum* do greatly differ: for *Sabbatum* in the Iews language, ſignifieth reſt from work; but *Sabbo* in the Egyptians tongue, betokeneth a diſeaſe about the privie parts, as *Apion* ſaith. See here what cavilling fictions this Egyptian *Apion* uſeth concerning *Moſes*, and our departure

Apions fiction of the ſix daies journey is confuted.

Apion denies his countrey and origen.

out of Egypt; wherein he counterfeiteth and coyneth abſurdities unthought of by any others. Shall we then wonder if he belie our forefathers; who maketh no bones to belie himſelf! for being born at Oaſis a town in Egypt, this high unreputed honour of the Egyptians foreſweareth both his Countrey and Nation, and counterfeiting himſelf to be an Alexandrian, he ratifieth his Nations wickedneſſe. No marvell then though he term them Egyptians whom he hateth and raileth againſt, for if he had not been perſwaded that the Egyptians were wicked baſe people, he would never have denied himſelf to be their countreyman: for ſuch as proudly boaſt of their famous countrey, eſteem it a credit to bear the denomination thereof, and reprehend ſuch as without juſt cauſe make themſelves of their Nation. Wherefore the Egyptians are one of theſe two wayes affected towards us Iews, for either they claim us to be their countreymen, as glorying of us and their countrey; or elſe for that, they and their countrey being infamous, they deſire that we ſhould be partakers of their ignominy. But indeed this worthy *Apion* ſeemeth ſo to inveigh againſt us, as thereby rewarding the Alexandrians for beſtowing their cities upon him: and knowing them to be at variance with the Jews at Alexandria, he as it were caſteth a bone between them, and raileth not onely on the Iews of that City, but on all whereſoever: but he belieth both them moſt impudently. But let us examine thoſe hainous and enormous matters, (and as he ſaith) ſuch as are not to be ſuffered, of which he accuſeth the Alexandrian Iews. Coming (quoth he) out of Syria, they ſeated themſelves near the Sea-coaſt, where there was no Haven near unto the ſurges of the water.

Apion raileth againſt the Iews, as thereby rewarding the Alexandrians.

The ſea-coaſt of Alexandria.

Now if this place which they inhabited were ignominious, yet it followeth not that the Jews own countrey was ſo alſo: yea herein *Apion* raileth againſt Alexandria, which he maketh his own countrey: for the ſea-coaſt is part of Alexandria, and as all men judge the beſt place thereof to dwell in. Now if the Jews by force of armes ſo vanquiſhed this place, that they could never ſince be driven out of it: it is no diſcredit to them, but rather an argument of their valour. But *Alexander* gave them that place to inhabit, and the Macedonians did allot them as great priviledges as the Alexandrians had. I know not what *Apion* would have ſaid, if the Iews had dwelt about Necropolis, and not about the Kings ſeat: their Tribes being even at this time called Macedonians. If therefore *Apion* have read the Epiſtles of King *Alexander*, and *Ptolomæus Lagus*, or others their ſucceſſours Kings of Egypt, or ſeen the pillars that are erected in Alexandria, containing the priviledges that *Cæſar* the great granted unto the Jews; if I ſay he knew of theſe, and yet did preſume to write the contrary then he was a bad fellow: but if he was ignorant hereof, he was then an unlearned perſon. The like ignorance alſo diſcovereth he, where he wonders that the Jews that were in Alexandria called Alexandrians. For all that are one Colonie, though very different people, yet do they all bear the name of their founder: and that I may ſhun prolixity, the Jews of Antioch are called Antiochians; for *Seleucus* the founder made them alſo Citizens: the like may be alſo ſaid of the Jews of Epheſus, and at the other Jonia, who by the Kings gifts enjoy the ſame priviledges with the reſt of the Citizens. The Romanes alſo of their clemency have granted the name of their nation, which is no ſmall gift, not onely to private perſons, but to great Nations in generall. To be ſhort, the ancient Spaniards, the Tyrrhenes, and Sabines, are called Romanes; or if *Apion* will take away this denomination of the City wherein men inhabit, let him ceaſe to call himſelf an Alexandrian: for he being born in the heart of Egypt, can in no wiſe be an Alexandrian, if the priviledge of the City be taken from him, as he would have it from us. And the Lords of the whole world the Romanes, have amongſt all other nations onely prohibited the Egyptians from having the priviledges of any City: and ſo this gallant gentleman being himſelf incapable of dignity, endeavoureth likewiſe to hinder them from it, who have true right unto it.

The liberties and priviledges granted unto the Iews.

Alexander.

For *Alexander* labouring with all diligence to build that City, did not make choyce of us for want of people to furniſh the ſame withall: but for that he beſtowed the liberty thereof upon us as a reward and teſtimony of our vertue and fidelity, endeavouring in deed to honour & credit our Nation thereby: for *Hecataus* reporteth that *Alexander* for the Jews good ſervice and fidelity, beſtowed upon them the countrey of Samaria, and freed them from paying tribute for it. The ſame good affection towards the Iews of Alexandria, *Ptolomæus Lagus* continued after him, for he delivered into their hands the ſtrong holds of Egypt (for that he judged that their valour and fidelity would keep them) and intending to make himſelf Lord of Cyrene and other places in Libia, he ſent certain Iews to inhabit the ſame. After him *Ptolomæus Philadelphus* did not onely releaſe and ſet free all captives of our nation in his countrey, but alſo did many times remit their payments of money, and (which

1. Ptolomæus Lagus.

2. Ptolomæus Philadelphus.

was

A was the principall point of all) he desired to be instructed in our laws and holy Scriptures, and for this cause sent unto us, requesting that we would send him some learned men to interpret them unto him: and that this might be performed with more diligence, he commited the care hereof not to any but *Demetrius Phalereus*, *Andreas* and *Aristæus*, *Demetrius* being the onely mirrour of learning in his age, the other two being Esquires of his own body: nether would he have ever desired to have been instructed in our lawes and customes, if he had despised us, and had not rather admired us. But *Apion* knew that almost all the Macedonian Kings his successours in order, did peculiarly affect our nation. For *Ptolomæus* the third which was also called *Euergetes*, conquering Syria by force, did no sacrifice unto the gods of Egypt for his victory, but came to Ierusalem, and there after our manner sacrificed mans
B hostes unto our God, and to him dedicated gifts worthy of such a victory. *Ptolomæus* also surnamed *Philometor* and his wife *Cleopatra*, committed the rule of his whole kingdome unto the Jews, and *Onias* and *Dositheus*, both Jews, were Generals of his army, whose credit *Apion* detracts: whereas he rather ought to have admired them, and have thanked them for delivering *Alexandria*, whereof he maketh himself a citizen.

The 70 Interpreters.

3. Ptolomæus Euergetes.

4. Ptolomæus Philometor.

For when there was a rebellion in *Cleopatras* kingdome, and all was in perill to be destroyed, these two men delivered *Alexandria* from civill warre: But *Apion* saith that after this *Onias* came and brought a little army into the City at such time as *Termus*, the Romane Embassadour was there present. True it is, and that fact of his was most just. For *Ptolomæus Physcon* after the death of his father *Ptolomæus Philometor*, coming out of Cyrene, endeavoured to expell the Queen *Cleopatra*, and the Kings sonnes, to the end that he (contrary to all justice) might possesse the Kingdome: and this was the cause why *Onias* took armes against
C him in *Cleopatras* behalfe, not forsaking his fidelity unto Kings in the time of necessity: yet God himself did manifestly witnesse his justice in this action. For when *Ptolomæus Physcon* presumed to fight against *Onias* his army, and took all the Jews, their wives and children that were in the city and bound them, and stripping them naked, cast them before Elephants to be destroyed, (and to the intent that the Elephants might the rather tread upon them, made the said beasts drunken) all which fell out contrary to his expectation: for the Elephants forsaking the Jews which were cast before them, did fall upon *Ptolomæus* his friends that stood by, and slew many of them; which done there appeared unto *Ptolomæus* a most horrible vision forbidding him to harm the Jews: and his chiefest best beloved concubine (also whom some call *Ithaca*, other *Herene*) came unto him and besought him to abstain
D from such impiety: whereupon he being sorry, did penance for that he had already committed, and that which he thought to commit; so that the Iews of Alexandria celebrate this day in remembrance that upon it God did manifestly deliver them; yet *Apion* (who speaketh well of no man) accuseth the Jews of impiety for bearing armes against *Physcon*, whereas indeed he ought rather to have commended them for it. But *Apion* extolleth *Cleopatra* the last Queen of Alexandria, onely for that she was unjust, and ingratefull unto us; when he rather ought to have reproved her, in whom all impiety and wickednesse reigned, both concerning her own kindred and her husbands who loved her, and also generally against all the Romanes, and the Emperours his benefactors, who killed her own sister *Arsinoe* in the Temple,
E who had not any waies offended her: she also treacherously slew her own brother, and destroyed her ancestors gods and sepulchers: and receiving the kingdome from the first *Cæsars* gift, she ingratefully rebelled against his sonne and successour; and infecting *Antonie* with her poysoned drinks and amarous inchantments, she made him rebell against his countrey, and to be unconstant unto his own friends, depriving some of Kingly dignity, and compelling others to be instruments of her impiety: And what else shall we say of her, who in the battel by sea forced *Antonius* her own husband (who also had many children by her) to yeild himself, the Empire, and army unto her, and become one of her followers? Lastly, when Alexandria was taken by *Cæsar*, she was so cruelly minded, that not remembring her own estate, she accounted this her safety, if with her own hand she might kill the Jews, that she might be
F cruell and trothlesse to every body.

5. Ptolomæus Physcon ceased to persecute the Iews.

Of Cleopatra the last Queen of Alexandria.

Antony the husband of Cleopatra.

Is it not a glory think you to us, that (as *Apion* reporteth) in time of dearth and famine, wheat was plentifull in Jury, that it was not sold by measure? But *Cleopatra* was punished as she deserved. And we call great *Cæsar* himself to witnesse of our fidelity, and the service we did him against the Egyptians, the Senate also and their decrees, and the writings of *Augustus Cesar*, wherein our deserts are testified. These letters *Apion* ought to have read and to have examined all testimonies of us, which were left first by *Alexander*, and then by all the Ptolomees, and what the Senate of Rome decreed, and the mighty Emperours. And

if ſo be *Germanicus* could not get corn to ſuffice all the inhabitants of Alexandria, that was a token of ſcarcity and dearth and not the Jews fault. For what all Emperours thought of the Alexandrian Jews it is manifeſt enough: for the Iews want of corn was not onely left unſupplied, but alſo the want of other Alexandrians. But they have alwaies kept that wherewith the ancient Princes did put them in truſt, to wit, the keeping of the river, and whole countrey, as not being thought unfit for their purpoſes. But *Apion* thus urgeth us; If (quoth he) the Iews be citizens, how hap they worſhip not the ſame God, nor have the ſame religion, that the reſt of the Alexandrians have? To whom I thus anſwer; How hapneth that you Egyptians do ſo contend and warre againſt one another onely for diverſity of religion? ſhall we hereupon conclude that you are all Egyptians, or not all men, becauſe you worſhip and with great diligence nouriſh beaſts againſt nature? yet our Nation ſeemeth one and the ſame. If therefore amongſt you Egyptians ſuch difference of opinions be; why doeſt thou ſo marvell of this, that we in a ſtrange place, to wit, at Alexandria, do conſtantly perſevere in our firſt religion? But he ſaith that we are the cauſe of all ſedition; which ſuppoſe he ſpeak true of the Jews of Alexandria, yet are not all Iews in all places the cauſe of ſedition, for we are known to be peaceable amongſt our ſelves. But indeed as every one may perceive, the people like *Apion* himſelf, are authours of ſedition in Alexandria. For whileſt the Greeks and Macedonians held Alexandria, they and we lived peaceably together, and they permitted us quietly to uſe our own ſolemnities: but when the number of Egyptians encreaſed, by confuſion of time, ſedition alſo by their means encreaſed: but our nation remained unpermixted. They therefore were authors of thoſe troubles, not having the government of the Macedonians, nor the wiſedome of the Greeks; but uſing their Egyptian manners, and renewing their old hatred againſt us. and that wherewith all they hit us in the teeth, befalleth them: for moſt of them not having the priviledges of the city themſelves, call us ſtrangers that have them. For none of the ancient kings beſtowed the liberty of the City upon the Egyptians, neither have any of the Emperours of Rome beſtowed the priviledge. But *Alexander* himſelf brought us into the City, the kings after him encreaſed more priviledges, and it hath pleaſed the Romane Emperour to ratifie and confirm them. But *Apion* detracteth us for not erecting ſtatues to the Emperours, as though the Emperours knew not hereof, or that they needed *Apion* to ſpeak for them: whereas he ſhould rather admire the Romanes magnanimity, and modeſtie, who compell not their ſubjects to violate their ancient laws and religion, but content themſelves with ſuch honours as the giver may with pietie and equity give them. For they account not of forced honours which come of compulſion.

The Greeks and divers others think it not amiſſe to erect ſtatues; for they delight to have the pictures of their anceſtors, wives and children, and ſome of their beloved ſervants alſo: what marvail then if they accord to yeild the like honour to Princes and Emperours? But our Law maker, not as prophecying the Romanes power not to be reverenced: but foreſeeing that it was neither profitable to God nor man, forbade us to make an Image of any living creature, much more of a not living God (as we will prove hereafter.) But he permitted us to reverence all good men, with any honour elſe not due to God, and all thoſe we give unto the Emperours, and people of Rome, and make our continuall ſacrifice for them; and not onely upon workie daies do this, at the proper coſt of all the Iews, but upon ſuch daies as we offer no other ſacrifice no not for our own children, we then ſacrifice for the Romane Emperour, yeilding that honour to the Romane Emperour which we do to none elſe. And let this ſuffice to anſwer that which *Apion* alledgeth againſt the Iews of Alexandria: yet can I not but admire at them who gave him this occaſion, namely, *Poſidonius* and *Apollonius Molon*, who accuſe us for not worſhipping the ſame gods that other do, although they lie all alike, ſlandering our Temple moſt abſurdly: and yet for all this they do not believe that they herein commit any impiety: whereas it is a moſt ignominious thing for any freeman to lie upon any occaſion: much more of a Temple famous over all the world for ſanctity For *Apion* affirmeth that the Jews in that ſacred Temple placed the head of an aſſe, and worſhipped it moſt religiouſly. And this (quoth he) was manifeſtly known at ſuch time as *Antiochus Epiphanes* ſpoyled that temple, who found that aſſes head being of maſſie gold, of great value. To this firſt ſlander I firſt anſwer, that were that true which he reporteth, yet an Egyptian ought not to have ſpoken againſt us for it: ſeeing that an aſſe is of no leſſe worth then a Goat, and other brute beaſts that they honour for Gods. Was it poſſible that he knew not the contrary of his own affirmations, by our deeds and Scriptures? For we uſe the ſame laws that at the firſt we did, and remain in them without change, and for all

The Iews have been alwaies truſty to their Prince.

The Egyptians do worſhip beaſts not agreeable to mans nature.

The diſcord of the Iews & the Alexandrians in religion.

The cauſe of diſcord between the Iews and Alexandrians.

Apions fiction touching the Iews being authours of ſedition at Alexandria is confuted.

The Romanes magnanimity towards the Iews.

The Iews may have no Images.

How Emperours and Magiſtrates ought to be honoured.

The lie of Poſidonius and Apollonius concerning the Jews is confuted.

An anſwer to the objection of the aſſes head.

A all that our City (as others alſo have) hath by the variable event of warre, been vexed and troubled, and that *Antiochus* ſirnamed the god, and *Pompey* the Great, and *Liſinius Craſſus*, and now laſtly *Titus Cæſar* have all vanquiſhed our Temple, yet did they never find in it any thing as *Apion* affirmeth, but ſincere piety, not lawful for us to diſcloſe to ſtrangers. And as touching *Antiochus*, many writers of good credit report that he never had any juſt cauſe to ſpoil our Temple, but that he was drawn unto this fact for want of money; Not for that he was our enemy, but for that as from his friends and fellows, he ſought ſupply, and found nothing in that place that was worthy of deriſion: and thus do *Polybius Megapolitanus Strabo* the Cappadocian, *Nicholaus Damaſcene*, *Timagenes Caſtor* the Chronicler, and *Apollodorus* avow, who all do witneſſe, that *Antiochus* wanting money, brake the league he had with the Jews, and rob'd and ſpoiled their Temple being full of gold and ſilver. *Apion* ought to have conſidered this, had he not had an Aſſes heart, and a dogs impudency, which he and his Countreymen worſhip for gods. As for us, we do neither honour nor reverence Aſſes, though the Egyptians do their Crocodiles and Aſpes, eſteeming them that are bitten by Aſpes, and devoured by Crocodiles, to be happy and fit for God.

B

But we eſteem thoſe to be Aſſes which all our wiſemen do, to wit, them who beare burdens impoſed upon them; and if coming into a field they fall to eat, and do not that which they ought to do, we uſe to beat them with many ſtripes, and force them to till the ground, and do other drudgery. But *Apion* was either the greateſt Aſſe that ever was, in telling a lie; or elſe having begun to do it, he could not compaſſe his enterprizes, in that he found not any juſt cauſe of detraction againſt us. He addeth another fable of the Greeks detracting us: to the which I will make onely this reply, that it is more commendable and agreeing to piety, and leſſe uncleanneſſe, to paſſe through the Temple, then for Prieſts to come and fain impious words and ſpeeches: which they not reſpecting, laboured rather to excuſe the ſacrilegious Kings, then to write the truth of us and our Temple, endeavouring to curry favour with *Antiochus*, and to cover and hide his ſacriledge, uſed againſt our nation, for that he wanted money, believing us even in things that are to come. And *Apion* as prophecying of the reſt, ſaith that *Antiochus* found a bed in our Temple, and in it a man lying, and a table ſet before him, furniſhed with all fowles that uſe either ſea or land, and that the man was hereat aſtoniſhed: And that ſo ſoon as *Antiochus* came into the Temple, he adored him as though he hoped for great help from the King, falling down at his feet, and with a ſtreched out arm, craving licence to ſpeak: which the King granting, and willing him to declare what he was, and why he dwelt in the Temple, and the cauſe of his meats before him; the man with ſighs and tears bewailed unto *Antiochus* his calamity, ſaying, "He was a Grecian; and that travelling in the countrey to get his living, he was ſud-
"denly ſeized upon by certain out-landiſh men, and brought unto the Temple, and ſhut up
"therein, and that no man might ſee him, & that he was there fed or fatted with all dainties
"that could be provided; and that at firſt this daintie fare made him joyful, but afterward he
"began to ſuſpect it, and laſtly, he was hereat amazed; and then demanding of a Jew that ad-
"miniſtred unto him, for what cauſe he was there kept, he underſtood the Jews purpoſe, and
"law not to be revealed, for the fulfilling whereof he was there nouriſhed, and that the Jews
"were wont to do the like every year upon a day appointed: and to take a Grecian ſtranger,
"and feed him a year, and then to carry him to a wood, and there to kill him, and ſacrifice
"him according to their rites and ceremonies, and to taſte and eat of his entrails: and in the
"ſacrificing of the Grecian, to ſwear to be enemies to the Greeks, & the reſidue of the mur-
"thered man they caſt into a certain pit. And that then this Greek reported unto *Antiochus*,
"that the time allotted unto him by the Jews to live was now almoſt expired, and there-
"fore requeſted, for the reverence he bare to the Grecian gods, to ſave his blood from being
"ſpilt by the Jews, and to free him out of that eminent calamity.

C

D

E

Who are accounted Aſſes amon, ſt the Iews and other wiſe men.

Certain Hiſtoriographers endeavour to cover and hid Antiochus his periury and ſacriledge.

That the Iews ought once a year to ſacrifice a Grecian.

F This fable is not onely ſtuft full of all tragical cruelty, but alſo mingled with cruel impudency: yet for all this, the firſt deviſers hereof do not free *Antiochus* from ſacriledge, as they hoped hereby to do, who write it purpoſely to flatter him. For that which they report of the Greek found in a bed, did not move him to come and ſack our Temple, he not knowing of it before he came and found it ſo (as they ſay.) *Antiochus* therefore was moſt impious and not aſſiſted by Gods favour in that enterprize, (whatſoever thoſe lies mutter) as it is eaſie to learn of the fact of him committed. For we do not onely differ from the Greeks in religion, but a great deal more from the Egyptians, and other Nations; and what Nation in the world is there, that ſometime doth not travel thorow our countrey? Is it then

then probable that we onely renew that conſpiracy againſt the Greeks? Or how it is poſſi- G
ble that ſo many thouſand people as are of our own Nation, ſhould all eat of the entrails of
one man as *Apion* reporteth? Or why did he not name this man whoſoever he was? Or why
did not the King carry him with trumpets into his countrey? ſeeing that in ſo doing he
might have been eſteemed full of piety, and a great favourer of the Greeks, and greatly
ſtrengthen himſelf againſt the hatred of the Jews by their aide? But I omit to ſpeak more
of this: for unſenſible people void of all reaſon, muſt not be reprehended in word, but by
deeds: for all men that have ſeen the building of the Temple, can teſtifie what it was, and
the undefiled purity thereof. For it had four porches about, and every one of them by our
The deſcription of the Temple and Porches. laws had ſeveral keepers: and into the outward porch, all people, yea ſtrangers might enter
without breach of our laws, women onely excepted that have their monethly courſe. Into H
the ſecond porch it was lawful for onely Jews to come: and all Jews might go into it, and
their wives alſo when they were free from pollution of their flowers. Into the third porch,
they onely of our Nation that were purified and ſanctified might come. Into the fourth,
might onely the Prieſts enter, who were cloathed with Prieſtly Stoles, and into the ſecret
part of the Temple might onely the high Prieſt come, attired with a Stole proper to him
onely: yea we are in all things ſo careful of piety, that our Prieſts are appointed hours when
to enter into the Temple.

For in the morning when the Temple was opened, the Prieſts that were to ſacrifice the
hoſtes which were given them, entred into the Temple; and at noon again when it was ſhut;
What was in the Temple. yea it was not lawful to carry any veſſel into the Temple. but there was onely there an Al-
tar, a Table, a Cenſer, and a Candleſtick, as is in our law mentioned, and there is no other I
ſecret or hidden myſtery done, neither is there in that place any eating, and all the people
can teſtifie this which I have here ſet down, and our writings do the like. For notwith-
Four Tribes of Prieſts, and of every Tribe more then five thouſand men. ſtanding that there are foure rites of Prieſts, and every Prieſts tribe containeth above five
thouſand men: yet every one waiteth on certain appointed dayes in their turn, and their
time of waiting being expired, others ſucceed them in ſacrificing; and the day before they
are to finiſh their waiting, they deliver up unto their ſucceſſours the keyes of the Temple,
and all veſſels belonging thereto, in the full number that they received them: and nothing
is brought into the Temple, pertaining either to meat or drink: yea and are forbidden to be
offered at our Altar, thoſe things onely excepted, whereof we make our ſacrifice. What
then ſhall we ſay of *Apion*, who examining nothing of all theſe, hath raiſed ſuch incredible K
reports of us? How ignominious a thing it is for a Grammarian, not to be able to deliver
the truth of a Hiſtory? Well, he knew the piety uſed in our Temple, but he purpoſely omit-
ted it: yet could he remember to tell a fained tale of the ſacrificing of the Greek, his dain-
tie fare, and that hidden food, that all men alſo that would, paſſed thorow our Temple:
whereas the moſt noble among our whole Nation, are not permitted to come there, except
they be Prieſts.

This therefore is great impiety, and a voluntary forged lie, to ſeduce them that will not
examine the truth. For they have attempted to ſlander us by thoſe impieties before menti-
oned, not to be ſpoken of. And again, like one full of all piety, he derideth the vanity of theſe L
fables, and reporteth that at ſuch time as the Jews for a long time together, warred againſt
Another tale deviſed by Apion of Zabidus. the Idumæans, *Zabidus* departing out of a City of Idumæa where *Apollo* was worſhipped,
came unto the Iews, promiſing them to deliver unto them *Apollo* the *Dorians* god, and bring
him unto their Temple, if ſo be that all of them would there aſſemble themſelves together:
and that afterwards *Zabidus* did make a moſt excellent kind of wooden inſtrument, and pla-
ced it in three ranks of candles, and put it upon him, and walked like a ſtar gliding on the
ground (for that ſhape he reſembled to them that were afar off from him.) And that the
Jews hereat (ſeeing this ſtrange viſion) admired and were aſtoniſhed; and ſtanding afar
off, they were all ſilent, and how by this ſhift *Zabidus* eaſily got into the Temple, and took
away the golden Aſſes head (for ſo he writeth plainly) and ſo to have returned ſpeedily to M
Dora. Wherefore we may ſay that *Apion* leadeth an Aſſe, to wit, himſelf with fooleries
and lies; for he nameth places that are not, and ſetteth down Cities to himſelf unknown:
Dora is a city of Phœnicia and not of Idumæa. for Idumæa is a Province near unto us, and bordering upon Gara, and there is no City in it
called Dora; but in Phœnicia near unto the hill Carmelus, there is a City of that name, yet
nothing conſonant to *Apions* ſlanders, for it is four dayes journey from Judæa.

Why therefore doth he ſo raſhly accuſe us for not worſhipping the ſame gods that other
nations do, ſeeing (as he ſaith) our predeceſſours did ſo eaſily believe that *Apollo* would

come

A come unto them, and that he walked upon the earth with ſtars upon his back? Perhaps indeed they had never before ſeen a candle or lampe, themſelves having ſo many: or is it likely that he walking thus quite through our countrey, where ſo many thouſand men are, no one of them all met him? Did he in the time of war find the towns and villages, by which he paſt, without any watchmen? Well, I omit the reſt. The gates of our Temple were threeſcore cubits high, twenty cubits broad, all covered with gold, yea, almoſt all of clean gold, and theſe gates every day were ſhut by two hundred men: and it was too impious a thing to leave them open. Is it then credible that this candle-bearer could eaſily open them, who alone was judged to have the Aſſes head? So that now it remaineth doubtful
B whether *Zabidus* did bring back again the Aſſes head, or elſe *Apion* took it of him, and brought it again to our Temple, that there *Antiochus* might find it, and ſo *Apion* might have another occaſion of lying. He alſo belieth us concerning the oath which he ſaith we Jews do take, ſwearing by the God of heaven and earth, and ſea, never to favour any ſtranger, and eſpecially the Greeks. This lier might better have ſaid, not to favour any ſtranger, and eſpecially the Egyptians, and ſo his former lies, and theſe ſhould have had better correſpondence, with the beginning, if our anceſtors had been expelled by their predeceſſours out of Egypt, not for their wickedneſſe, but for their own calamity. But we are ſo far
C from the Greeks, that we ſcarcely ever think of them: ſo that no man can ſay that there is any enmity between us and the Greeks. But contrariwiſe, many of them have embraced our religion, and ſome of them therein perſevered: others again have forſaken it; yet none of them will ſay that he heard this oath ſpoken of among us: but it ſhould ſeem that onely *Apion* heard of it, in that he himſelf indeed forged it. Truly his wiſedome and great providence is worthy to be admired (as ſhall hereafter appear:) for he, to prove theſe his lies to be true, ſaith, that is a certain teſtimonie that the laws we obſerve are moſt unjuſt, and that we worſhip not God as we ought to do, in that we are ſubject to divers Nations, and our City endured many calamities: Whereas touching themſelves, they are of a City that
D flouriſheth in abſolute authority, accuſtomed to govern from the foundation thereof, and not to ſerve the Romans. In effect, who can reſiſt their valour? Truly no man but *Apion* would ever have flouted us herewith, ſeeing that few cities ſo flouriſh and reign over other, that they again at no one time have been brought into ſubjection; for many Nations are ſubject to others: onely the Egyptians are freed from the captivity of ſuch as rule Europe and Aſia, for that (as they ſay) the gods fleeing into their countrey, were ſaved by entring into the bodies of beaſts. Yet have they not indeed had one dayes liberty ſince the beginning of the world, neither under the government of their own Princes, nor under ſtrangers.

I will not ſtand to reckon how often the Perſians have waſted their City, deſtroyed their Temples, and ſlain their ſuppoſed gods. For it is not decent that I ſhould imitate herein *Apions* fooliſhneſſe: neither am I calling to memory what befell the Athenians and Lacedæmonians, the laſt of which, are recorded to have been moſt valiant, and firſt to have been
E moſt devout and religious: neither will I reckon up thoſe moſt Godly kings, amongſt whom *Creſus* was one, who notwithſtanding fell into great calamities. Moreover, I will not recount how the caſtle of Athens was ſet on fire, and the temples of Epheſus & Delphos likewiſe, and many others. There is now one *Apion*, a new accuſer of the Jews, who upbraideth them with their calamities, forgetting quite all miſery that hath befallen his countreymen the Egyptians: but he was blinded with the fable of *Seſoſtris* (whom he ſaith to have been King of Egypt,) We could report and boaſt of our Kings, *David* and *Solomon*, who ſubdued many Nations unto them: but it is not fit here to ſpeak of them. But *Apion* was ignorant of
F that which all the world knoweth, to wit, that the Egyptians have ſerved firſt the Perſians, and afterwards the Macedonians, and that as bondſlaves: where we remaining in free libertie, reigned over all Cities round about us 120. years, even unto the time of *Pompey* the Great; and when all the other kings were ſubdued by the Romans, onely our kings for their fidelitie and friendſhip towards them, were dear unto them. O but this ſticketh upon *Apions* ſtomack! that we have not had any famous men of our Nation, who have invented Arts and Sciences, and been excellent in wiſedome, ſuch as *Socrates*, *Zeno*, *Cleanthes*, and others, whom he ſetteth down, were: and which is moſt to be admired, *Apion* puts himſelf into the number of theſe famous men: and ſaith, that Alexandria is bleſſed and happy, that hath deſerved to have ſuch a Citizen as he is: and great reaſon that he himſelf ſhould teſtifie that of himſelf, which all men elſe perceive in him, to wit, that he is an impudent deceitful

The gates of the Temple.

Apions lie concerning the oath is confuted.

Apion upbraided the Iews with captivity.

Davids and Solomons power.

Apion praiſeth himſelf.

ful fellow, both of corrupt life and manners. So that any Alexandrians had juſt cauſe to be G
ſorry that they ever had any better opinion of him. But that our Nation had men equal at leſt
unto thoſe whom he mentioneth, all men know that pleaſe to read the book of our Anti-
quity. The reſt that his accuſation containeth, it is not amiſſe to let paſſe without anſwer,
for that it rather impeacheth the Egyptians, his own countreymen, then us: for he doth
complain of us for ſacrificing ordinary beaſts, and from abſtaining to eat ſwines fleſh, and
Why the Iews do ſacrifice common beaſts and do not eat ſwines fleſh. greatly laughed at circumciſion. Touching the ſacrificing of theſe beaſts, we do as all na-
tions elſe do: and *Apion*, inveighing againſt our ſacrificing, ſheweth himſelf to be an Egyp-
tian; for were he either a Græcian or a Macedonian, he would not be herewith offended:
for both Greeks and Macedonians do vow to ſacrifice Hecatombes to their gods, and uſe
Prieſts in the banquets; and yet for all this, the world is not deſolate of living creatures, as H
Apion feareth.

But were all men ſo mad as the Egyptians, it would indeed be deſolate of men, and filled
with cruel beaſts, which they (ſuppoſing them to be Gods) do diligently nouriſh. If any man
ſhall ask of *Apion*, whom of all the Egyptians he judged to be a wiſe man, and moſt religi-
ous towards their gods, no doubt he would anſwer that the Prieſts are. For they ſay, that
their firſt Kings in the beginning gave them theſe two commandements in charge; firſt, to
ſeek wiſedome; and next, to worſhip the gods: they alſo are all of them circumciſed, and
abſtain from ſwines fleſh, and no other Egyptian ſacrificeth with them unto their gods. *A-*
pion therefore was ſurely blind, when, inſtead of detracting us, he ſpeaketh ill of them, to gra-
The Egyptian Prieſts circumciſed, and eat no ſwines fleſh. tifie whom, he took all this pains. For the Egyptians do not onely uſe thoſe cuſtomes which
Apion in us diſalloweth, but alſo do teach others to circumciſe themſelves, as *Herodotus* re- I
porteth. So that I verily think, that *Apion* was juſtly puniſhed for blaſpheming his coun-
trey laws and religion. For being forced to circumciſe himſelf to avoid a great diſeaſe, he
was hereby nothing helped, but for all this, his privy member rotting, he in extreme grief
Apions death. and miſery gave up the ghoſt. For wiſe men ought to perſevere in their countrey laws in
all piety, and not to deride and detract others: but *Apion* forſook his own religion, and ſlan-
dered and belied ours. And this was *Apions* end: and here alſo ſhould end this book,
The defence of Moſes againſt Apollonius and Lyſimachus. but that *Apollonius*, *Molon* and *Lyſimachus*, and certain others, partly for ignorance, partly for
madneſſe, have moſt injuriouſly belied our Law-maker *Moſes*, and the Laws he made, de-
tracting him as a deceitful Magician, and then as the author of all malice and impiety amongſt
us; and for ſuch as teach no vertue nor goodneſſe at all. I will therefore, as far as in me K
lyeth, declare both our converſation in general, and in particular: for if my judgement be
any thing, our laws are moſt forcible both to piety, and to all humanity in general, as alſo
to juſtice, pains taking, and contempt of death. I onely requeſt this favour of the Reader,
that he will not with a prejudicate or malicious opinion, peruſe theſe writings: for I do not
write this as a praiſe and vain oſtentation of our nation, but as a juſt Apology, refuting the
ſlanderous reports that ſome have uſed againſt us.

Wherein *Apollonius* accuſeth the Iews. *Apollonius* doth not continually inveigh againſt us as *Apion* doth, but onely here and there;
ſometime affirming us to be ſomewhiles hated both of God and man, ſometime to be co-
wards, other ſometimes contrariwiſe complaining of our Nations boldneſſe. Saying more- L
over, that we are more ſottiſh then any barbarous Nation; and that therefore we onely have
had none of our Nation founders of Arts or Sciences, which are profitable for mans life;
all which objections are eaſily refuted, if we ſhew the contrary to all theſe by him reported;
both that we have obeyed our laws, and lived in all integrity. If therefore I be forced to
ſhew that other Nations have made contrary laws, not I, but they are to be blamed, who
comparing ours with them of other Nations, affirm ours to be the worſe: neither of which
can charge us, either that theſe laws which I will briefly ſet down are not ours, or elſe that
The lovers of order and common laws are excellent in meekneſſe and vertue. we have not perſiſted in them as we ought. Making therefore this beginning, I affirm, that
they who have framed themſelves to live together under certain Rules and Ordinances, and
kept them inviolate, and were the firſt founders of them, were more to be commended for M
humanity and vertue, then they who live under no rule nor ordinance at all: and every
Law-maker endevoureth ſo to challenge antiquity for their own ordinances, as that they
may not be thought to imitate others, but to be themſelves the firſt Authors thereof, and
guides to direct other mens lives. Which being ſo, it is the duty of a good Law-maker
to make choice of that which is beſt, and moſt convenient for them, who are to obey
their laws, and to ſatisfie them as much as may be, in proving their laws to be good and
right, and both in wealth and wo, calamity and felicity, to remain in them, never changing

nor

A nor altering them. I therefore aver that our lawmaker is more ancient then any lawmaker mentioned. For *Lycurgus*, and *Solon*, and *Seleucus* of *Locris*, and thoſe the Greeks admire, are modern, of late times in reſpect of him, as it is well known. For the Greeks themſelves confeſſe, that in times paſt they wanted the name of law. This *Homer* can witneſſe, who in his whole works never mentioneth this word, law, for the people of thoſe times were not governed by laws, but by indefinite ſentences, and the Princes pleaſure, uſing cuſtomes but not written, and altering and changing them alſo as occaſion ſerved.

Moſes more ancient then all other lawmakers.

Νόμος. This word, law, is not in Homer.

But our lawmaker being very ancient (for this is every way manifeſt, even by our adverſaries own confeſſions) ſhewed himſelf both a good Prince and counſeller unto his people: for making lawes to direct and govern mens lives, he perſwaded them voluntarily, to imbrace them, and firmly to perſiſt in them with all wiſdome. And firſt of all, let us conſider
B the works of his greatneſſe. For he undertaking the conduct of many thouſand of our forefathers out of Egypt into our own countrey, he delivered them from many calamities, almoſt impoſſible to be avoided: for they being to paſſe through a place wherein was no water, and a very ſandy ground, being alſo to war and to keep their wives and children, and goods for the variable event of wars, he in all theſe ſhewed himſelf a moſt wiſe and prudent counſeller, and a true patron and guide unto them all. For he made all the multitude ſo to depend upon him, that he might perſwade them whatſoever he pleaſed, and yet in none of all theſe did he uſurpe any authority over them: and in that time and place wherein all men of authority aſſume power unto themſelves, and uſe tyranny, at ſuch time as the peo-
C ple do oftentimes offend, and live in all manner of impiety; he then being in authority did contrariwiſe uſe all lenity and mildneſſe, to the intent that he might be a pattern of vertue and juſtice to all the reſt, giving all thoſe that willingly followed him moſt aſſured ſafety, uſing in all accidents moſt ſtrange works. And for this cauſe he rightly deemed God to be his captain and counſeller: and firſt examining himſelf, and finding that all the laws he had ſet down were agreeable to the will and pleaſure of God, the chiefeſt care he now had was how to perſwade his people the ſame, which he himſelf now knew: for they who direct their lives according to the will of God, avoid all ſins as our lawmaker did, being neither Magician nor deceiver as his enemies injuriouſly report, but ſuch a one as the Greeks do
D boaſt *Minos* and others after him to have been: for ſome of them affirmed their laws to be made by *Jupiter*, others by *Apollo* and *Delphos* Oracle; either ſo believing themſelves, or elſe thinking that the people would be eaſily ſo perſwaded. Now who of all the lawmakers made the beſt law, and who did moſt rightly think of God, he that compareth all their laws together may eaſily know; for now occaſion is offered to ſpeak of them: there are therefore an infinite company of nations and laws amongſt men, and ſome nations are ruled by Monarches, otherſome by the common conſent of the people. But our lawmaker doing neither of theſe, did as one ſhould ſay therein declare his Common-wealth to be Divine, chiefly aſſigning all power and principality over us to God, cauſing all men to fix their minds and cogitations on Him, as the onely Giver and Author of all goodneſſe, giving them to underſtand, that whatſoever in their neceſſity they entreate him for, He heareth their
E prayers, and underſtandeth what every man doth in private, yea, his very cogitations; and that he is One, Unbegotten, and in all times Immutable and Eternal, differing in a moſt excellent ſhape from all mortal creatures: and this we knew, but we are altogether ignorant what God is as touching his Subſtance and Eſſence.

Moſes maketh God his guide and counſeller.

The origen of lawes amongſt the Greeks.

And thus the wiſeſt Greeks that ever were, judged of God, who how learned they were (he giving the ground of all their knowledge) I now omit to rehearſe: and that theſe things afore rehearſed are beſt and moſt agreeable to the nature and magnificence of God, many do witneſſe, as *Pythagoras*, *Anaxagoras*, and *Plato*, and after them the Stoicks, and almoſt all other Philoſophers have ſo thought of the Divine nature. But they delivering this their
F Philoſophy in ſhort ſpeech, durſt not publiſh the truth of their doctrine among the people, already ſeized upon by ſuperſtitious opinions. But our lawmakers works and words ſo agreed, that he ſatisfied at large all his people, and they that were to be born of them, and their ſucceſſours, inſpiring as it were a certain conſtancy into them to perſevere in the ſame ſtill referring the cauſe of his laws to their profit and commodity. For he did not affirme the worſhip of God onely to be part of vertue, but he aſſigned other part thereof, to wit, fortitude, juſtice, and mutual concord of all his citizens. For all our actions, ſpeeches, and what elſe ſoever, are all referred to divine piety. Which he left not touched without any more diſcourſe of it. For theſe two are the methods of all diſcipline and morality, where-

The opinion of the wiſeſt Greeks concerning God.

Moſes compared with other lawmakers.

Two methods of morality and diſcipline.

of

of one frameth and directeth the ſpeech, the other the manners and actions; which being ſo, other lawmakers were indeed wiſe in advice and counſel, and yet they made choice of one of theſe methods, and left the other; for the Lacedemonians were inſtructed in manners and not in words, as alſo they of Creet were: but the Athenians and almoſt all the Greeks were directed and trained up by lawes in every thing they were to do, yet never could they put their written laws in practiſe. But our lawmaker very induſtriouſly did conjoyn both theſe together, for he neither omitted the training them up in manners and good exerciſes, neither did he ſurceaſe to leave them written laws, And firſt of all, making his entrance from the very meats, and preſcribing to every one a convenient diet, he left no man liberty amongſt us to direct himſelf in the leaſt matter concerning his meat, but he by laws defined, both from what meats we were to abſtain, and what to eate, and what ought to be our ordinary diet, as alſo when we ought to labour, and when to ceaſe from work; ſo that we as it were under the government of a father or maſter, might neither ſin willingly, nor for ignorance: for he did not appoint puniſhment for them that were ignorant of it, but by law enacted a moſt neceſſary and milde chaſtiſement for the voluntary offenders: and for this cauſe he did not onely will, that we ſhould once or twice or often hear the lawes, but that once every week we all, omitting other buſineſſe, ſhould come to hear the laws, and ſo learn them perfectly, which things all other lawmakers as it is well known omitted; All which laudable cuſtomes all other lawmakers have neglected, and the moſt part of men are ſo far from living according to their own laws, that they are altogether ignorant of them; and having offended their laws through ignorance, they then learn by other mens means, that they have made breach of their laws; yea, the chiefeſt and moſt eminent men amongſt them, do profeſſe herein that they are ignorant, cauſing thoſe that are learned and skilful in their laws, to ſit as it were in commiſſion with them to direct them. Whereas every one of our Nation being demanded of our laws, can anſwer as readily as he can tell his own name: for every one of us learning them as it were ſo ſoon as we come to the uſe of reaſon, we have them as it were written and printed in our minds, and by this meanes both we offend more ſeldome, and when we offend we are ſure to be puniſhed.

Moſes commandeth all the Jews to come and hear the law.

And this eſpecially is that which hath cauſed ſuch an unity and concord amongſt us. For to worſhip one God all after the ſame manner, and nothing differ in manner and converſation one from another, is the onely way to eſtabliſh amity and concord in a Common-wealth. For onely amongſt us no man ſhall hear any different ſpeeches and opinions concerning God, which thing amongſt all Nations elſe is moſt frequent and ordinary: for amongſt them not onely every one of the common people doth ſpeak his pleaſure in this point, but divers Philoſophers alſo preſume to do it, ſome of them with their blaſphemous ſpeeches altogether deſtroying the nature of God, and others with the like impudency denying him to have any care of men; neither is there any difference amongſt us of affairs pertaining to mans life, but all men with us follow one common expreſſe labour, and we all joyntly affirm the Son of God, and that he hath care of humane affairs, and all our actions and exerciſes: yea, any one may learn of our women and children; that all things whatſoever are to be reduced to piety. Hence it groweth that ſome detract our nation; for that amongſt us were no men inventers of new matters and acts: to whom we will thus anſwer, that other nations account it a glory not to perſiſt in any thing that their forefathers uſed, and hold them of moſt account amongſt them, that can beſt tranſgreſſe their forefathers wiſdom. But we contrariwiſe do account it the chiefeſt point of wiſdom and virtue, neither to do, nor think any thing contrary to that which our anceſtors have decreed, which is a token that our law was eſtabliſhed by as good advice as was poſſible. For thoſe laws that in all points are not as they ought to be, are often by experience found faulty. But amongſt us who believe that our law was firſt eſtabliſhed by the will and pleaſure of Almighty God, nothing is pious and virtuous which may any wiſe impugne the ſame. For who can take away any title thereof, or add better in the ſtead? or who is he that can transfer and carry us from the obſervance of them, and ordain for us better laws to govern our Common-wealth? Or what law can be more juſt and better, then that which the wiſdom of God (who is the Lord of all things) hath eſtabliſhed? he firſt of all permitted the diſpoſing of all principal affairs to the Prieſts in general, and moſt wiſely conſtituted a high Prieſt as their head: neither were they choſen to this dignity by our Lawmaker, who either exceld in nobility of birth, or riches: but he appointed ſuch to ſacrifice unto God, who were known to excell others in wiſdome and ſanctity, theſe do both keep

The concord of the Jews in religion.

A keep our lawes, and obſerve all other things belonging to their office with all integrity; for our Prieſts are appointed over-ſeers of all things, and to judge all ſtrifes and controverſies, and to puniſh the offenders. What monarchie then or kingdome can be more holy then this? Or how can God be better honoured then amongſt us; where all the people are prepared to piety, and the Prieſts commanded ſo to rule and govern the common-wealth, as if they were celebrating ſome feſtivity? And whereas other nations cannot celebrate their myſteries, which they tearm ſacrifices, in a few daies; we with joy, and pleaſure and immutable wills, do celebrate our ſacrifices continually without intermiſſion: It reſteth now that I ſet down our precepts and laws, as argument of that which I have ſaid. The firſt is of God: of whom our law ſaith, God hath all things, he is moſt perfect, moſt bleſſed, he is ſufB ficient both for himſelf and all things elſe, he is the beginning, midſt, and ending, famous amongſt all things for his works and benefits, more manifeſt then any thing elſe, but his ſhape and greatneſſe is to us unſpeakeable, all matters (how precious ſoever) being compared with his excellent beautie are nothing worth, and all art compared with his invention is unartificial. we can neither ſee, conceive, nor imagine any thing like him. He is holy, for we ſee his works; the light, the heaven and the earth, the Sun, the Moon, Rivers, and Sea, ſo many different ſhapes of living creatures, and encreaſe of fruits: All theſe God himſelf made, not with hands or work, nor as one needing any to help him, but he ſeeing them to be good, they were preſently made. He is to be followed of all men, who ought to worſhip him by the exerciſing of vertue; for this is the moſt holy way to pleaſe him. We have one Temple, as alſo one God, which temple is common to all men, as he is the common God of all men. For ſimilitude alwaies pleaſeth, him do all our Prieſts honour with ſacrifice, and he C amongſt them hath the firſt place, who by birth is the chiefeſt: and he firſt ſacrificeth to God, ſeeth the laws obſerved, judgeth controverſies, and puniſheth thoſe that are convicted by the law: whoſoever diſobeyeth him, ſhall be puniſhed as one that rebels againſt God himſelf: he offereth ſacrifices not pertaining to gluttony or drunkenneſſe, for God is not pleaſed with ſuch ſacrifices, but is rather injured, and ſuperfluous expences are thereby made.

But God loveth them that are temperate, and orderly, and of good behaviour, and eſpecially requireth in us that ſacrifice, an inviolable chaſtity. In our ſacrifices offered for our common good, we firſt of all pray in common, and then every one for himſelf, becauſe we are all fellowes, and he that delighteth herein more then in his own life, is moſt acceptable to God. We pray and vow unto God, not requeſting riches of him, for he of his own acD cord beſtoweth them upon every one, and left them amongſt us: but we pray that we may have part of them, and having gotten them may keep them. Our law hath alſo appointed purifications both from our chamber-bed and carnal copulation, and many other things, which are too long to rehearſe: And this is our ſpeech and opinion of God, who himſelf is our law. And what concerning marriage? Our law onely alloweth natural copulation between man and wife, done to the intent to get children. But that men ſhould abuſe one another againſt nature, it altogether diſalloweth, and puniſheth ſuch offenders with death. It commandeth us to marry, not reſpecting the dowry, neither muſt we take women violently and by force, nor allure them by deceitfull perſwaſions, but that we rather obtain E his good will, who may grant and uſe ordinary means to perſwade. It alſo appointeth that a woman ſhall be in all things inferiour to the man, neither is ſhe to obey in committing wickedneſſe, but as one under government. For it is God that gave man this authority. With her the husband onely may lawfully accompany, and it is abhomination for her to make trial of another man: and who ſo attempteth this, can no waies avoid death: the like penalty attendeth him, if he offer violence to a virgin deſpouſed unto another man, or if by perſwaſions he overcome a married woman or other, that hath children under her, and all this our law commandeth: It hath alſo interdicted all women from concealing their children being born, or otherwiſe to deſtroy them, for ſo ſhe ſhould be a child killer, deſtroy ſoules and mankind: Whoſo therefore uſeth carnal copulation and corruption is unclean by our F laws, and women after lawful copulation muſt waſh themſelves, judging that a part of their ſoul was by this act defiled, and ſhe being puffed up was wounded in her body, and therefore our law ordained water of purification for them. Neither is it lawful for them to feaſt and banquet at their child-birth, whereby an occaſion of drunkenneſſe may grow, but that their beginning ſhould be temperate: they are likewiſe commanded to train up their children in learning that they may learn the law, and actions of their forefathers, and imitate them; that ſo being trained up in the law, they may not ſinne nor tranſgreſſe them by ignorance.

What ſort of people are to be made Prieſts.

Of God and of the divine providence.

The works of God.

The ſacrifices of the old Teſtament.

Purifications uſed in ſacrifice.

Of marriage.

The puniſhment for one that doth ravith a virgin.

The purification for the body.

Of the funerals of the dead.

Our Law hath alſo provided for the buriall of the dead, that our funerals ſhould neither be pompous, nor our ſepulchers gorgeous, commanding every houſhold to perform all neceſſaries touching the burial of their dead, permitting all men at any ones death to aſſemble themſelves together, and bewail the dead: It alſo commandeth every one (yea even the dead mans own family) to purifie themſelves after the burial, and to go afar off, as ſeeming to be unclean. It alſo appointeth puniſhment for them that have committed murder, either wilfully, or againſt their will. It bindeth every man to obey his Parents next after God, and commandeth that thoſe children that doe not ſhew themſelves grateful unto them, or in any thing doe grieve them, that they ſhould be ſtoned to death: It alſo commandeth all young men to reverence old men, becauſe God is Elder to us all. It permitteth not friends to conceale any impietie; for God is not their friend, who doth not diſcloſe them: And if friends fall out that do know one anothers ſecrets; yet they are commanded not to bewray them, If any Judge take a bribe, he is to be puniſhed with death for omitting Juſtice, and aſſiſting the guiltie. No man muſt take any thing away that he himſelf placed not, and no man muſt take that which is not his owne. No man for lending muſt take uſurie; and many ſuch like things our Law commandeth, concerning cauſe of communion betweene us and others.

The honour due to parents.

G

H

Againſt theft and uſurie.

It is alſo not amiſſe to recount how our Law-maker provided for the entertaining of ſtrangers amongſt us: For he ſeemeth ſo to have provided, that to our knowledge we neither corrupt our owne Lawes, nor denie to impart them to others: but he entertaineth all liberally, that will come and live under our Lawes, judging the communitie of mans life; not ſo much to conſiſt in the Nation whereof we come, as in the unitie of our minds and converſation. He forbiddeth others that are ſtrangers, and come not with that intent to be admitted to our ſolemnities; yet he commanded us to exhibite unto them all other things neceſſary: and that we ſhould give unto all men, fire, water, meat, and burie them being dead. He hath alſo moſt mildly determined how we ought to deale with our enemies, that we neither deſtroy their countrey with fire, not cut downe their fruit-trees. We are alſo forbidden to rob and ſpoyle thoſe that are ſlain in fight, and deale injuriouſly with our captives; and eſpecially, if they be women: yea, he ſo endeavoured to teach us humanity and mildneſſe, that he provided, that we uſe even unreaſonable beaſts courteouſly, and onely imployed them to ſerve our lawfull need, and no further: for he forbiddeth us to kill any tame thing bred in houſes, and that we ſhould not kill the old Birds and their young together; and although many wilde beaſts, enemies to mankind, do aſſiſt us in our labours, yet he commanded to ſpare them alſo. And in every point he eſtabliſhed humanitie and mildeneſſe, amongſt us, uſing (as is beforeſaid) Laws to direct us therein, enacting alſo other, how they who infringe the foreſaid Laws, may be with all ſeveritie puniſhed: for the puniſhment allotted to the violators hereof, is for the moſt part death: as if any man commit adultery, raviſh a Virgin, uſe the ſin againſt nature with another, or ſuffer himſelf to be ſo abuſed. We alſo have Laws concerning our ſervants, and our meaſures and weights, and unlawfull bargains and ſales, or deceit, if either one take any thing that is another mans, or which is not his owne; all theſe are to be puniſhed not as other Nations puniſh them, but much more grievouſly. But whoſoever either injureth his Parents, or committeth impietie againſt God, he ſhall preſently be deſtroyed: but they that obſerve this Law are rewarded, not with gold or ſilver, nor with a Crown beſet with precious ſtone: but every one having his Conſcience to witneſſe, doth greatly profit, and gain Eternitie; as both our Law-maker propheſieth, and God himſelf doth moſt aſſuredly promiſe to them that obſerve them. And if it chance that we be forced to ſuffer death for them, yet doe we joyfully goe to execution, nothing doubting but that we ſhall ſo exchange this life for a better: I ſhould be loth to report this, if our deeds did not make it manifeſt: for, many of our forefathers, onely for that they refuſed to ſpeak againſt our Lawes, or otherwiſe then our Lawes permitted, have moſt manfully, and conſtantly indured all torments and death it ſelf. If our Nation were unknown to all the world, and that this our voluntarie obſervation of our Laws were not manifeſt to all the people, if any man ſhould report unto the Greeks, that either he had read this which I have declared, or elſe that he had found people in a ſtrange land, ſuch as we be, having ſo pious and honeſt opinions concerning God, and who had for many ages perſevered therein; I doubt not but they would all admire and wonder hereat, conſidering the great mutabilitie amongſt themſelves. To be ſhort, there are ſome, who ſticke not to deride them who have lately written of the government of Commonwealths and Lawes, as though they had written things fabulous and altogether impoſſible. And that I ſpeake nothing of other Philoſophers that have written of this Argument, that

I

How we ought to uſe our enemies.

K

A repetition of the precepts of the Law.

L

The reward of ſuch as keep the Law.

M

The continuance of the laws amongſt the Iews.

divine

A divine *Plato* amongſt the Greeks, a man who in honeſt life, vertuous ſpeech, and ſound Philoſophie excelled all others. This man is almoſt continually ſcoffed at by them, who in their own conceit are skilfull in civill affairs, and brought in as a Vice in a Comedie. Whereas, whoſoever conſidereth his Writings with diligence, ſhall often and eaſily find matter agreeable with moſt mens manners: yea this *Plato* himſelf confeſſeth, that he dare not by reaſon of the common peoples ignorance ſet down the true opinion of God. But many think *Plato's* words full of vanitie, and licentiouſneſſe, and admire *Lycurgus*, and every one commendeth the Citie of Sparta, for that it ſo long time perſevered in his Laws. It is therefore an evident demonſtration of Vertue to remain in their Laws. But if thoſe who ſo admire the Lacedemonians, doe compare them with us, and the time during the which their Lawes were in
B force, with the time of our Common-wealth: they ſhall finde that ours hath continued more then two thouſand yeers. They ſhall alſo finde that the Lacedemonians did onely perfectly obſerve their Laws, during ſuch time as they were in proſperitie and libertie, and that when their fortune changed, they then became unmindfull of their Laws.

Plato admired amongſt the Greeks.

Lycurgus the Law-maker amongſt the Lacedemonians.

But we, who have felt many thouſand miſ-haps, by reaſon of the often change of Princes in Aſia, have not in theſe our laſt miſeries and evils forſaken our Law. Neither can any man ſay, that libertie and licentious life is the cauſe, why we ſo diligently obſerve them, ſeeing, that whoſo pleaſe may ſee ſufficient proof, that they tie us to more ſtrict life and laborious, then thoſe of the Lacedemonians did them. For they neither tilled the earth, nor uſed any handy-craft, but ceaſing from all labours and pains-taking, lived in their Citie fat and fair-
C liking, having both their meat and all other neceſſaries provided and prepared for them by others, and eſteemed that only their felicitie to do and endure any thing, ſo that they might prevail againſt thoſe againſt whom they enterprized wars: and that they failed alſo herein, I omit to rehearſe. For not onely one or two of them at once, but oftentimes whole companies of them, forgetting their own Laws, yeelded themſelves to their enemies. And can any one tell of, I ſay not ſo many, but of one or two of us that ever was treacherous to his own Lawes, or that feared to die for them? I mean not a common death, ſuch as ſouldiers are ſubject unto, but ſuch a death as is affected by all torments and tortures that can be deviſed. Which I think thoſe that prevailed againſt us, impoſed upon us, not for hatred, but that they deſired to ſee if ſo admirable a matter; and to ſee we being but men, and ſuch who eſteemed it
D the greateſt impietie poſſible to do it, could be compelled by them to ſpeak or do any thing contrarie to our laws. Yet it is no wonder that we for our Law to die with ſuch conſtancy, rather then any other Nation: for other Nations cannot abide to endure that which we account a trifle, to wit, labour and ſimple fare, and that no man eat whatſoever, or what he deſireth, to lie with them whom he ought not, or to be idle, (except he be of noble birth) or go gallantly attired: and we are alwayes carefull that when we fight againſt our enemies, we obſerve our Lawes concerning our meats. And thus we take pleaſure to obſerve and keep our Lawes and to exerciſe fortitude in obeying them.

The Iews compared with the Lacedemonians.

The ſtrict laws of the Iews.

Let now *Lyſimachus* or *Molonus* paſſe, and ſuch as they be, wicked lying Writers, and Sophiſters, deceivers of young men, and detracters of our own Nation, as though we were the
E wickedeſt people living. As for me, I will not examine the Lawes of other Nations: for it is our cuſtome to keep and obſerve our own, not to detract others; yea, and our Law-maker openly prohibited us from blaſpheming ſuch, as other Nations hold for gods onely, for the Name of God attributed unto them: yet may we not leave the objections of our accuſers unanſwered, ſeeing that which we are to ſpeak againſt them, is not our own device, but many before us have ſpoken it. Who then of all the wiſe Greeks will not condemne the moſt famous Poets, and eſpecially, the Law makers, who at firſt brought and ſettled ſuch vain opinions of the gods among the common people? affirming the number of them to be ſo many as they thought good, and to be born at divers times one of another, allotting to every one his proper place, as unto other living creatures: ſome to be under the earth,
F others in the Sea, and the ancienteſt amongſt them in Hell, fettered and bound: and thoſe whom they place in Heaven, in words they doe term him a Father, but in deeds they ſhew him to be a Tyrant, and for this cauſe they report that his wife, his brother, and his daughter, whom they affirme to have been born of his brain, conſpired againſt him to binde him, and hang him, as they report him alſo to have dealt by his father. Againſt theſe vanities all excellent and wiſe men do worthily inveigh, who beſide this already rehearſed, in deriſion adde, how ſome of the gods are young, and ſome old, and ſome infants, others are gods of Arts and Sciences, and one is a Smith, another a Weaver, another a Pilgrime, and is at variance with mortall men, others delight in muſick, others in ſhooting: moreover, that they

Moſes forbiddeth to deride and blaſpheme falſe gods, only for the name of God imputed unto them.

The number of gods amongſt the Gentiles infinite.

The fable of Jupiter and Pallas.

are at variance one with another amongſt themſelves,& that they fall out one with another in mens behalf,and that not onely one of them layeth violent hands upon the other,but that alſo they are wounded by mortall men, and ſorrow and feel grief for the wounds; and that which is moſt abominable of all, do uſe carnal copulation with mankind, and that moſt undecently, that their unbridled luſt is extended both to men and women. Then that their chief god of all, whom they call father, contemned and drowned certain women whom he himſelf had deceived and gotten with child, and that he could not deliver the children born of theſe women from calamity, for that deſtiny had obliged him, nor ſee their deaths without tears. This is all good ſtuffe, as alſo is that which followeth, to wit, adulteries committed in Heaven, ſo openly, and impudently amongſt the gods, that ſome profeſſe themſelves to envy their fellow gods and goddeſſes tied together in ſuch filthineſſe. And what ſhould the reſt of them do, when as their King and the moſt ancienteſt amongſt them, could not refrain his luſtful licenciouſneſſe from the company of women? Moreover, ſome of them became ſervants unto men, and ſome built houſes for money, and others became ſhepheards, others like malefactors were chained in hell. What man then that ever was accounted wiſe, would not bluſh at theſe follies, and reprove the inventors hereof, and the fooliſh believers alſo? Others preſumed to fain both terrour, and fear, and madneſſe, and ſuch ſimplicity, as that they might be deceived, and all other naughty paſſions to be found in the nature of their gods, and have perſwaded whole cities to offer ſacrifice to the moſt noble amongſt them. And they are in great perplexity, thinking that ſome of the gods are the givers of all good things, others again to be their enemies, and ſo ſeek to pleaſe them with gifts as they would do wicked men; and they are verily perſwaded, that they ſhall ſuſtain great damage by their meanes, except they do daily pacifie their wrath by frequent gifts. What is the cauſe of this ſhamefull ignorance, and erroneous iniquity concerning God? Truely I am perſwaded, for that their firſt Law-makers were themſelves herein to ſeek, and ignorant of the nature of God, and that they did not faithfully deliver unto their Common-wealth, ſo much as themſelves knew concerning this point: but as though it had been a thing of leaſt moment, did wilfully let it paſſe, giving licence to poets, and permitting them to deifie and make gods whom they pleaſed, and that the Orators ſhould write of the Common-wealths affairs, and tell what them liked of ſtrange gods. Moreover, the painters and image-makers amongſt the Greeks, had a great hand in making of gods, it being lawful for them every one to frame what ſhape he liſt, and how he liſt, ſome of earth, others of colours: and the chiefeſt god-makers amongſt them uſe Ivory and Gold to make their god of; a true argument of their mutable novelty. And then the ancient gods whom they firſt ſo honoured and reverenced as they could poſſibly deviſe being now withered with age, are out of credit, and other youngſters poſſeſſe their places, and honours: their Temples alſo ſome are deſolate, others newly erected, as men pleaſe. Whereas contrariwiſe, they ought moſt conſtantly to keep their opinion of God, and his religion.

Apollonius Molon was one of theſe proud fooles: but thoſe Grecians that follow true Philoſophie, knew all that is alreadie ſaid, and the cold reaſons of this allegory, and therefore did juſtly deſpiſe them, and agreed with us in the true and decent opinion of Gods nature. Which *Plato* well ſeeing, affirmeth that Poets are not to be permitted in a Common-wealth, and ſendeth *Homer* away very honourably crowned and anointed, leſt that he with his fables ſhould deſtroy or deprave the true opinion of God. For *Plato* of all others eſpecially imitated our Law-maker, as he did herein alſo, commanding all his Citizens that all of them ſhould perfectly learn his laws, and that for no caſualty, any ſtrange forrain cuſtome ſhould be admitted into their city, but that their Common-wealth ſhould be pure, and they perſiſt in the obſervation of their lawes. But *Apollonius Molon* not reſpecting this, enveigheth againſt us, for not receiving into our ſociety men of ſtrange opinions or religion, whereas not onely we do ſo, but commonly all Greeks, yea and the moſt prudent amongſt them. The Lacedemonians did expel all ſtrangers and did not permit their citizens to travel into other countries, fearing that by both their waies their lawes might be corrupted. They therefore are to be ſpoken againſt rather then we, ſeeing they neither admit ſtrangers to converſe with them, nor to inhabite amongſt them, no nor impart their religion unto them; but we, though not deſirous to learn other Nations religion, yet do we not deny to impart ours to ſtrangers that deſire to embrace it: which if I be not deceived is a token of magnanimity, and clemency in us: but this ſhall ſuffice concerning the Lacedemonians. *Apollonius* was ignorant how matters ſtood with the Athenians, who boaſt that

Jupiter.

What is the cauſe of ſuch error concerning God.

Poets and painters cauſe the multitude of gods.

Plato decreed that no Poet ſhould be permitted in a Common-wealth.

The Lacedemonians did expell all ſtrangers.

The Athenians manners.

A that their Citie is free from all Nations: for they did moſt ſeverely and without all mercy puniſh thoſe that did but ſpeak any word againſt their God. For what was the cauſe of *Socrates* his death? he neither betrayed the Citie to enemies, nor deſtroyed their Temples, but onely ſwore by a ſtrange oath, which as he ſaid (whether in jeſt or in earneſt) a Divell, taught him, and for this offence he was put to death, by drinking hemlock: his accuſers alledging, that he corrupted young men, and contemned the lawes and religion of his countrey. And this *Socrates* ſuſtained being a Citizen of Athens. Socrates a Citizen of Athens.

Anaxagoras was of Clazomenia: and for that he affirmed the Sun which the Athenians worſhipped for God, to be a fiery ſtone, he was by the ſentence of ſome few condemned to die. They alſo proclaimed that whoſoever would kill *Diagoras* of Melus, ſhould be rewarded Anaxagoras.

B with a talent for his labour, onely for that this *Diagoras* was ſaid to deride their myſteries: *Protagoras* alſo had been by them taken and put to death, had he not made quick eſcape, onely for that they ſuppoſed him to have written certain doubts of the Athenian gods. And what wonder is it that they ſo uſed theſe famous men, who ſpared not to uſe the like crueltie upon women? For they killed a Prieſt, for that ſome accuſed her to worſhip ſtrange gods: and their Law appointed, that who ſo did introduce ſtrange gods into their Citie, ſhould be puniſhed with death. It is therefore evident that they who enacted ſuch ſtraight laws, believed not the gods of other Nations to be gods: for had they believed in them, they would not have deprived themſelves of the benefit of many gods. The very Scythians (who de- A talent is 600. crowns.

lighted in man ſlaughter, ſo that they very little differ from bruit beaſts) yet doe they think themſelves bound to maintain their own lawes, as beſt, ſo that they ſlew *Anacharſis* a The Scythians

C famous Greek, that came unto them onely for that he ſeemed to attribute too much unto the Grecian gods; yea, thou mayeſt find many among the Perſians, who for this cauſe have been tortured. And it is evident that *Apollonius* approved the Perſian lawes: for when The Perſians manners.

the Greeks admired their fortitude and concord of opinions concerning God, I mean the fortitude they ſhewed in burning of their Temples, this *Apollonius* in all things imitated the Perſians, violating other mens wives, and putting out their childrens eyes; whereas our Lawes adjudge him to death that ſo uſeth unreaſonable beaſts: And neither the fear and terrour of Potentates, nor the favour of them whom all men reverence, could ever cauſe The Jewes conſtancie in their Lawes.

D us to forſake or abandon theſe Lawes: neither do we exerciſe fortitude, to the end to deprive other men of their goods and fortunes by warre, but to keep our own Lawes: and we who patiently put up all other injurie, yet if any man doe in our Religion provoke us, we preſently ſeek revenge, not reſpecting our own abilitie; yea, though thereby we work our owne utter ruine, and calamitie. What therefore ſhould move us to imitate the Lawes of other Nations, when they that made thoſe Lawes (yea even the law-makers themſelves) did tranſgreſſe them? or how can the Lacedemonians avoid reproach for their inhoſpitalitie, and neglecting marriage? Or the Elians and Thebans for accompanying Againſt the Law-makers of the Gentiles

with men contrarie to the Law of Nature, which fact moſt ſhamefull, they deemed good and neceſſarie. Yea not content to doe ſo themſelves, they alſo aſcribed the like unto their gods to be done by them (which the Greeks alſo now of late have done) and for this cauſe they refuſed to marry with their own women, judging their ſatisfaction to be contrarie to

E the preſcript of Nature: But I will ſpeak no more of puniſhment, neither how great male- The injuſtice of Law-makers.

factours thoſe firſt Law-makers freed from puniſhment, being bribed with money, and how unjuſt they were in the Lawes appertaining to Wedlock. It is long to examine how great occaſions of impietie they gave. For many have already long agoe forſaken their laws: which cannot be ſaid of us, who for our Lawes have ſuffered loſſe of our Cities, fortunes The Iewes ſtr & obſervation of the Law.

and lives, we keeping and perſiſting in our Lawes even unto death; and if any Jew be in a ſtrange Countrey, where there is a Tyrant King, yet doth not he ſo fear him, that he would for his command in any jot tranſgreſſe our Lawes. If therefore we doe valorouſly endure thus much for our Lawes, all men muſt needs grant our Lawes to be very good: but if

F they ſay we ſuffer all theſe calamities for to maintain wicked or naughtie Lawes, what puniſhment are they not worthie of, who having (as they ſay) better Lawes then we, do ſo eaſily forſake them, whereas we doe maintain ours even with our own lives? But ſeeing antiquitie of Lawes is the greateſt argument to prove their goodneſſe, I will ſet down of what The Iewes Lawes are of great antiquitie.

antiquitie our lawes are, together with our Law-makers opinion of the Deitie; if therefore any one compare our Laws with the Laws of all Nations, he ſhall find that ours are of more antiquitie then theirs by many ages. For our lawes eſtabliſhed amongſt us, have been imitated of all other Nations: For though the firſt Greeks did colourably obſerve Lawes, yet all The Lawes of the Gentiles.

their Philoſophers did imitate ours, and our opinions of God; and in humilitie taught

others, communion of life, and converſation: yea, the common people did long ſince imitate our Pietie. neither is their any Nation either Greeks or Barbarians, who have not after ſome manner obſerved a Sabbath as we do, and faſting dayes, and candleſticks with light, all which they learned of us, yea many do alſo obſerve our cuſtomes concerning their meats, and our unitie and concord, wherein we excell all other Nations, our communitie alſo and induſtrie in Arts and labours, and ſufferance for our lawes. And which is moſt to be admired, our Law, not having any to force us to obſerve it, hath ſo obliged our hearts, that as God is of all the world honoured without compulſion, ſo are our Lawes amongſt us all, we not forced thereunto: And whoſoever doth diligently conſider his own Nation and family, ſhall find that which I have reported, to be true. I will now generally reprehend the voluntarie malice of all men. for either they mean that we having theſe good Lawes do yet little eſteem them, and follow worſe, or if they doe not ſo mean, let them hold their malicious tongue from any further calumniation. For I doe not take upon me the defence of this cauſe, for that I bear any hatred to any man, but for that I and all the Jewes doe honour and reverence our Lawmaker, and believe that whatſoever he propheſied, proceeded from God; yea, although our ſelves did not know the goodneſſe of our Lawes, yet the multitude of them that imitate them, were a ſufficient motive to induce us thereunto. But I have at large, and with all ſinceritie diſcourſed of our Lawes and Common-wealth, in my Books of our Antiquitie. And now again, I have made mention of them neither in contumely of other Nations, nor in praiſe of our own, but onely to reprove ſuch as have moſt maliciouſly and impudently belied us, contrary to the known truth: And I think I have already fully performed that which I have promiſed. For I have ſhewed our Nation (contarie to their affirmations) to be moſt ancient, which I have proved by the teſtimony of many ancient Writers, who in their works have mentioned us.

The Epilogue of this book.

The cauſe why Joſeph writ theſe books againſt Apion.

A brief rehearſall of all that is aboveſaid.

Our adverſaries affirm us to have come of Egyptians: I have ſhewed that our forefathers came into Egypt out of ſome other place. They alledge that we were expelled Egypt for their miſerie, in that they were infected with diſeaſes; I have proved that they came from thence to their own Country, by means of their own proweſs and force, of their own accord: Others labour to defame our Law-maker as a wicked perſon, whoſe vertue many of ancient times, and ſo long time as hath been ſince him, do witneſſe. It is not needfull to ſpeak more largely of our Lowes: for they by themſelves appear pious and good, and ſuch as do not invite or incite us to the hatred of other Nations, but rather to communion and friendſhip, being both enemies to iniquitie, and commanders of Juſtice, baniſhers of luxurioufneſſe, and teachers of frugalitie and labour: forbidding all wars enterprized for avarice, and preparing the people to ſhew fortitude in them, and for them; inflicting inevitable puniſhment upon their tranſgreſſors, not eaſily to be deceived by glozing ſpeeches; and executing in action, all that they in word command: yet amongſt us the execution of them and obſervation is more ready then the words of them: I therefore confidently affirm that we do teach more pious and vertuous manners then other Nations doe. For what can be better then inviolate Pietie? what more juſt then to obey the Law? what more profitable and commodious, then to be at unitie and peace amongſt our ſelves? and neither to forſake one another in calamitie, nor injure one another in proſperite, to contemne and deſpiſe death in time of war, and in peace to labour and till our grounds, and to uſe other Arts and works, and alwayes to think and believe, that God beholdeth all our actions, and ruleth and diſpoſeth all things? If this be either written or reſerved by any one before this time, we are then to thank them as being their ſchollers: but if they are known never before to have been extant, then we are known to be the firſt Authors and inventers of it. Let therefore all *Apions* and *Molons* goe, and all others that with them are convicted of lying and ſlandering. And this book is written to thee *Epaphroditus* who loveſt the truth, and to others who by thee will, or are deſirous to know the ſame.

The intention of the Iewes lawes.

The origen of the Iewes lawes.

G H I K L M

DESIDE

A

B

DESIDERIVS ERASMVS ROTERODAMVS,

To the most vertuous and learned Father,

HELIAS MARCEUS,

The *Macabetian* Ruler of the renowned Colledge of the

MACCABEES.

C

I Have not grudged, vertuous Father, to Dedicate unto thee a dayes labour; wherein I have perused, and what in me lieth, amended the book which Joseph *writ of the seven Maccabees brethren: and would it had lien in my power more abundantly to have answered your expectation: I have now (for that I counted the Greek copie) by the Latine conjectur'd the Greek, and altered some things, yet but very few.* Joseph *doth not falsly boast himself to have maintained to the excellencie of the Greek Tongue, and this book will sufficiently witnesse the same; wherein he shewed both great varietie and emphasis, insomuch as he esteemeth to*

D

have handled that famous work with eloquent stile, and the ornament of discourse. Saint Jerome *for this cause entitleth this book, Great Eloquence;* Suidas ἐνδόξοτερον, *out of them both we amend the corrupted Stile, and call it* ὅριον τοῦ λογίσμου, *that is, the rule of Reason: for the scope of this book tendeth all to prove, that Reason is of no force in man, except it bear Soveraignitie over all inordinate appetites. This is most evidently proved by the books of the Maccabees, in the Scripture: which books the Jews did not receive as Canonicall, yet do they account it among their sacred Writ. I cannot but congratulate this worthie Colledge (which though famous for many other things, yet is more happie) for that it is so blessed as to enjoy so worthie and unspeakable a Treasure: Or rather all Colonia Agrippina, that happie and fortunate Citie; yet in nothing more happy, then for that it alone doth in her bosome shrine so many, so sacred, and excellent pledges of*

E

Pietie: yet should it be more happy, if it could expresse their Vertues, whose sacred Reliques it so Religiously keepeth, and imitate their manners whose bodies it possesseth, to wit, if in sinceritie of Religion, it imitated the Pietie of three Kings, and the sacred puritie of the eleven Virgins, if it resembled the most valiant young men, the Maccabees, and the invincible courage of that woman, whose valorous constancie no miserie could conquer. And this best portion and part of her felicitie, this worthie Citie might bestow upon her self, yea, and double the same. Do thou go forward in that which thou hast in hand, to wit, in spreading the praise of those Martyrs, making that vertuous example more commendable, and your Citie more famous.

F

Farewell,

H

FLAVIVS JOSEPHVS
OF THE RVLE OF REASON,

A moſt eloquent Book, corrected by

DESIDERIUS ERASMUS,

Moſt lively ſetting down the Martyrdome of the

I

MACCABEES.

Am at the inſtant requeſt of *Polybius* of Megalopolis, to put in writing the conſtant ſuffering of the Maccabees, worthy all admiration, not in a Rhetorical and pleaſing ſtile, but rather after our own Countrey faſhion, thereby to exhort our Nation to patience in their calamities. But firſt of all, it is neceſſary for us to ſpeak ſomething of Reaſon, and aſſign unto it the power and vertue to deliberate. For he who hath once fully determined to ſuffer all miſery for Gods ſake, is in my opinion already a Martyr: it is therefore a great merit once to have ſo determined; and therefore, as is above-ſaid, Reaſon beareth the rule of all inferiour paſſions; and then if deſtiny deny us opportunitie to ſuffer, yet have we ſuffered all, becauſe we purpoſed to ſuffer all. Whoſo therefore will renounce the world, and aſpire onely to celeſtiall things, he muſt exerciſe ſobrietie, baniſh gluttonie, with his page laſciviouſneſſe, and all other ſuch like vices as may poſſeſſe and captive the minde: he muſt likewiſe mount up to the top of Vertues Tower; that, after he may from thence war againſt the vices of his body, griefe and fear; the firſt whereof aſſaulteth us when we begin, the laſt when we have begun. There are many examples of the valiant ſouldiers of God, which I would uſe, but that the Ornaments ſprung from the womb of one woman may ſuffice me, which ſhe brought forth, not at one birth, but with the ſame pietie and zeal. And firſt, I will ſpeak of *Eleazar*, the cauſe and example of their paſſion, and then I will relate what tortures and torments their mother endured: yet cannot man, but onely God determine, who amongſt them was firſt, and who laſt in this noble agony. They therefore, being all ſettled in one opinion, reſembling one another more in mind then they did in body, duely conſidered the frailtie of this life, and therefore neither delighted in the flatteries of the world, nor any alluring enchantments thereof. They ſhewed themſelves not to eſteeme of torments, fetters, nor no other ſorts of tortures impoſed upon them: and to return to our firſt ſaying, they premeditated patience, to endure whatſoever the Judges cruelties could deviſe. I will therefore, what I may, praiſe the fortitude of theſe brethren, or rather I will with all truth rehearſe the moſt worthy agonie of theſe holy men, which deſerves all commendations; and ſetting all adulation apart, proſecute with a bare Hiſtoricall narration, the manner of their martyrdome.

Reaſon hath dominion over our paſſions.

K

The death of the ſeven brethren, and their mother.

L

M

But before I begin to declare the death of nobilitie, I will a little entreat of Reaſon, which, as I have affirmed, is no ſmall motive to Martyrdome. Reaſon it is, that maketh us obſerve faſts, and uſe abſtinence, it is Reaſon that makes us deſpiſe money, and by it we are tanght not to account of dignities and honours, which all men generally aim at, yea Reaſons gift it is that we do reſiſt the heat of luſtfull deſires. Hence cometh it, that having once overcome ſuch things as the fleſh delights in, we finde our ſelves a little able to reſiſt, we alſo learn

The deſcription of Reaſon and Wiſedome.

A to deſpiſe pains and torments, and ſo reſolute to ſuffer all things that ſhall be impoſed upon us. Which, that it may more plainly appear, let us ſearch out the cauſe of this order, and we ſhall find wiſedome to be the cauſe hereof. For no man can determine and diſtinguiſh good from evil, that is not endued with wiſedome; this wiſedome is alwayes accompanied with juſtice, and juſtice is ſtill joyned with vertue, and vertue and temperance cannot be ſeparated; ſo that this wiſedome conſiſteth upon four parts. Beſides theſe, there are two things that either do cauſe or hinder paſſion, to wit, pain and pleaſure; one of which we do always refuſe, and the other we do alwaies deſire; yet where pleaſure ariſeth, and is preſently by reaſons rule put away, the mind is there ſtrengthened, and pain compared with glo y, is
B through hope of a greater reward contemned before it come; and being come, our minde is aſhamed not to ſuffer that which before it was reſolved to do. Reaſon therefore is the guide of all our actions, and by it we deſpiſe torments, and deteſt vice, which like a skilful husbandman pruneth and cutteth away ſuperfluous branches, and killeth the heat of all corrupt and hurtful humours, onely leaving that to remain in uſe, which may ſome way be profitable to us.

Grief and paid cauſe or hinder paſſion.

Reaſon reſembleth a skilful gardiner.

Thus reaſon purifieth us by paſſion, encouraging to ſuffer, and in our ſuffering and agony ſtrengtheneth us. Who is not deſirous to eat of the fleſh of wilde beaſts and fiſhes? And who
C luſteth not to eat of feathered fouls? nay, do not the dainty diſhes got either in ſea or land invite us to eat of them? What then cauſeth us to abſtain from them? that all men deſire them, yet no man eats them? even in this thing the mind is taught to overcome it ſelf in delightful objects, and to bridle all pleaſure, that when occaſion of Martyrdome is offered, the mind ſetting aſide all vanities, will not for a little pleaſure forget his accuſtomed vertue.

For this cauſe was *Joſeph* juſtly praiſed in that he was not overcome by luſt, which reigneth in a youthful body: this reaſon ſo worketh with ſound advice and mature counſel, that it again recovereth loſt friendſhip, and getteth new, and ſuffereth no cruelty to be committed. Of this we have alſo the example of *Moſes*, who had he not juſt occaſion to be angry againſt *Dathan* and *Abiram*, reaſon (no doubt) would have cauſed him to have ſmothered
D all grief of mind. Did not our father *Jacob* with great vehemency reprove his ſons *Simon* and *Levi*, that without reaſon they had uſed ſuch cruelty, ſaying, Curſed be your anger? Which anger and wrath of theirs had it been bridled with reaſon, neither had they been curſed, nor the other had periſhed. For this cauſe, God, the maker of mankind, when he faſhioned us and our manners, having finiſhed all lineaments of the body, he now placed the mind to be in it, and to rule it, leaving it certain precepts to obſerve and keep, to wit, temperance, and to imbrace and follow that which is good, and cleave unto juſtice, and rule and bridle all paſſions in the body ſubject unto it, and obſerve the precepts of God.

An inſtance of Joſephus chaſtity.

But ſome will aske me wherefore we offer to commit wickedneſſe, ſeeing that reaſon ruleth our paſſion? But it is a ridiculous thing to think that reaſon ſo ruleth, for reaſons rule cannot hinder the appetite from deſire, but onely correct deſire, and ſo prevail, that it ſuffer
E with patience the loſſe or abſtinence from ſuch things as it deſired. For example ſake, reaſon cannot hinder thee from being angry, but it can ſo work that thou commit no impiety when thou art angry: in like manner, it cannot hinder thee from deſiring filthy pleaſure, yet can it cauſe thee not to yeeld unto it.

Reaſon therefore cannot utterly extinguiſh vice, but onely bridle it. Witneſſe in this the example of holy *David*, who fighting againſt ſtrangers with great ſucceſſe, and b ing at even-
ing weary and faint, he came unto his Princely tabernacle, that was guarded by his ſouldiers, where he found them all at meat: yet himſelf being thirſty, durſt not drink, notwithſtanding water was hard by, onely for that religion diſſwaded him, for he had vowed not to
F drink before he had conquered his enemies. He alſo forbade his men to drink, ſo that they might fight more couragiouſly, if not for that they were valiant, at leaſt for that ſo they might have drink. Whileſt thus his thirſt encreaſed, three young men of ſtrong bodies armed themſelves, and taking with them a veſſel to put water in, they went unto their enemies camp, and there aſſaulted the watchmen, who for fear of death fled, and ſo they paſt thorow the camp, till ſuch time as they came where the water was, and taking ſome from thence, they brought it to the King. But holy *David* ſo bridled his humane appetite, that by reaſon he quenched his deſire, and ſhewed an excellent token of patience, teaching how the fear of God was to be preferred before all things. For taking the water he had much wiſhed for, and which had been gotten with ſuch danger, he preſently powred it on the ground, as a ſacrifice to God; chuſing rather to die for thirſt, then to offend the divine

An inſtance of Davids thirſt.

2 Sam. 23. 8.

David in his thirſt refuſed to drink the water he ſo deſired.

Maieſtie:

Majeſtie: yet reaſon is not ſo forcible, that it is able without due conſideration to repreſſe G
the inordinate motions of the mind, and mitigate the grief of the body. But it is now time
to come to our Hiſtory, yet is not this former diſcourſe to be thought impertinent, for that
it is ſomewhat appertaining to the matter enſuing. Such was the wiſedome and fidelitie of
our forefathers, that *Seleucus*, King of Aſia, enriched our Prieſts, and being a man of ano-
Seleucus and *Nicanor.* ther religion, did aſcribe all his actions and worthy deeds to the religion and faith of our
anceſtors. But wicked mens madneſſe could not herewith be ſatisfied. For one *Simon*,
hating the high Prieſt *Onias*, and finding no wayes or means to be revenged of him in his
Simon a traitor to his country. own countrey, went unto *Appollonius*, governour of Syria, Phœnicia and Cilicia, and
before him in a publike aſſembly told him, that he could help the King to an infinite trea-
ſure, for (quoth he) there is hidden in Jeruſalem an infinite deal of gold and ſilver, which H
by right belongeth unto King *Seleucus*. *Appollonius* hearing this, praiſed and commended
Appollonius, captain of Syria, come with an army to Ieruſalem, *Simon*, and confiſcated the gold and ſilver to the treaſure-houſe of *Seleucus*; and having au-
thority from the King to get it, he levied an army, and ſo accompanied with *Simon*, came
unto our countrey, purpoſing if any violence were offered, to uſe the defence of his ſoul-
diers.

When the treaſure-houſe of our temple was now a ſacking, *Onias* wept bitterly, and ſaid,
that it was a heavy ſight to them to whom this treaſure was committed, to ſee it, or any
part of it taken away. But *Appollonius*, neither reſpecting the tears and intreaties of the old
men, women, nor children, preſſed into the Temple, they all praying God to puniſh him, and I
to defend their temple. Being now with a great guard of armed men entred into the holy
Angels upon horſes, ſhining with fiery brightneſſe. Temple, there appeared certain Angels on horſeback with weapons in their hands, and ſhi-
ning with a fiery flame about them, and they daunted the courage of this infidel *Apollonius*,
who preſently fell down flat upon his face: and lying ſo a great while, at laſt he came a lit-
tle to himſelf: and riſing up, he leaned upon his ſhoulder who kept the Temple, not be-
ing able to ſtand alone, he was ſo terrified with the viſion he had ſeen. When he came a
little to himſelf, and was in ſome hope of recovery, he ſtretched both his hands towards
heaven, and himſelf deſpairing to obtain pardon for his offence committed, he beſought the
Hebrews (whoſe Temple he came to ſpoil) to make intereceſſion for him, himſelf with tears
craving pardon for his offence, and not onely acknowledging his fault, but alſo confeſſing K
himſelf to have deſerved death, and all puniſhment poſſible. Holy *Onias* ſeeing this, and
Onias by praier obtained *Apollonius* his life. fearing alſo that if *Appollonius* ſhould then die, the Hebrews would be ſuſpected to have
made him away, he made prayers to God for him, and ſo obtained his enemies life. *A-
pollonius* preſently haſted to *Seleucus* to let him underſtand what had hapned: but when he
came he found *Seleucus* dead, and *Antiochus* reigning in his ſtead, a man of tyrannous nature,
Antiochus his rage againſt the Iews. who bare an ancient grudge to *Onias* the high Prieſt: and therefore made *Jaſon* his brother
high Prieſt in his ſtead; *Jaſon* promiſing *Antiochus*, in lieu of this good turn, to pay him
3660. talents of ſilver every year.

This *Jaſon* being now made high Prieſt, and chief amongſt all the nation of the Jews, he
preſently forced all the people to impietie, and to forſake religion, ſo that to build baths, he
hindred the defence and building of the Temple, and all Doctors of our Nation conſpired L
with him in this iniquitie. But hereat God was preſently wroth: who being diſpleaſed, it was
not needful to ſeek forrain enemies, for *Antiochus* himſelf was incited to rage againſt them.
who warring againſt *Ptolomæus* King of Egypt, he heard it reported that the Jews did deem
him to be dead, yet was he very gallantly entertained by the inhabitants of Jeruſalem: and
preſently after the fight, he made an edict, that who ſo amongſt the Jews refuſed to offer
ſacrifice to the gods, he ſhould preſently die upon the wheel. But the godly minded of our
nation did little eſteem this edict, yea the women circumciſing their infants (as our law re-
quireth) did afterward caſt themſelves down headlong, to the end that they might ſo ob-
tain a preſent death without longer delay. *Antiochus* perceiving that the ſeverity of his edict
could not compel the Hebrews to forſake their religion, but that men voluntarily did chuſe M
death; he ſitting in an eminent place from whence all the Jews might behold him, calling
all of them together, he cauſed ſwines fleſh to be ſacrificed upon the Altar, and to be of-
Eleazer brought unto Antiochus. 2 Macc. 6. fered to every Hebrew to eat. Amongſt this whole multitude aſſembled from all places,
was one *Eleazar* a Prieſt, well inſtructed in learning, and the fear of GOD, a man of aged
years, and of a very reverend countenance, one that was known to all men, and famous
Antiochus exhortation to Eleazar. for his vertue. To this man *Antiochus* ſaid thus:

*Be adviſed by me, holy old man, to eſchew thoſe torments prepared for ſuch as are obſtinate, pre-
ſerve thy reverend age, and contemne not the benefit of this life, take the ſacrifice and eat of the*

ſwines

A *ſwines fleſh: for it is contrarie to all wiſe mens advice to credit the Jewes opinions, and to refuſe that meat which Nature hath as well ordained for Mankind as any other. We ſhew our ſelves ungrateſull for Gods benefits, who contemne his graces, and make difference where Nature hath made none; or what reaſon is there to ſhew that this beaſt is more abominable then others? Either all beaſts are to be eaten, or elſe all to be eſchewed: it is ſuperſtition and idleneſs to barre our ſelves from any thing by a Law, when we have no other for it, but our will. Set apart thoſe vain and ſottiſh opinions, and at leaſt in this venerable age change thy opinion into better. Or ſuppoſe your Lawes are forcible and to be obſerved, yet will they excuſe thee, ſeeing thou doſt not ſinne voluntarily, but by compulſion.*

Eleazar, *being permitted to ſpeak, thus replied to* Antiochus, *who both exhorted and forced* Eleazars anſwer to Antiochus.
B *him to breach of his Lawes. We,* Antiochus, *doe not follow a vain report, but we obſerve the veritie of Religion which our fathers kept, and fear of torments cannot make us embrace another Religion, and forſake our own: yea, ſuppoſe our Religion delivered to us by our fathers had no firm grounds, yet would I in nothing, no not compelled by torments, forſake it. Do not eſteem it a ſmall matter to eat impious meat, and to taſte of that which is ſacrificed to Idols, for it is a profane thing to touch things that are prophane. Our Law condemneth your Philoſophie, wherein he is moſt ignorant that thinketh himſelf moſt wiſe.*

We are taught to embrace ſobrietie, to ſubdue in us all inordinate appetite, to keep our bodies chaſte, and to ſuffer with patience whatſoever for Gods ſake is inflicted upon us, and not to denie the Truth, Juſtice or Pietie, or God, who alone is true: and therefore I refuſe this profane meat, well knowing what I ought to eat, as warranted therein by the Precept of the Almightie God, whoſe Lawes
C *I have learned to obey, and eſchew all meats ſacrificed to Idols, and embrace with all my force that which is expedient for the ſoul: It is open Tyrannie to compell any one to that which Religion forbiddeth, and to command that which is contrarie to Juſtice.*

Doe what thou wilt, mock at thy pleaſure, yet ſhalt thou be more derided, then thou thy ſelf derideſt. I will perſiſt in the holy ſteps of my forefathers; notwithſtanding, thou therefore with Tyrannous hands pluck out mine eyes, and with a ſharp knife rip up my entrails, thou ſhalt never conquer me. I will die ſafe and ſound, and patient in the love of God; neither flatter thy ſelfe for that I am aged, and that my body is now feeble: If need be, that I muſt be ſacrificed for Gods ſake, thou ſhalt finde me in theſe yeers as luſtie as a childe, as conſtant as a young man, yea, and moſt joy-
D *full in torments: and prepare an extraordinarie fire for me, or what elſe ſoever, thou ſhalt finde me more conſtant amiddeſt torments, then now I am, before I come to them.*

O ſacred Religion! I will never violate thee the foundation of my ſalvation, the defence of the Eleazars conſtancie.
believer, the ground of faith; never will I lift up my hands contrarie to thy Precepts, never will I believe any thing to be juſt, which is repugnant to that which thou haſt taught me: I will not loſe the merit of ſo many years, nor relinquiſh the faith I have hitherto embraced. The chaſte, pure, and devout companie of Fathers ſhall receive me into their number, where I ſhall not fear (O impious King) thy threats. But thou haſt changed the name of King, to Tyrant, yet thou ſhalt never alledge againſt me my deed, my conſent, my word.

Whileſt *Eleazar*, full of conſtancie and libertie, ſpake thus, the ſouldiers that ſtood there- Eleazar cruelly whipped.
E about haled him to be tortured; and ſtripping him naked, they hanged him up, and whipped him, and whileſt on either ſide he was beaten, a crier with an impious voice ſtill cried unto him, Obey the Kings pleaſure and command. But worthy *Eleazar* was not overcome by torment, but ſuffered all tortures, as though he had been in reſt and ſleep, and did manfully, and without feare endure all torments: and fixing his venerable eyes upon Heaven, he knew in whom he beleeved, and to whom he ſacrificed his ſoul; and beholding the fleſh on each ſide rent and torn from his body, and the bloud iſſuing out in great aboundance, he admired his own patience, and thanked God the Authour thereof. At laſt, ſeeing in himſelf the frailtie of all fleſh (which is ſcarcely able to endure ſo ſharp torments) he fell upon his face, which with ſtripes was all rent and torn, ſtill glorifying God, as he did before his fall. Then
F one of the ſouldiers, to gratifie the King, did like a mad man ſpurn and tread upon him, thereby to increaſe his torments more But *Eleazar*, both ſtrong in body and mind, did like a right champion of the true GOD, never ſhrinke at thoſe pains, but this patient old man did by patience overcome the crueltie of his torturers, ſo that even the torturers themſelves admired, that he endured ſo many torments. Then the Kings Officers comming unto him, ſaid;

How long Eleazar, *wilt thou neglect to obey the King, and to free thy ſelf from torments? eate of the fleſh of ſwine, and redeem thy ſelfe from all thou endureſt.* Eleazar, *although in this Martyrdome he had been ſilent, yet could he not without anſwering, endure to heare ſo profane*

counſell,

counſell, but as tormented with this ſpeech, he cried out; We ſonnes of the Hebrewes are not ſo effeminate as to forſake the way of our ſalvation, wherein we have walked even untill our old Age, neither are we taught for the avoyding of contumely which will not long continue, to give others example and occaſion to ſinne. It is but a while that this life is to continue: ſo that we forſake but a ſmall triſle, yet hope we for that which is of great moment. Wilt thou Tyrant, eſteeme of us if we ſhould yeeld unto thee? Nay, thou mighteſt juſtly reprove our inconſtancie. We will therefore die, and reſigne our ſoules; (O venerable father Abraham) *into thy boſome.* G

The ſouldiers ſeeing his conſtancie, did by the Kings command caſt him into the fire, and poured ſtinking and loathſom liquors into his noſtrils. All which this reverend old man did moſt willingly ſuffer, and ſo was conſumed with the flame: yet when Nature began to fail, he ſpake after this manner, lifting up his dazled eyes to heaven: *Thou art He (O God) from whom life and ſalvation proceedeth: behold, I die for obſerving thy Lawes, be mercifull to this thy Nation, and do not forſake them whom thou haſt hitherto protected, even in thy boſome, and unaer the ſhadow of the wings of thy Clemencie, let my death end all miſerie, and pacifie thy wrath bent againſt our whole Nation for their offences, receive me for them all, and beſtow them all upon me. And amidſt theſe ſpeeches he joyfully yielded up the ghoſt.* H

Eleazars laſt words in the fire.

It is moſt true therefore which we at firſt affirmed, to wit, that the enduring of pains and torments is wrought by our reaſons lore: which once determined and reſolved, maketh a proſperous ſuffering of pains with all patience, which wiſely adviſing men to that which is beſt, doth ſettle and confirm our opinions to follow it. If therefore reaſon and the inferiour powers be at variance, we muſt ſubject them to reaſon if we will make a perfect victorie. I With this guide of reaſon our father *Eleazar* was moſt ſafely directed, neither to be overcome with pains, nor to give place to unlawfull inticements and allurements, he ſaved the ſhip of his body from all ſhipwrack that might ariſe by the tempeſtuous ſtorms of vanitie, and ſuffered himſelf with no contrary wind to be driven from the right courſe: yea, though it was toſſed upon the waves of Tyrannie, yet did it remain ſound and unbroken, and keeping a direct courſe, arrived in the haven of ſalvation. Never any man did ſeek ſo valiantly to defend his Citie from an enemy, as this holy old man did his ſoul, who amongſt ſtripes, croſſes and flames, was ſtill the ſame man he was before. For as the top of a high rock ſtandeth ſafe, and reſiſteth the wave without any dammage unto it ſelf; even ſo did the rock of Reaſon in this man beat back the rage of thoſe tempeſtuous waves that did beat againſt his K body, nor permitting them to break in and pearce the Celeſtiall and Divine power of the ſoul. O happy old man, more bleſſed then all of thy age, O Prieſt more ſacred then all other Prieſts, who didſt not pollute thy ſacred lips with profane meats; impietie found no enterance that way, from whence ſo many prayers to God had proceeded. The Tyrants crueltie could not prevail againſt thee; Thou therefore art made an example for all Prieſts of God to imitate. Such a one behoved it a Prieſt to be more ſtrong then torments, more able to ſuffer, then the torturers to inflict puniſhment, more forcible then Princes commands, yea, and more potent then the fire, wherein thou didſt periſh: and finally, thou waſt ordained to be crowned with the Lawrel of Martyrdome for thy ſufferance. Thou haſt ſurpaſſed all Antiquitie, thou ſhalt be an example to all poſteritie. It then feeble old age, where- L in all ſtrength and heat of body was extinguiſhed, now unfit to ſuffer torments (as being already broken with age) could by the advice of reaſon endure ſo many torments, ſo many miſeries, who dare deny reaſon to be the chiefe cauſe of our ſufferance? We have ſeen that all crueltie hath been overcome by a determination to perſiſt in the ſervice and fear of God: yet many affirme, that not all men who uſe the advice of reaſon are able to undergo ſuch agonies; but their aſſertion is vain, and of no force: for moſt evident it is, that he onely is overcome by pain, whom wiſedome hath not Armed with patience. And no marvel if he, who raſhly enterpriſeth ſo weightie a matter, and without due conſideration, doe at laſt forſake and repent himſelf of that which he ſo unadviſedly undertook. But if we with due advice and deliberation arme our ſelves, it is not an eaſie matter to remove us by any misfortune from our determination; when we make account that misfortune will betide us, we are M not eaſily diſmayed thereat, when it doth betide, for that nothing befell us that we expected not.

Reaſons victorie.

A ſimilitude taken from the rock.

Eleazars praiſe.

Therefore, he that is wiſe and valiant, is able to conquer his paſſions, for that he doth well deliberate, and when he commeth to his agonie, can put his determination in execution. Neither, is the wiſedome of this old man, ſo much to be admired, ſeeing children, andas it were infants, have ſo deſerved commendations in this point, that they did worke aſtoniſh-

ment

A ment in their tormentors; for the courage and crueltie of *Antiochus*, being overcome by the wiſedome of old age, was now the more increaſed, and by wicked counſel cauſed ſeven worthie children of the Hebrewes to be brought unto Antioch, out of their Caſtle Soſandrum, who being young in yeers, and ſo as he thought weak and unable to ſuffer torments, his hope was that either by perſwaſions, or terrours, or tortures, he might force them to renounce their Religion. He therefore commanded theſe ſeven together, with their mother *Salomana*, who now grew well in yeers, to be brought before him: ſo they according to his command were brought, being of excellent beauty, and worthy children of ſo vertuous a mother; yea, they reſembled Angels, their faces ſhining like the clear light of the Sun, their eyes ſparkled in moſt comely and decent maner, as teſtifying, that they ſurpaſſed in vertue all other of hu-

B mane race and condition. She was deſcended of moſt vertuous and noble parentage, and ſo ſhe her ſelf had continued and lived; but that excellent feature of body, enriched with nobilitie of blood and dignitie, was now alſo made more noble by vertue and fortitude, wherein ſhe paſſed all other things that could be ſaid in her commendations. The Tyrant beholding them, and their mother amongſt them, with merry and gladſome countenance, he thus craftily ſpake unto the children:

Antiochus cauſeth ſeven noble young men of the Hebrews and their mother to be brought to Antioch. 2 *Mac.* 7.

I wiſh your good (O admirable young men) for ſo both your beautie of body and noble Parentage perſwade me: do not therefore like mad men reſiſt my command, avoid not onely torments but death alſo. For I deſire not onely to exalt you un o honour, but alſo to encreaſe your riches and poſſeſi-

The Kings exhortation to the ſeven brethren.

C *ons, contemn the ſuperſtitious, and ſuperfluous belief of your Countreymen, and embrace our Religion: Which if you refuſe to do (as I hope you will not) I will deviſe all torments, whereby I may by a lingring and painfull death conſume you.* And to the end to terrifie them the more, he commanded all inſtruments of torment to be preſented unto their view and eye-ſight. So wheels, rods, hooks, rakes, racks, cauldrons, cages, gridirons, were brought forth; and engines to torment the fingers and hands, gauntlets, awles, bellows, brazen pots, and frying pans: for theſe are the names which we find. For that which I term bellows, was a thinne plate of iron to kindle or blow the fire with, like a fanne; and far more horrible devices of torments were ſhewed unto them, too long to rehearſe: whereof they having had a ſight, *Antiochus* ſaid:

D Conſent unto me, O prudent young men: for if that I command you to commit a ſinne; yet do not you offend in doing it, ſeeing you commit it onely upon compulſion. But the young youths inflamed with a divine ſpirit and ſenſe, contemned ſo many kinds of torments, and deſpiſed the Tyrants threats and flatteries; and moſt godly (for they gave him no juſt occaſion) they did drive the Tyrant into a great rage. And by this it is evident how reaſon is maſter over paſſion: for if any ſlothfull man not before trained up to it, ſhould of a ſudden come to ſuch a puſh, at the very ſight of ſuch torments, his minde would have been troubled, and his countenance appalled, his legs under him would have trembled, and he with fear confounded: ſo that he would preſently have ſtept back from ſuch an agony, and would forthwith have alledged himſelf unable to bear ſo many and ſo grievous torments, ſaying:

The young mens conſtancie.

E *My ſelf being unwiſe, what ſhould I have made choice of? Whether to endure thoſe torments, or accept of the promiſed benefits? Whether ſhould I have been moved to pittie mine own age, or to compaſſionate my mother? God would not have denied pardon for this deed, I being forced thereunto: and by doing it though againſt my will, I ſhall get the Kings favour. But where reaſon and advice taketh place, and hath well trained the mind to perfection, the other conſequently followeth: As by the example of theſe brethren I will declare, who as it were all with one voice denied to eat the ſacrificed ſwines fleſh, as they were commanded. Wherefore (ſaid they) O Tyrant, doſt thou perſecute us that are innocent? We both deſire and wiſh to die, and will untill ſuch time as death expelleth life, firmly keep that which God commanded, and* Moſes *taught us. And thou Tyrant, do*

The ſeven brethren reply to Antiochus.

F *not ſeek to ſeduce us, by proteſting fained love towards us: thou lover of injuſtice, maſter of crueltie, deviſer of iniquitie, the pardon which thou doeſt offer is to us more painfull then puniſhment: we are armed with contempt of death, and eſteem not thy words, as being by our late maſter* Eleazar *taught to deſpiſe them. Why then doeſt thou eſteem ſuch puſillanimitie to be in us young men, ſeeing of late thou foundeſt ſuch courage in an old man? We follow him: thou canſt not trie, and know our mindes, except by tearing our bodies thou ſearch them out: We will ſafely and ſecurely ſuffer for our God anything, and leaving this earth, we ſhall be entertained into Heaven: and thou for ſo tyrannizing moſt cruelly upon innocent ſoules, ſhalt be reſerved to eternall fire.*

The Tyrant greatly moved, to ſee that he could neither prevaile by faire promiſes, nor

by threatnings, he cauſed them to be beaten with Buls pizzles: and firſt of all, he commanded *Maccabeus*, the eldeſt of the ſeven brethren, to be ſtript, and ſtretched out upon a rack, and his hands to be bound behind him, and then to be moſt cruelly beaten, who wearied his tormenters ſuffering, (ſo great the force of vertue is,) ſo that they deſired more to leave beating him, then he requeſted they ſhould leave. This done, he was put upon a wheel, and a waight hanged at his feet, and ſo ſtretched round about it, that his ſinewes and entrailes brake, and ſo his pains increaſed: yet he being overcome with pain, his mouth was not for all this ſtopped, or hindred from calling upon God, who beheld all; and reproving the Tyrant who deviſed thoſe torments for the innocents, and taking ſtrength, he is ſaid to have cried out after this manner: G

Antiochus commanded Maccabeus to be racked.

Bloody Tyrant, who perſecuteſt the Majeſtie of God; I whom thou thus tormenteſt, am no Witch, nor one who have murthered and killed another man, but one who dies for juſtice; obſerving the Law, and for Charitie. Then when the torturers, overcome with compaſsion, willed him to ſubmit himſelf unto the Kings pleaſure, he anſwered: O ye wicked miniſters of tyranny! your wheels are not ſo ſharp and cruell, that I thereby will be forced to forſake Heaven, whereon my mind is fixed: tear my fleſh; yea, if you ſo pleaſe, roſt it at the fire: torture and torment each parcell of my body with ſeverall cruelties; you ſhall for all this find your ſelves unable to force us young men to impietie. H

As he thus ſpake, a fire was kindled, and he, as he was upon the wheel racked, was ſo thrown into the fire: and thus he was by flames and torments ſo burned, that his bowels appeared; his mind nothing moved when his fleſh yielded overcome with pains, who amidſt his pangs cried thus unto his brethren: *O beloved brethren, learn of me an example of vertue, conſider the ſtrength of an invincible courage, contemne and deſpiſe the alluring baits of this world, and rather obey God then this Tyrant, who can if he pleaſe humble the proud and mightie, and exals the lowly and dejected.* As thus he ſpake, he was taken out of the flame, and ſlain alive, his tongue was pulled out of his mouth, and he put into a frying pan, and ſo he departed out of this life, to the great admiration of all that beheld him, and the joy of his brethren and mother; and went before them to Heaven, there to prepare a Kingdome for himſelf and them. I

The death of the eldeſt brother.

After him, the ſecond brother, called *Aber*, was haled by the ſouldiers: and before the tyrant asked him whether he would relent, he cauſed all theſe torments to be ſhewed him, thereby to terrifie him: but he nothing thereat moved, and denying to eat of that foreſaid ſacrifice, his hands were bound with iron chains, and he being hanged up by them, the skin of his body was flain from the crown of his head unto his knees: ſo that the entrails in his breſt appeared naked; yet in ſuch manner as yet he might abide greater torments. For he was caſt before a cruel Libard, thirſting moſt extremely after blood, to the intent that he might devour with his teeth the reſt of his body, but the beaſt ſmelling of him (no doubt by the great handy work of Almightie God) forgot his crueltie, and turning away his face, he did no hurt to the Martyr. K

The ſecond brother brought.

But hereat the Tyrants rage increaſed; and the Martyr by ſuffering ſuch torments, was made more conſtant, crying aloud: L

O how pleaſant is that death unto me, which is cauſed by all ſorts of torments for Gods ſake! yea, ſo much the more pleaſant, for that I aſſuredly hope to finde reward for it in Heaven. Let theſe torments inflicted upon me (O Tyrant) ſatisfie thy crueltie, for my paine is not by thy tortures increaſed, but rather my pleaſure, as thou ſhalt finde by my patience in this agonie. More willing am I to ſuffer, then thou to puniſh; yet my pain in ſuffering, is leſs then thine by inflicting the ſame upon me. I am tormented for vertue and obſerving the Law, and the Juſtice of God ſhall baniſh thee from thy Regall ſeat: Thou by tormenting art tormented, and almoſt conſumed, thy wrath and furie being almoſt ſpent upon me in vain, thou ſhalt not eſcape the day of judgement: eternall torments are there prepared for thee, which neither thy prophane minde is able to indure, nor thy crueltie of power to decline thy ſinnefull ſoule being condemned to eternall puniſhments. Thus, remaining conſtant in his faith, and animated by his brothers example, he departed to Heaven. M

Then *Machir*, the third ſonne was brought, whom all men now pittied for the death of his two brethren, and many exhorted him by his brothers examples to deſiſt from his Opinion, and ſo avoyd puniſhment: but he being angrie hereat, thus replyed; *One Father begot us, one Mother bore us, one Maſter inſtructed us, we are all of one minde, and all like affected, doe therefore no longer prolong the time in vain. I came hither to ſuffer, and not to ſpeak, uſe all your tyranny poſsibly againſt this body: for you have no power at all over my ſoule.*

Machir the third brother is brought.

The

A tyrant hereat moved to ſee this third nothing relent by his brothers death, he deviſed more cruelty then humane wit alone could invent. Wherefore he commanded a globe to be brought, and tied the holy martyr about it in ſuch ſort, that all his bones were ſet out of joynt, and diſplaced: whereat the holy martyr was nothing diſmaid. The skin alſo of his head and face was puld off, and then he was put on the wheel: but he could not be rackt any worſe for that his bones were all diſplaced, and did hang one ſeperated from another in moſt pitiful manner: and when blood iſſued from him abundantly, he was deprived of the uſe of his hands and feet; but perceiving his life to be ſpent, he ſpake thus and died: We, O tyrant endure this torment for the love of God, and thou the author of ſuch unjuſt cruelty ſhalt ſuffer everlaſting pain. Then his tongue being cut out of his mouth; he was put into a fry-
B ing pan, and ſo amidſt thoſe torments yeilded up the ghoſt.

Next after, followed *Judas*, the fourth brother, whom all the people perſwaded and entreated to obey the king: but he contemning their prayers and exhortations, ſaid thus with all conſtancy: Your fire ſhall neither ſeparate nor ſever me from the Law of God, nor from my brethren, who in ſtead of this mortall life enjoy life everlaſting. I denounce unto thee, O tyrant, deſtruction and overthrow; but to ſuch as believe, ſalvation: make tryal of me therefore thou cruel wretch, and ſee if God will forſake me, who hath with open and ſtretched out armes received my three brethren that are gone before me, and whom the womb of ſo holy a mother at ſeveral times brought forth unto glory. The cruel tyrant
C hearing this, was much moved, and leapt down from his chair to torment this martyr himſelf, that ſo he might overcome him, and in his fury commanded his tongue to be cut forth: but he hereat not terrified, ſaid to *Antiochus*, This cruelty will nothing avail thee, neither ſhalt thou hereby, tyrant, as thou ſuppoſeſt, conquer me. Our God needs not by voice to be awakened, but rather by ſecret cogitation to be praied unto to help his ſervants: he provideth for them that hold their peace, and heareth the prayers of ſuch as do call upon him, if they deſerve to be heard, and onely requireth purity of ſoul. For our God knoweth all things before we ask, and before we our ſelves enter into cogitation thereof, he underſtandeth our neceſſity: cut out my tongue, thou canſt not cut out my mind, while my life remaineth. Thoſe prayers which by it I have uttered to Almighty God, have taught it to ſuffer: would
D God thou wouldſt ſo ſanctifie all parts of my body by puniſhing them, for thou therein inflicteſt puniſhment on thy ſelf, and reward upon me, and think not that thou ſhalt thus eſcape long unpuniſhed. When he had thus ſpoken, his tongue was cut out of his mouth, & he bound to a ſtake, and there he was beaten with ropes ends: and he did patiently endure this, notwithſtanding the colour of his face became dead and wan. Being looſed from thence, he was put upon the wheel: and then praying for his countreymen, he by death went unto the reſt of his brethren.

Judas, the 4. brother is brought.

The death of the 4. brother.

Then *Achas*, the fift brother, before he was haled to torments, ſpake in this manner; Behold (thou tyrant) I come to be puniſhed before thou command me, hope not therefore any jot to alter his mind, who as thou ſeeſt deſireth to be tormented. The blood of my
E four innocent brethren, which thou haſt ſhed, hath condemned thee to hell-fire: I am to make them up the number of five, that by it thy paines may be encreaſed. Tell me (bloody wretch) for what offence by us committed doſt thou thus puniſh us? for what impiety doſt thou ſo perſecute us? what villany have we committed? what wickedneſſe, what naughtineſſe have we attempted? This is all thou canſt alleadge againſt us, that we honour God our Creator, and live juſtly in obedience of his laws, and therefore do not eſteem thy puniſhments: but they are to us honour and ſalvation, and not puniſhment: we ſhall be greatly rewarded by God, if no part of us be left free from torment. Whileſt thus he ſpake, his executioners by the Kings command took him and caſt him into a brazen pot, and was preſt down in it, his head to his feet: and afterward he ſuffered all other torments, which his brethren had endu-
F red; yet not amazed hereat, he ſuddenly ſtarted up, and thus bitterly inveighed againſt the tyrant: Cruel tyrant, how great benefits doſt thou againſt thy will beſtow upon us! yea, the more thou art incenſed againſt us, the more acceptable to God ſhalt thou make us: yea, I ſhould be ſorry if thou ſhewedſt mercy upon me. This ſhort affliction gaineth us life everlaſting; if this temporal death ſhould not betide me, everlaſting life could not befall me. And thus he finiſhed his agony, and died.

Achas the 5. brother preſenteth himſelf to torments before he was called.

Then the tormenters laid hands upon the ſixth brother, who was called *Areth*, whom the tyrant permitted either to chuſe honour or puniſhment: but he agrieved at his offer, ſaid; Although (tyrant) I be younger in years then my martyred brethren, yet my conſtancy of mind to theirs is not inferiour: for we were all nouriſht up together, all together inſtructed,

The vision of the sixth brother.

and we will all die together in the fear of God. Haſten therefore to thy deviſed torments, G
and that time which thou wouldſt ſpend in exhorting me, ſpend it in deviſing tortures for
me. *Antiochus* hereat confounded, commanded him to be bound to a pillar with his head
hanging down, in ſuch wiſe as humours running into it might cauſe ache: and this done, he
cauſed a fire to be made ſo far off him, that it could not burn him, but roſt him. He alſo com-
„ manded him as he hung to be pricked with awls, that ſo the heat might peirce into the holes
„ they made in his fleſh, Whileſt thus he was tormented, much blood like froth gathered about
„ his head and face, and he then ſpake in this manner. O noble fight! O valiant warre! O ſtrife
„ between piety and impiety! Theſe men have paſt their agonies, whoſe crown of Martyrdome
„ is the puniſhment of their perſecutors: I do moſt willingly follow my brethren, that as by
„ blood I am conjoyned unto them, ſo by death I may not be ſeperated from them. Deviſe, O H
„ tyrant, ſome new torment, for theſe which thou haſt already deviſed, are already overcome.
„ O maſter of cruelty, enemy of piety, perſecuter of juſtice! we ſix worthy young men have

The ſixth brother ſharply reproves Antiochus.

conquered the Kings power, and what his Kingdome, or the whole world could afford. Thy
fire is cold and heateth not, and the Kings weapons are bended and blunted in our bodies;
our God giveth us more courage to ſuffer, then thou haſt to puniſh: and ſo the precept of God
remaineth firm in us. And as he thus ſpake, one took hold of his tongue with a hot pair of
tongs, and ſuffering the ſame torments that his brethren had done, and fried in a frying pan,
he gave up the Ghoſt. I

Six of the brethren being now dead by diverſity of torments, onely one of the ſeven re-
mained alive with his mother, named *Jacob*, younger in years (but not in conſtancy of
mind) then the reſt of his brethren: he, preſenting himſelf before the tyrant, moved him
to compaſſion, both for that he was left alone, and the laſt of his brethren, and alſo that he

Jacob the ſeventh brother brought to torments.

was to periſh: wherefore he called the child unto him, and into a place where no inſtru-
ments of torment were, and taking him by the hand, he ſaid thus unto him, hoping to win
him by fair ſpeeches; By thy brethrens calamity thou now well haſt learned what is prepa-
„ red for thee if thou diſobey me, deliver thy ſelf therefore from theſe torments, and I will
„ give the what honour my Kingdome can afford: thou ſhalt be a Magiſtrate and General
„ of my army, and one of my Counſellors. but perceiving himſelf not to prevail, he cauſed K
„ the young mans Mother to be called unto him: who coming and ſtanding near her ſonne,
„ the Tyrant ſaid thus unto her; Where are now, O worthy woman, all thy children? Behold
„ of ſuch a number, if thou pleaſe, the deſtiny affords thee one: adviſe therefore thy child,
„ and mollifie his obſtinate mind by wholeſome counſell. The mother having heard what
the King ſaid, ſhe inclined her ſelf unto the King: which done, that the King might not un-
derſtand her, ſhe ſpake in Hebrew to her child, as followeth: Pity thy mother, O ſonne, and
comfort thy ſorrowful mother, who bare thee nine moneths in my womb, and gave thee
„ ſuck three years; and with great induſtry have brought thee up to this age. I pray thee,
„ dear ſonne, conſider the heaven and earth, and all that in them is, and know, that God
„ created them all of nothing, who alſo of nothing created mankind. Fear not this Ethnicks
„ paines and torments, but imitate thy brethren, and contemne death, that in the day of L
„ mercy I may receive thee, and thy brethren again in heaven. As his mother thus admo-
„ niſhed him, he in the Hebrew tongue requeſted to be unbound, for that he had a ſecret to
„ diſcloſe to the King: who being unfettered he preſently ran to the torments prepared: for
„ there was a frying-pan red hot, that was prepared for ſuch as were to ſuffer: unto the which
„ the child coming, remembring his brethren, and beholding alſo the King, he ſaid unto
„ him; cruel tyrant, I now know thee not onely to have been cruel againſt my brethren, but
„ even cruelty it ſelf. Wretch that thou art, who gave thee this purple? and who exalted thee
„ to this Kingdome and dignity, even he whom thou in us doeſt perſecute, whoſe ſervants and
„ worſhippers thou killeſt and tormenteſt, for which thy wickedneſſe thy ſelf ſhall ſuffer eter- M
„ nal fire and torments which ſhall have no end. Thou art of higher dignity and authority in
„ this world then other men, yet he that made other men, made thee alſo of the ſame nature
„ that they are: for all men are born, and muſt die alike. He that kills another, ſheweth that
he himſelf may be killed: thou teareſt and tormenteſt thy own picture and image all in vain:

All men are born and muſt die alike.

thou in thy fury killeſt him whom not long ſince God created like thy ſelf, and according
to the ſame law, thou thinkeſt all lawfull which thy Kingly power can command, thou pulleſt
„ out our tongues, and teareſt our bodies with fleſh-hookes, and conſumeſt us with fire: but
„ they who have already ſuffered this, have received everlaſting joy for their reward; and
„ thou ſhalt anſwer for all the puniſhments inflicted upon them. Think not that I expect
„ any favour at thy hands, I will follow my brethren, and remaine conſtant in our Law. The

tyrant

A Tyrant hearing this was wroth, and cauſed him to be tormented: but his mother in torment comforted him, and with her kind hands held his head, when with violence of the tortures blood iſſued out of his mouth, noſe and privy parts, the tormentors not ceaſing till life in him was almoſt ſpent: but they (by Gods appointment) gave over, and ſo he took ſtrength again to endure more then any of his brethren had done; at laſt, his hands and arms being cut off, he lifted up his eyes to heaven, and cryed, O *Adonai*, O *Sabaor* be merciful unto me, and receive me into the company of my brethren, let thy wrath now ceaſe and grant them mercy, who by us do make interceſſion to thee; having ſaid thus, his tongue being pulled out, he of his own accord went into the fiery frying-pan, and ſo to the great admiration of *Antiochus* died. The death of the youngeſt brother.

Behold how evident it is, that reaſon can rule our affections, ſeeing that children hereby
B ſhewed more conſtancy then the tyrant could ſhew cruelty. For, it was reaſons force that wrought in them that determination to ſuffer all torments, rather then to forſake the way of ſalvation. Theſe conſtant young men do fitly reſemble inexpugnable towers; and them, who after a great tempeſt and ſhiprack, do ſafely enter the harbour of Salvation, who guiding their courſe amidſt the boyſterous waves, at laſt obtain the wiſhed ſhoar. For every one of them ſtrengthened the other by advice and good counſel, and none of them was like an effeminate perſon, loth to ſuffer Martyrdome. None uſed delay herein, but one followed anothers example. Let us therfore die for our Law, and imitate the three children whom the Aſſyrians fury condemned to the fiery furnace, whoſe patience ſpread their fame even unto
C heaven. Whileſt thus one of them exhorted the other, it came to paſſe, that none of them offended, but each one reſolute in his religion, took example of the virtue, courage and conſtancy of their forefather *Iſaac*, who underſtanding that it was Gods will that he ſhould be ſacrificed, he refuſed not to ſubmit his body to his fathers ſword. Let us (quoth they) yeeld our ſouls to him of whom we received both ſoul and body: It is a ſmall matter for us to ſuffer loſſe of theſe members, ſeeing that we ſhall in lieu of them receive everlaſting bliſſe. *Abraham*, *Iſaac*, and *Jacob* do joyfully expect us, as co-heirs of their Kingdome: let us glorifie that wombe wherein we were for ten moneths ſpace, let none of us be more coward then the other, nor none of us degenerate from the other. We that were all begotten of one
D father, and ſucked of one milk, muſt in all things reſemble one another: we had one teacher and one law inviolate. And in this golden bond of concord were theſe brethren linked together, and none of them mourned to ſee the other tormented, but all rejoyced at the others death. O children, whoſe dignity ſurpaſſeth the royalty of Kings and Princes, whoſe glory and virtue is unſpeakable! None of you were terrified with fear, but you ſo haſtened to your deaths, as though you had onely been to go to bliſſe and felicity: you were truly brethren, who even by death were linked together. God hath greatly in you magnified our Nation, and in you ſhewed us all one example of fortitude: whom therefore I think
E he cauſed to be ſo many in number, as were the dayes wherein he created the world, ſo that theſe ſeven brethren may reſemble the ſeven dayes wherein all things were made. And why ſhould we ſo admire this fortitude in theſe young men, when a woman armed her ſelf with contempt of death? Who indeed is not to be called a mother, but to be honourd with a higher title then humane frailty can afford, who bare into this world ſo many triumphs. Reaſon milde's of our affection. A reſemblitude of the waves. The ſeven brethren exhort one another to ſuffer death manfully. True brotherhood. A pledge and ſign of brotherly amity.

For the mother ſeeing her children dead, was with a kind and Godly zeal inflamed alſo to ſuffer: and no marvel, ſeeing that the very bruite beaſts if they perceive violence offered to their young, do expoſe themſelves to perils in their defence, and protect them with their wings, teeth, and tallons; yea, and every one that is any way able to make reſiſtance, oppoſeth her ſelf to the enemy to defend her young. And not onely bruite beaſts do this, but
F even Bees do defend not onely their young, but alſo their honey, threatning their ſtings to them that offer to taſte thereof, and more eſteeming the good of their young, then their own lives. But this zealous mother directed by the Spirit of God, and reaſons lore, haſted that her children might die before her; who not being to live deprived of her children, choſe rather to ſee them die joyfully then to periſh in care and ſorrow. Therefore when all her family had ſuffered, ſhe then the laſt and glory of them all came to her agony, deſpiſing the tyrants threats, and offering her motherly breſt to thoſe torments which her children had ſuffered. O bleſſed ſtock and bleſſed increaſe of the ſelf ſame wombe! Why ſhould I not affirm that in all lineaments and feature of the body you are like your mother: and if this be a commendation in them, that beſide the ſhape of body receive nothing elſe Th mothers grief.

of their mother, I will ſay more of you, that you are like your mother in fortitude, virtue, G
and religion; and that you ſo in all things reſemble her, that you are every way equal unto
her, ſave onely herein, that ſhe with her eies beheld the immanity of your torments, being
alſo as conſtant in her own martyrdome, as you in yours. She therefore herein excelled you,
that ſhe ſuffered ſeven torments before ſhe came to ſuffer in her own perſon, and feared in
every one of them leſt ſhe ſhould be overcome. But O thou example of all women, I cannot
tell, whether thou bare theſe children in thy wombe, or created them, who could with dry
eyes look upon them whileſt they were torne in peeces: yea, I ſay little, affirming that thou
patiently didſt behold theſe ſights, for even thou thy ſelf didſt exhort them thereunto,
thou rejoycedſt to ſee one of them torne in peeces with fleſhhooks, the other to be racked
upon the wheele, and the third to be bound and beaten: thou joyfully admiredſt the others H
burning, and exhorteditt thereſt not to be terrified herewith, and although whileſt thou be-
heldeſt their torments, thy grief was greater then that which thou hadſt in childbirth, yet
didſt thou frame a lightſome and merry countenance, as though it had been one triumph-
ing. While they were a killing, thou didſt laugh, and ſeeing onely one of all thy children
left, hereat thou didſt nothing relent. Can I deſcribe how every one periſhed, ſeeing thou
their mother didſt laugh at their deaths, and when their ſinews were cut in two, their heads
flaied, their tongues pulled forth by the roots, their hands broken, their bodies in the fire,
and caſt upon iron plates red hot, and upon wheeles, and their ribs pulled in ſunder, and I
many other torments for which we want names? Never was any Swan, which (by report
of Antiquity) ſung ſo ſweet a note before her death (ſweeter then the moſt melodious har-
mony, and the moſt pleaſant voyce) as were the funeral verſes of thoſe thy children that pe-
riſhed.

The mother ſuffereth ſeven torments before ſhe was tormented.

You children were not overcome by the fabulous Syrens enchantments, who to honour
God, doubted not to leave your mother without children: And ſhe ſprung of noble ſtock,
choſe rather to want you for a ſhort time, then to incur eternal damnation, wiſhing rather
that the bodies of her children ſhould be tormented then their ſouls. Well ſhe knew, that
nothing was more fraile and infirme then our bodies; which though perſecution be wanting,
are often killed with agues, and abundance of blood or fluxes: And who is ignorant of ſhip- K
wrack incident to ſaylers, hazard of life unto them that travel, and ſudden death to thoſe
that live at eaſe? ſudden caſualty by fire, and by the hands of theeves, and a thouſand
other waies to diſpatch our lives? Seeing then that our mortal bodies are ſubject to ſo many
miſeries to bring us to our end, who would not make choiſe of a quick diſpatch, whereby we
loſe goods of this world and gain life everlaſting? O thou moſt reverend of all women, the
credit of thy Nation, and honour of our religion, who like the Ark of *Noe* didſt perſiſt invi-
olate amongſt ſuch ſtormy waves! for as it withſtood the force of the deluge, and being
built ſtrongly with firm boards, did not ſuffer any thing within it to periſh: ſo thou ſuffer-
edſt not the Tyrant to overcome the holy Ghoſt which thou hadſt received in thy heart.

A ſimilitude from the Deluge.

Behold of what force and efficacy reaſon is! which oftentimes maketh us men inferiour to L
women. For neither was *Daniel* ſo terrified at the ſight of the Lions, nor the three children
with the fiery furnace, as this woman was grieved at the death of all her children, before
ſhe came to her own agony. What would another woman and mother have done in this
caſe, but wept and with pitiful lamentations have cryed: Ah wretch that I am, moſt unhappy
and miſerable of all that breath, who therefore bare ſo many children into this world, that
their ſeveral deaths might be ſo many ſeveral occaſions of my grief and ſorrow! ſhe would
have iterated her frequent births, and her toile in her ten moneths bearing them, ſhe would
have bewailed her hapleſſe fortune who brought forth ſo many deaths end dangers, ſhe
would have recounted the milk wherewith ſhe fed them, and their meat ſhe had prepared
for them, the pains ſhe had taken with them, how ſhe had carried them in her arms, and ſung
to them and taught them to ſpeak; her cares, her watchings, her fear, leſt any miſ-hap M
ſhould betide them: and with weeping tears would have ſaid, Shall I a grandmother em-
brace your children? who a while ago was too fruitful a mother, and am now deprived of
you all? If this day I die, I have none to bury me. But this handmaid of God forgot all
theſe laments that another mother would have had, and with an Adamant ſenſe ſtouter then
the never yeelding rocks, did neither forſake her children in their torments, nor in their
death, but in a manner compelled them to periſh, and never ſorrowed thereat. For being
apprehended together with her ſeven ſons, ſhe conſidering *Eleazars* martyrdome, did
thus exhort them in the Hebrew tongue. O my moſt dear and loving children, let us

The mothers ſpeech exhorting her ſeven ſons to ſuffer.

haſten

A haſten to that agony wherein we may be a credit to our Nation, and gain of God an ever- "
laſting reward; let us without fear preſent our ſelves unto thoſe torments which *Eleazars* "
aged body endured; called to mind our father *Abraham* of worthy memory, who having but "
one onely ſon, did ſacrifice him being willed by God ſo to do, and feared not to bring him "
to the Altar, whom he ſcarcely in his age obtained. *Iſaac* alſo was willing to be ſacrificed by "
his father, knowing that God was to be obeyed in all things: the like may be ſaid of *Daniel*, "
and the three children: believe me, we are rather tried then tormented. For whatſoever "
this world affordeth is mortal and like a ſhadow.

A golden ſaying of the mother of her ſeven children.

Thus did this mother arme her childrens minds with fortitude, and ſhe a woman wrought
B in men man-like minds. Laſt of all, her children being all dead, ſhe a worthy mother of ſo many champions, kneeling down in the place of torment, beſought of God an end of this life, proteſting, that ſhe had not for love of life ſo long deferred to die, but onely for her childrens ſake, and that now ſhe had ſeen them all ſeven triumphing. The fury of *Antiochus* now waxed hot, and he commanded this worthy mother to be tormented, who was (as the Tyrant wil'd) ſtripped naked, and hanged up by the hands, and moſt cruelly whipped: her dugs and paps were pulled off, and ſhe put into the red hot frying pan, being moſt willing to follow her childrens ſteps in torment; and lifting up her eyes and hands to heaven, ſhe prayed for all women with child, and ſo yeelded her chaſt ſoul to God. But *Antiochus* was ſtriken with fire from heaven. O miſtris of juſtice, who followed thy triumphing chil-
C dren! O conquerer of tyrants, and a looking-glaſſe for all Martyrs! O example of patience! not onely to women, but to all men that ſhall be after thee, reverenced of them that now are, and to be worſhipped of them that are to come, and to be admired not onely of our Nation, but of all other people. Thy light obſcureth the bright ſhining Moon: and though ſhe fill the world with her brightneſſe, yet is ſhe not comparable to thy ſhining light. Seven lights inviron thee about, dazling the brightneſſe of the ſeven Planets: could any Painter expreſſe, or any hand in writing declare the torments of your paſſions? none could with dry eyes read or behold them; all people would flock about to ſee it, all people would praiſe and eſteeme him to have offered a great gift, who to Gods glory had painted that golden ſtratagem. And if any skilful workman ſhould engrave this Tragedy upon a ſepulchre or in his
D houſe, doubtleſſe he ſhould be freed from all plague and miſfortune. But where could a ſtone be found able to contain ſo many torments? Therefore the old man *Eleazar*, the mother and her ſeven ſons, are for their Nobility graced with a ſepulchre, and a great reverence is done unto them of all men, yea, even by men that are not of our religion: and there is a conſtellation of eight ſtars ordained as an argument of their juſtice, and Angels did execute their funerals. The Tyrant himſelf was aſtoniſhed to ſee the conſtancy of ſuch godly minds. And thus have they found ſuch favour in the ſight of God, that they have obtained remiſſion of the ſins of our Nation: For preſently after the Tyrant was deſtroyed, and Iſrael there was freed from his tyranny.

The mother followed her ſons in torment.

The light of the juſt. 1 Cor. 15.

But *Antiochus*, ſeeing the greatneſſe of their faith, and their contempt of death, gathered
E an army of footmen out of the Hebrews, by whoſe help he terrified his enemies, and got great renown. O bleſſed ſeed of *Abraham*! behold what benefit the agony of the mother and her ſeven ſons brought to us their countreymen: let us perſiſt in this piety, that ſo we may be like our forefathers: behold, the death of a few did end all the miſeries and ſins of our whole nation, and you by your countreymens hands vanquiſhed their perſecutors enemies, and after that victory our ſins were remitted; and laſt of all, *Antiochus* being mad, and his entrails devoured with worms, he ſmelling moſt like carrion, gave up the ghoſt; and was ever after death puniſhed for his offence. For when he could not make the Citizens of Jeruſalem to forſake their law, he made war againſt the Perſians, and there received that which he deſerved.

Antiochus leavied an army of footmen from amongſt the Hebrews.

Antiochus died ſtinking exceedingly. 2 Mac. 9.

It now remaineth that we briefly repeat all that is before ſaid. For in her agony, this ſa-
F cred mother ſaid thus unto the ſtanders by; Whileſt it was lawful for me, I kept my ſelf a Virgin, and then I married and lived a chaſte wife, and forſook not my own houſe, I brought forth ſuch ſons as I need not be aſhamed of; and though danted with my husbands death, yet I did not forſake my faith: this, and many things elſe ſhe recounted. And what more? She ſet before her childrens eyes the examples of the Prophets, how *Abel* by his brother was ſlain, *Iſaac* to be offered in ſtead of a ſacrifice, how *Jacob* was baniſhed, *Joſeph* kept in priſon, *Daniel* caſt before the Lions, the three children into the fiery furnace: ſhe rehearſed alſo unto them the book of *Eſaiah*, where it is ſaid: Although thou do go thorow the fire,

An epitome of the life of the ſeven ſons and their mother.

the

the flame ſhall not burn thee. That of *David*, The juſt ſhall have much tribulation; and G
Salomon, who propoſeth the tree of life to ſuch as do the will of God; not omitting that
of *Ezechiel*, Theſe dry and withered bones ſhall live again: Alſo that of *Moſes* Canticle,
I will kill and reſtore to life, and the length of your dayes is in my hand. Unhappy ty-
rant, what did thy cauldrons red hot, and thy torments profit thee? what availed thee to
cut away their eylids, and to pull out their tongues? thou thy ſelf for ſo doing doſt now en-
The joy of the bleſſed in everlaſting life. dure far worſe then all theſe. And they whom thou killedſt (believe me) enjoy everlaſt-
ing comfort, and are now ſecure of bliſſe and revenge. For they who ſuffer for Gods ſake,
ſhall have happy ſucceſſe, when God the Father of all things, ſhall reward them
with life everlaſting that follow him. Thus have I conſecrated theſe
worthy memorials, which I find in the holy Scriptures of
the ſacred Maccabees, to the reading of all men, H
that ſhall live in any age
hereafter.

The end of all Joſephus *works.*

FINIS.

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of their mother, I will ſay more of you, that you are like your mother in fortitude, virtue, G
and religion; and that you ſo in all things reſemble her, that you are every way equal unto
her, ſave onely herein, that ſhe with her eies beheld the immanity of your torments, being
alſo as conſtant in her own martyrdome, as you in yours. She therefore herein excelled you,
that ſhe ſuffered ſeven torments before ſhe came to ſuffer in her own perſon, and feared in
every one of them leſt ſhe ſhould be overcome. But O thou example of all women, I cannot
tell, whether thou bare theſe children in thy wombe, or created them, who could with dry
eyes look upon them whileſt they were torne in peeces: yea, I ſay little, affirming that thou
patiently didſt behold theſe ſights, for even thou thy ſelf didſt exhort them thereunto,
thou rejoycedſt to ſee one of them torne in peeces with fleſhhooks, the other to be racked
upon the wheele, and the third to be bound and beaten: thou joyfully admiredſt the others H
burning, and exhortedſt the reſt not to be terrified herewith, and although whileſt thou be-
heldeſt their torments, thy grief was greater then that which thou hadſt in childbirth, yet
didſt thou frame a lightſome and merry countenance, as though it had been one triumph-
ing. While they were a killing, thou didſt laugh, and ſeeing onely one of all thy children
left, hereat thou didſt nothing relent. Can I deſcribe how every one periſhed, ſeeing thou
their mother didſt laugh at their deaths, and when their ſinews were cut in two, their heads
flaied, their tongues pulled forth by the roots, their hands broken, their bodies in the fire,
and caſt upon iron plates red hot, and upon wheeles, and their ribs pulled in ſunder, and I
many other torments for which we want names? Never was any Swan, which (by report
of Antiquity) ſung ſo ſweet a note before her death (ſweeter then the moſt melodious har-
mony, and the moſt pleaſant voyce) as were the funeral verſes of thoſe thy children that pe-
riſhed.

The mother ſuffereth ſeven torments before ſhe was tormented.

You children were not overcome by the fabulous Syrens enchantments, who to honour
God, doubted not to leave your mother without children: And ſhe ſprung of noble ſtock,
choſe rather to want you for a ſhort time, then to incur eternal damnation, wiſhing rather
that the bodies of her children ſhould be tormented then their ſouls. Well ſhe knew, that
nothing was more fraile and infirme then our bodies; which though perſecution be wanting,
are often killed with agues, and abundance of blood or fluxes: And who is ignorant of ſhip- K
wrack incident to ſaylers, hazard of life unto them that travel, and ſudden death to thoſe
that live at eaſe? ſudden caſualty by fire, and by the hands of theeves, and a thouſand
other waies to diſpatch our lives? Seeing then that our mortal bodies are ſubject to ſo many
miſeries to bring us to our end, who would not make choiſe of a quick diſpatch, whereby we
loſe goods of this world and gain life everlaſting? O thou moſt reverend of all women, the
credit of thy Nation, and honour of our religion, who like the Ark of *Noe* didſt perſiſt invi-
olate amongſt ſuch ſtormy waves! for as it withſtood the force of the deluge, and being
built ſtrongly with firm boards, did not ſuffer any thing within it to periſh: ſo thou ſuffer-
edſt not the Tyrant to overcome the holy Ghoſt which thou hadſt received in thy heart.

A ſimilitude from the Deluge.

Behold of what force and efficacy reaſon is! which oftentimes maketh us men inferiour to L
women. For neither was *Daniel* ſo terrified at the ſight of the Lions, nor the three children
with the fiery furnace, as this woman was grieved at the death of all her children, before
ſhe came to her own agony. What would another woman and mother have done in this
caſe, but wept and with pitiful lamentations have cryed: Ah wretch that I am, moſt unhappy
and miſerable of all that breath, who therefore bare ſo many children into this world, that
their ſeveral deaths might be ſo many ſeveral occaſions of my grief and ſorrow! ſhe would
have iterated her frequent births, and her toile in her ten moneths bearing them, ſhe would
have bewailed her hapleſſe fortune who brought forth ſo many deaths end dangers, ſhe
would have recounted the milk wherewith ſhe fed them, and their meat ſhe had prepared
for them, the pains ſhe had taken with them, how ſhe had carried them in her arms, and ſung
to them and taught them to ſpeak; her cares, her watchings, her fear, leſt any miſ-hap M
ſhould betide them: and with weeping tears would have ſaid, Shall I a grandmother em-
brace your children? who a while ago was too fruitful a mother, and am now deprived of
you all? If this day I die, I have none to bury me. But this handmaid of God forgot all
theſe laments that another mother would have had, and with an Adamant ſenſe ſtouter then
the never yeelding rocks, did neither forſake her children in their torments, nor in their
death, but in a manner compelled them to periſh, and never ſorrowed thereat. For being
apprehended together with her ſeven ſons, ſhe conſidering *Eleazars* martyrdome, did
thus exhort them in the Hebrew tongue. O my moſt dear and loving children, let us
haſten

The mother hers [illegible] exhorteth her ſeven ſons to ſuffer.

A haſten to that agony wherein we may be a credit to our Nation, and gain of God an ever- "
laſting reward; let us without fear preſent our ſelves unto thoſe torments which *Eleazars* "
aged body endured; called to mind our father *Abraham* of worthy memory, who having but "
one onely ſon, did ſacrifice him being willed by God ſo to do, and feared not to bring him "
to the Altar, whom he ſcarcely in his age obtained. *Iſaac* alſo was willing to be ſacrificed by "
his father, knowing that God was to be obeyed in all things: the like may be ſaid of *Daniel*, "
and the three children: believe me, we are rather tried then tormented. For whatſoever "
this world affordeth is mortal and like a ſhadow.

Thus did this mother arme her childrens minds with fortitude, and ſhe a woman wrought A golden ſay-
in men man-like minds. Laſt of all, her children being all dead, the a worthy mother of ſo ing of the mo-
B many champions, kneeling down in the place of torment, beſought of God an end of this ther of her ſe-
life, proteſting, that ſhe had not for love of life ſo long deferred to die, but onely for her ven children.
childrens ſake, and that now ſhe had ſeen them all ſeven triumphing. The fury of *Antiochus*
now waxed hot, and he commanded this worthy mother to be tormented, who was (as the The mother
Tyrant wil'd) ſtripped naked, and hanged up by the hands, and moſt cruelly whipped: her ſuffered her
dugs and paps were pulled off, and ſhe put into the red hot frying pan, being moſt willing ſeven ſon in tor-
to follow her childrens ſteps in torment; and lifting up her eyes and hands to heaven, ſhe ments.
prayed for all women with child, and ſo yeelded her chaſt ſoul to God. But *Antiochus* was
ſtriken with fire from heaven. O miſtris of juſtice, who followed thy triumphing chil-
C dren! O conquerer of tyrants, and a looking-glaſſe for all Martyrs! O example of patience!
not onely to women, but to all men that ſhall be after thee, reverenced of them that now
are, and to be worſhipped of them that are to come, and to be admired not onely of our
Nation, but of all other people. Thy light obſcureth the bright ſhining Moon: and though the light of
ſhe fill the world with her brightneſſe, yet is ſhe not comparable to thy ſhining light. Seven the ſun.
lights inviron thee about, dazling the brightneſſe of the ſeven Planets: could any Painter 1 Cor. 15.
expreſſe, or any hand in writing declare the torments of your paſſions? none could with dry
eyes read or behold them; all people would flock about to ſee it, all people would praiſe and
eſteeme him to have offered a great gift, who to Gods glory had painted that golden ſtra-
tagem. And if any skilful workman ſhould engrave this Tragedy upon a ſepulchre or in his
D houſe, doubtleſſe he ſhould be freed from all plague and misfortune. But where could a
ſtone be found able to contain ſo many torments? Therefore the old man *Eleazar*, the
mother and her ſeven ſons, are for their Nobility graced with a ſepulchre, and a great reve-
rence is done unto them of all men, yea, even by men that are not of our religion: and
there is a conſtellation of eight ſtars ordained as an argument of their juſtice, and Angels did
execute their funerals. The Tyrant himſelf was aſtoniſhed to ſee the conſtancy of ſuch god-
ly minds. And thus have they found ſuch favour in the ſight of God, that they have ob-
tained remiſſion of the ſins of our Nation: For preſently after the Tyrant was deſtroyed,
and Iſrael there was freed from his tyranny.

But *Antiochus*, ſeeing the greatneſſe of their faith, and their contempt of death, gathered Antiochus le-
E an army of footmen out of the Hebrews, by whoſe help he terrified his enemies, and got vied an army
great renown. O bleſſed ſeed of *Abraham*! behold what benefit the agony of the mother of footmen
and her ſeven ſons brought to us their countreymen: let us perſiſt in this piety, that ſo we thoſe he fought
may be like our forefathers: behold, the death of a few did end all the miſeries and ſins of the Hebrews.
our whole nation, and you by your countreymens hands vanquiſhed their perſecutors ene-
mies, and after that victory our ſins were remitted; and laſt of all, *Antiochus* being mad, Antiochus died
and his entrails devoured with worms, he ſmelling moſt like carrion, gave up the ghoſt; ſtinking ex-
and was ever after death puniſhed for his offence. For when he could not make the Citizens ceedingly.
of Jeruſalem to forſake their law, he made war againſt the Perſians, and there received that 2 Mac. 9.
which he deſerved.

It now remaineth that we briefly repeat all that is before ſaid. For in her agony, this ſa- An epitome
F cred mother ſaid thus unto the ſtanders by; Whileſt it was lawful for me, I kept my ſelf a of the life of
Virgin, and then I married and lived a chaſte wife, and forſook not my own houſe, I brought the ſeven ſons
forth ſuch ſons as I need not be aſhamed of; and though danted with my husbands death, and their mo-
yet I did not forſake my faith: this, and many things elſe ſhe recounted. And what more? ther.
She ſet before her childrens eyes the examples of the Prophets, how *Abel* by his brother was
ſlain, *Iſaac* to be offered in ſtead of a ſacrifice, how *Jacob* was baniſhed, *Joſeph* kept in priſon,
Daniel caſt before the Lions, the three children into the fiery furnace: ſhe rehearſed alſo
unto them the book of *Eſaiah*, where it is ſaid: Although thou do go thorow the fire,

the

the flame ſhall not burn thee. That of *David*, The juſt ſhall have much tribulation; and G
Salomon, who propoſeth the tree of life to ſuch as do the will of God; not omitting that
of *Ezechiel*, Theſe dry and withered bones ſhall live again: Alſo that of *Moſes* Canticle,
I will kill and reſtore to life, and the length of your dayes is in my hand. Unhappy ty-
rant, what did thy cauldrons red hot, and thy torments profit thee? what availed thee to
cut away their eylids, and to pull out their tongues? thou thy ſelf for ſo doing doſt now en-
The joy of the bleſſed in everlaſting life. dure far worſe then all theſe. And they whom thou killedſt (believe me) enjoy everlaſt-
ing comfort, and are now ſecure of bliſſe and revenge. For they who ſuffer for Gods ſake,
ſhall have happy ſucceſſe, when God the Father of all things, ſhall reward them
with life everlaſting that follow him. Thus have I conſecrated theſe
worthy memorials, which I find in the holy Scriptures of
the ſacred Maccabees, to the reading of all men, H
that ſhall live in any age
hereafter.

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The end of all Joſephus *works.*

FINIS.

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FINIS.

An exact and orderly Collection of all the Scriptures which are handled by *Iosephus* in his History of the Antiquitie of the Jews, set down in Chapter and Verse as they lye in the Bible, whereby a man may finde on a sudden any thing wherein the Authour doth either expound, enlarge, or alter the words of Scripture. And hereby the Reader may turne to every Verse as familiar as in the Bible.

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	10,11	4 h
	13,14	4 hi
	17	4 g
	19	3 f
	21	4 g
3	1,*ad* 9	4 hi,&c.
	12,*ad* 18	4 lm
	20	3 f
4	1,*ad* 12	5 ab,&c.
	14,*ad* 24	5 def
	25,26	6 gh
5	3,4,5	6 hi
	3,*ad* 24	7 b
	24,*ad finem.*	7 c
6	1,2,*ad* 6	6 k
	11,*ad* 15	6 klm
7	2	6 lm
	4	7 d
	7,8	6 lm
	17,*ad* 20	7 d
8	1	7 de
	7,8	7 de
	16,17	7 ef
	20,21	8 gh
9	11,*ad* 15	8 klm
	18,19	9 ab
	19,*ad* 25	11 cd
10	8,9	9 cd
	10,*ad finem.*	10 h,&c.
11	2,*ad* 9	9 def
12	1,*ad* 4	12 hi
	7	12 k
	10	12 m
	11,*ad* 19	13 bcd
13	1,*ad* 10	13 ef
14	1,*ad* 12	13 ef
	13,*ad* 20	14 ghi
	20,*ad* 24	14 ikl
15	1,*ad* 13	14 lm
16	1,*ad* 7	14 m
	9,10,16,17	15 ab
17	1,2,&c.	15 bc
18	1,*ad* 16	15 cde
	17,*ad* 23	15 ef
19	1,*ad* 8	15 ef
	11,*ad* 26	16 gh
	30, *ad* 38	16 h
20	1,*ad* 6	16 ik
	11,*ad* 16	16 kl
21	1,2,3	16 m
	14,*ad* 21	17 bcd
	30,31	17 l
22	1,*ad* 4	17 ef
	7,8,9	18 gh
	10,11	18 k
	12,13,16,17	18 lm
23	*per totum.*	19 a
24	1,*ad* 23	19 def
	22,29,*ad* 60	20 gh,&c.
25	7,8	20 l
	21,*ad* 23	20 m
	24,25	21 a
26	1,2,6	21 bc
	13,*ad* 16	21 bc
	19,*ad* 21	21 cd
	26,*ad* 29	21 cd
	30,*ad* 35	21 d
27	1,*ad* 5	21 e
	6,*ad* 30	21 f
	30,*ad* 42	22 h
	42,*ad finem.*	22 i
28	1,*ad* 10	22 k
	10,*ad* 19	22 kl
	20	22 m
29	1,*ad* 9	23 ab
	9 *ad* 12	23 bc
	12,*ad* 23	23 d
	22,23	24 gh
	23,*ad* 27	23 f
	27,*ad* (35	24 hi
30	14,15,16	24 k
	18,24	24 l
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	19,23	24 m
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	31,*ad* 36	25 de
	46,47	25 f
32	1,*ad* 7	26 gh
	13,*ad* 18	26 i
	24,*ad* 30	26 ik
33	1,2,&c.	26 l
	13,17	26 lm
34	2,3,4	26 m
	21,25	27 ab
35	1,2	27 b
	16,17,18	27 bc
	26	27 d
36	6,7	28 gh
	per totum	28 hi
37	1,*ad* 4	28 kl
	5,*ad* 9	28 lm
	9,*ad* 11	29 ab
	13,*ad* 21	29 cd
	22,*ad* 34	30 hi,&c.
39	7,9,10	30 m
	11,12	31 ef
	14,*ad* 23	32 ik
40	5,9,*ad* 15	32 k
	16,18	33 ab
41	1,*ad* 17	33 bc
	18,*ad* 36	33 f
	42,43	34 h
	47,*ad* 55	34 ghi
42	1,*ad* 10	34 lm
	17	35 b
	21,24	35 cd
	36	35 e
43	1,*ad* 14	36 gh
	16	36 h
	29	36 i
44	2,*ad* 12	36 kl
	12	37 ab
	18 *ad finem.*	37 cd
45	1,*ad* 16	38 l
	16	39 ab
	26,*ad* 28	39 b
46	1,*ad* 5	39 d
	6,*ad* 26	39 e
	30	40 gh
47	2	40 h
	3,*ad* 10	40 i
	16,*ad* 20	40 k
49	33	40 m
50	13,14	40 m
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Chapter.	Verse.	Fol. Let.
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		42 ik
	3,4,5	42 lm
	9,10,11	43 cd,&c.
	11,*ad* 14	45 c
	16,*ad* 19	45 d
	21	45 ef
3	1,2,3	46 gh
4	2,*ad* 9	46 ik
	10,*ad* 26	46 kl
	20	47 ab
5	1,2	47 b
	5,*ad* 19	47 e
6	6	47 f
7	9	47 c
	19	48 h
8	16	48 l
	24	48 l
9	3	48 m
	6	48 i
	10,23	48 m
10	14	48 n
	22	49 b
	28	49 c
12	2	49 cd
	18	49 de
	29,33	49 de
14	2,7,9	50 gh
	11,12	50 l
	13	50 m
		51 a
	15	51 c
	21,22,27	51 de
15	1,2,3	53 ab
	1,*ad* 22	52 gh
		54 hi
	23,25	53 cde
16	1	53 ef
	3	54 gh
	13	54 m
	14	55 ab
	16	55 b
17	1,*ad* 5	55 cd, &c.
	8,9,10	56 hkl
	13	57 c
18	1,2	57 ef
	13,*ad* 24	58 gh
	24	58 k
19	1,2,3,4,&c.	58 lm
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34	28	60 i k
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14	1,*ad* 8	70 k
19	13	96 l m
21	7,8,9	71 d
23	5,6	69 d e
24	20	96 i
25	2,*ad* 8	71 e f
	8,*ad* 14	72 g h

Numbers.

1	2,3	72 i
5	15,*ad finem.*	71 b i
6	1,*ad* 13	81 d
9	15	72 k
10	2	72 l
	14	72 l m
11	1,2	73 a b
13	1,*ad* 24	73 d e
	24	74 g h
14	1,2,6	74 g h
	23,33	74 l m
	43	76 k l
16	1,*ad* 4	77 b c
	8,*ad* 15	78 g h
		79 b
	31,*ad* 35	77 e
		78 m
		80 g h
17	1,*ad finem.*	80 k l
18	8,*ad* 20	81 b c
19	*per totum.*	81 f
	10	92 l
20	1,14,*ad* 21	81 e
	21,*ad finem.*	82 k l
	23,24	82 g h
	35	82 l m
21	13,14	93 e
22	1,*ad* 5	83 e f
	15,21,*ad* 28,	84 g h
	28,31	84 h
	35,36	84 i
23	1,*ad* 10	84 k
	11,12	84 l m
24	3,4	85 b
	10,11	85 b c
25	1,2,3	86 g h i
	3	92 k
	6,7,8,9	85 d e
		86 g h i
		87 a b
	16,17	87 e d
27	18	87 f
31	8,*ad* 18	87 e
32	1,2,*ad* 5	88 g h
	8,9	106 k
35	34, &c.	88 i
	6,11,14	106 l m
36	1,2	88 k l m

Deuteronomie.

3	21	87 f
4	1,*ad* 43	89 a b
6	6,7	91 c d
15	12,*ad* 19	95 e f
16	1,10,13	90 m
17	15	92 h i
19	2	106 l m
	14	92 i k
20	15,*ad* 20	97 e f
	11,*ad* 21	94 *per totum.*
22	10	92 l
	11	91 b
	23,24,25	94 h i
23	1	97 a b
	24	93 a b
24	11,12,13	95 d
	21,22	92 l m
25	3,4	93 a c
	5,*ad* 9	94 i k
	19	98 g h
26	1,2,&c.	93 d
29	1,*ad* 10	98 l
31	3,23	98 m
		99 a
34	8,9	99 b,*ad* m
	10	96 f

Iosua.

1	1,2,3	100 l
	4,6	101 b
3	1,2,3	101 e
4	1,2,3	101 f
	5,*ad finem.*	102 g h
5	10,11,12	101 h
6	3	102 h
	20,*ad* 26	102 i k
7	1	103 a
	5,*ad* 10	103 b c
	10	103 d
	16,17,18,	103 d e
	24,25	103 e
8	1,2	103 f
9	3	104 g
	6,15	140 h i
	21,23	104 k
10	1	104 k l
	9,*ad* 13	104 l m
11	1,*ad* 5	105 a
	7 *ad finem.*	105 b c
	23	105 c
13	1,*ad* 12	105 d
	24,29	106 g k
14,15,16.	*per totum.*	106 h
20	*per totum*	106 m
	8,9	88 k l
22	2,*ad* 6	106 m
	10,*ad* 16	107 c d e
	21	108 i
23	*per totum.*	108 l
24	19 33	108 m

Iudges.

1	1,*ad* 5	109 b c
	6,7	109 c d
	16	109 d e
	22,*ad* 26	109 e f
2	1,*ad* 11	110 g h
3	1,*ad* 12	113 d e f
	12,*ad* 30	114 *per totum.*
4	1,*ad* 21	114 m
6	1,2,3,&c.	115 *per totum.*
	11,12,13	115 f
		116 h
7	2,*ad* 22	116 i k,&c.
	22,25	117 b c
8	7,10	117 c d
	22,32	117 d
9	1,*ad* 15	117 e f
	23,*ad* 49	118 h i,&c.
	52,*ad* 55	119 a b
10	2,*ad* 8	119 c d
11	1,*ad* 11	119 e
	30,*ad* 40	119 f
	39	120 g
12	1,*ad* 13	120 h i, &c.
13	1,2,3,&c.	120 l m
	9,*ad* 19	121 a b
	24	121 c
14	1,*ad* 6	121 d e
	12,13,14	121 f
	18,19,20	122 g
15	4,5,6	122 h i
	11,*ad* 15	122 k l
	18	122 l
16	3	122 l m
	6,*ad* 15	123 a b
	16,17,18	123 c d
	25,*ad finem.*	123 d e
18	2,&c.	113 a b
19	*per totum.*	110 h i
	22,*ad* 26	110 l
	29	111 b
20	1 *ad* 25	111 c
	25	111 e
	29,*ad* 36	111 f
	35	112 h
	41,*ad finem.*	112 i
21	12,*ad* 25	112 k
	20,*ad finem.*	112 m

1 Samuel.

1	10,*ad* 13	125 c d
	20,*ad finem*	125 e f
2	12,*ad* 17	125 b
3	3,*ad* 10	125 f
	11,*ad* 21	126 g
4	1,*ad* 21	126 h i,&c.
5	1,*ad* 6	127 e f
	2,*ad finem.*	128 h
6	12,*ad* 18	128 l m
	19,21	129 b c
7	3,*ad* 6	129 c
	6,*ad* 12.	129 e f
	10,14	130 g h i
8	1,*ad* 6	130 k l m
	6,*ad* 19	131 a b c,&c.
9	1,*ad* 3	131 f
		132 g
	6,*ad* 10	132 h
	15,*ad* 19	132 h i
	22,24	132 i k
10	1,*ad* 8	132 k l
	17,*ad* 27	133 b c d
11	1,*ad* 4	133 f
	3,*ad* 15	134 g h i,&c.
12	3,4	135 c d
	7,*ad* 18	135 f
	20 *ad finem.*	136 g
13	1 *ad* 12	136 h i,&c.
	22,23	137 a
14	1,*ad* 4	137 b
	11,12	137 c
	12,*ad* 15	137 d
	20,*ad* 26	137 e
	27 *ad* 30	137 f
	32	138 g
	37,*ad* 47	138 k l
15	1,*ad* 9	139 a b c,&c.
	10,*ad* 24	139 e f

A Table of *Ioſephus* directing to the Bible.

Chapter.	Verſe.	Fol.	Let.
	17,*ad* 22	140	g h
	23,*ad* 28	140	i k
	32	140	l
16	1,*ad* 11	140	k
		141	a b c
	12,*ad* 21	141	c d e f
17	2,*ad* 15	142	h i,&c.
	26	142	k
	34,*ad* 37	142	l m
	38,*ad* 53	143	a b, &c.
18	6,*ad* 9	143	e f
	17,*ad* 27	144	g h,&c.
19	3,*ad* 10	145	*per totum.*
	14,*ad* 21	146	g h i
20	1,*ad* 11	146	i k l
	16,*ad* 30	147	a b,&c.
	37,*ad* 43	147	e f
21	1,*ad* 13	148	g h i
22	1,*ad* 19	148	i k, &c
	9,*ad* 21	149	*per totum.*
23	1,*ad* 14	150	i k l
	19	150	l
	26,27,28	150	m 151 a b
24	5,&c	151	b c
	20,*ad* 17	151	d e
25	1,*ad* 35	152	i k, &c.
	36, *ad finem*	152,153	a b c
26	*per totum.*	153	c d, &c.
27	1,2	154	g h
	8, *ad finem.*	154	h i
28	1, *ad* 5	156	k
	6,7,8 9.	154	l m
	8,*ad* 14	155	b c
	16,*ad* 22	155	d e f
29	3, *ad finem.*	156	k l
30	1,*ad* 25	157	a b c d e f
31	1,2,3	157	f
	4,*ad* 13	158	g h,&c.
	2 Samuel.		
1	1,*ad* 15	159	d e f
2	1,*ad* 15	160	g h i k
	17,*ad* 20	160	i k
	30,*ad finem.*	160	l m
3	1,2,*ad* 17	160	l m
	20,*ad* 26	161	d e f
	27	162	g
	31	162	i
	33,34,35	162	k l
4	1,*ad* 12	163	c d
5	*per totum.*	163	d e
		164	h i k
6	1,*ad* 16	165	c d
7	1,*ad* 3	166	h
	5,*ad finem.*	166	i k,&c.
8	1,*ad* 8	167	a b,&c.
9	1,*ad* 11	168	g h i
10	1,*ad* 19	169	a b c
11	1,*ad* 8	169	d e
	14,*ad* 17	170	g h i
	18,*ad* 27	170	i k l
12	1,*ad* 6	170	m
	7,*ad* 13	171	a b
	13,*ad* 24	171	d e
	27,*ad finem*	171	f
13	1,*ad* 29	172	g h,&c.
	30,*ad* 34	172	l m
		173	a b
14	1,*ad* 25	173	d e f
	24 *ad* 33	174	g h i
15	1,*ad* 6	174	i k
	10,*ad* 14	174	l m
	24,*ad* 32	175	a b
16	1,*ad* 18	175	c d,&c.
	20,21,22.	176	g
17	1,*ad* 16	176	g h i
	17,*ad finem.*	177	a b, &c.
18	1,*ad* 7	177	e f
	8,*ad* 18	178	g h
	21,*ad* 33	178	k l m
19	1,*ad* 9	179	a
	13,14,15	179	d e f
	22,*ad* 37	180	g h i
	41,42,43	181	a b
20	1,*ad* 10	181	b c,&c.
	16,*ad* 22	182	g h
	23,*ad finem.*	182	i
21	1,*ad* 9	182	i k
	16,*ad* 20	182	l m
22	*per totum.*	183	b,&c.
23	8,9	183	c
	13,*ad* 18	183	d e
	20	184	g
24	1,*ad* 10	184	m
	12,*ad* 23	184	k l m
		185	a b c
	1 Kings.		
1	1,*ad* 5	186	i k
	11,*ad* 29	186	k l m
	30	187	a b
	33,*ad* 51	187	d e,&c.
2	1,*ad* 11	189	d e f;
	17,*ad* 24	190	m
		191	a b
	25,*ad* 35	191	c d,&c.
	38,*ad finem.*	192	g h
3	1,*ad* 15	192	i k l
	16,*ad finem.*	193	b c
	24,25,27	193	c d
4	1,*ad* 26	193	d e f
5	1,*ad* 12	194	k
	6,*ad* 10	194	l m
	11,*ad finem.*	195	a b c
6	1,*ad* 5	195	d e
	22,*ad* 29	195	f
7	1,8,9	196	h i
		200	h i
	27,37,38	196	k l
8		197	a b
	1,*ad* 5	197	e f
		198	g
	22,*ad* 44	198	h i
	41	199	b
	55,56,&c.	199	k l m
	62,63,66	199	d e
9	1,2	199	d e
	6,*ad* 9	199	f
	11,12	201	a b
	19,*ad* 21	202	i k
10	19,*ad* 18	202	l
	4,*ad* 13	202	b c d
	6,7	202	l m
	14,*ad finem.*	203	d e f
	27,28,29	204	h i
11	1,*ad* 23	204	l
		205	a b
	26,*ad* 35	205	c d
	30,40	205	d e f
12	1,*ad* 11	206	g h
	6,7,8	206	h i
	8,*ad* 11	206	k
	18,&c.	206	l m
	21,22	207	b
	26,27,28	207	b c
13	1,*ad* 4	207	e f
		208	e f
	7,*ad* 10	208	h
	13,*ad* 32	208	i
14	2,*ad* 18	210	i,k,&c.
15	1,*ad* 14	211	b c d
		212	g h
	15,17,21	213	c d
16	1,*ad* 12	213	b f
	16	214	g
	28,30,31	214	h i k
17	1,*ad* 16	214	k l,&c.
	17,*ad finem.*	215	b
18	1, 2	219	c d
	13,17	215	d e
	21,&c.	215	f
	34,*ad* 40	216	h i
	45,*and finem.*	216	i k
19	4,*ad* 6	216	l m
	16,17,19	217	a b
20	1,*ad* 21	218	g h
		219	b c d
	23,*ad* 27	219	c d
	31, *ad finem.*	219	f
		220	g h
21	1,*ad* 28	217	b c,&c.
22	2,*ad* 8	220	m
	6	221	b
	14,*ad* 28	221	c
	28,*ad* 38	221	f
		222	h i
	2 Kings.		
1	1,*ad* 10	224	i k l
2	11	225	c
3	11,*ad* 17	225	c d,&c.
	22,*ad* 27	226	g h,&c.
4	1,*ad* 7	226	l m
6	9,*ad* 19	227	a b c
	24,28	227	h
	31,32,33	228	h i
7	1,*ad* 19	228	k l
		229	c d
	17,18,19,	228	k
8	7,8,9	229	e f
	11,*ad* 28	230	h i
	25,*ad finem.*	231	a b
9	1,*ad* 6	231	b c
	11,13,15	231	d e
	27,*ad* 31	231	f
		232	h i k
10	1,*ad* 14	233	b c
	18,*ad* 30	233	d e
11	1,2,3	233	f
	4 *ad finem.*	234	i k
	17,18	234	l m
12	1,*ad* 16	234	m
	18	235	b i
13	20,21	236	l
14	1,2	237	b
	23,25	238	b k l
15	14	240	h
	34	240	k l
	38	241	a b
16	1,2 3,4	241	b
	7,*ad* 20	242	h i
17	1,*ad* 6	242	i k
	24	243	e f;
18	9	245	b
	17,23	245	d e
19	1,2	245	f
	20,*ad finem.*	246	g h
	35,36,37	246	i k;
20	1,*ad* 11	246	l m
	14,*ad* 21	247	c d,&c.
21	1,2,&c.	247	e f
	18	248	i
22	1,*ad* 8	248	k
	4,24	248	l m
	8,13	249	b c
	15,*ad finem.*	249	c
23	5,11	249	e
	22	249	f
	29,*ad finem.*	250	i k l
24	1,*ad* 20	251	a b
	17,20	252	i l
25	*per totum.*	250	m
	1,*ad* 10	253	c d
	1,*ad* 7	254	k l m
		255	a b
	4,*ad* 12	252	m
	9,*ad* 18	255	c
	18,*ad* 22	255	d e
	27	261	b

A Table of *Josephus* directing to the Bible.

Chapter.	Verse.	Fol. Let.
	1 Chronicles.	
22	1, *ad* 6	185 d e
	6, *ad* 24	187 f
	7, *ad finem.*	185 e f
23	13, 14	188 g h
26	1, *ad* 12	188 h i
28	11, *ad* 18	188 k l
29	5, *ad* 9	188 l m
	2 Chronicles.	
4	2	196 k
7	1	196 c
11	5	208 m
	11, 13	209 a b
12	2, *ad* 13	209 e f, &c. 210 g
13	1, *ad* 13	211 c d
14	*per totum.*	212 i k
	9 *ad* 14	212 k l
	12	212 l
15	3, 4	212 m
17	1	220 k
	1, 2	214 l
18	1, *ad* 8	220 m
	5	221 b
	13. *ad finem.*	221 c
	27	222 i
	28 *ad finem.*	221 c d
19	1, *ad* 17	223 e
		224 g
	22, 24	224 h
21	12	230 k
	16, 17, 18,	230 m
24	1, *ad* 14	235 c d
	17, *ad* 21	235 d e
25	11, *ad* 16	237 d e, &c.
	17, *ad* 28	238 g h i
	18, *ad* 25	236 m
26	1, *ad* 10	239 c d
	16, *ad* 21	239 e f
28	9, *ad* 19	241 c d e
29	1, 2,	241 i k
	20, 21	243 a b
	30, 31	243 b
32	33	247 d e
33	1, *ad* 10	247 e f
	10, *ad* 13	248 g h
	14, *ad* 20	248 h i
34	8, *ad* 21	248 h, &c.
	23, *ad finem.*	249 a b d
35	22, 23, 24	250 i k
36	1, *ad* 21	250 k l m
	Ezra.	
1	*per totum.*	265 b
	3	265 c
	7, *ad* 10	265 d e f
2	*per totum.*	266 g h
3	4, 5, 8	270 g h
	6, *ad finem.*	269 f
4	1. *ad* 6	270 l m
	2, *ad* 11	266 h i
	11, *ad* 22	266 i l m
5	3, *ad* 6	271 a b
	6, *ad finem.*	267 b c
	7, *ad finem.*	271 e
6	1, 2, &c.	268 l m
	4, 5, 6	268 l m
		271 c d
	7 *ad* 16	269 b c
	22	269 c d
	17, &c.	271 f
	15, 16	272 g h
		273 c d
7		
9	11, 12	272 k
10	*per totum.*	274 g h
	5, 10, 11	274 k
	Nehemiah.	
1		
	1, *ad* 5	275 b
	5, *ad* 11	272 l m
2		275 f
	1, *ad* 11	271 e f
4		275 f
	1. *ad* 15	276 g h
8	1, *ad finem.*	276 h
	1, *ad* 11	274 l m
	Ester.	
1		
	1	276 m
2	10, *ad finem.*	277 b c
	7, *ad* 10	277 f
3	21, 22	278 h
4	1, 2, 3, 4	278 i
	1, 2	279 b
	11	278 h
5	16, 17	279 d
	1, 2, &c.	279 f
	4	280 i k
	6	278 k
	8, 9	278 i
	14	208 i k
		208 l
6	1, 2, 3, 4	208 l m
	6, *ad* 13	281 a b
7	1, *ad* 10	281 d e f
8	1, 2	282 g h
	5, *ad finem.*	282 h i
9	1, *ad* 10	283 c d
10	*per totum.*	283 e f
		284 *per totum.*
	Isay.	
14	5, *ad* 10	265 c
45	1, *ad* 19	265 c
	Jeremy.	
22	24	251 d
25	1, *ad* 12	253 b
29	1, *ad* 10	253 b
37	*per totum.*	253 b
39	1, *ad* 14	253 c d
40	4	256 g h
	6, *ad finem.*	257 b
42	*per totum.*	257 d
52	10, 11,	255 f
	31, *ad finem.*	261 b
	Daniel.	
1	1, *ad* 16	258 k l
	6, 17	258 g h
2	20 *ad finem.*	259 c d
3	1, *ad* 19	259 f
4	1, *ad* 29	260 h
5	5, *ad* 30	261 c d
	24, *ad* 31	262 g h
6	4, *ad* 16	262 i l m
	24, *ad finem.*	263 b
7	3, *ad* 27	263 a
9	*per totum.*	264 h
	Jonah.	
1	*per totum.*	238 k l m
2	*per totum.*	239 b c
	Nahum.	
2	8, *ad finem.*	240 l

FINIS.